

You must educate and train yourselves to visit every family that you can possibly get access to. The results of this work will testify that it is the most profitable work a gospel minister can do. *Letter 18*, 1893, p. 3. (To Elder and Mrs. A. G. Daniells, May 11, 1893.) [Cf: 1MR13.02] p. 1, Para. 1, [1893MS].

Every soul who has accepted this truth should make personal efforts for the salvation of friends and relatives and neighbors. *Letter 42a*, 1893, p. 2. (To Elder S. N. Haskell, n. d.) [Cf: 1MR16.03] p. 2, Para. 1, [1893MS].

Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often, who is now willing, as they have heard the words of God pointing out their duty, to consecrate their hearts and minds, with all their affections, to Christ Jesus. *Letter 8*, 1893, p. 5. (To Brother and Sister Baker, February 9, 1896.) [Cf: 1MR17.04] p. 2, Para. 2, [1893MS].

The angel of God said, "Follow me." I seemed to be in a room in a rude building, and there were several young men playing cards. They seemed to be very intent upon the amusement in which they were engaged, and were so engrossed that they did not seem to notice that anyone had entered the room. There were young girls present observing the players, and words were spoken not of the most refined order. There was a spirit and influence that were sensibly felt in that room that was not of a character calculated to purify and uplift the mind and ennoble the character. . . . [Cf: 1MR25.01] p. 2, Para. 3, [1893MS].

I inquired, "Who are these and what does this scene represent?" [Cf: 1MR25.02] p. 2, Para. 4, [1893MS].

The word was spoken, "Wait." . . . [Cf: 1MR25.03] p. 2, Para. 5, [1893MS].

I had not another representation. There was the imbibing of the liquid poison, and the words and actions under its influence were anything but favorable for serious thoughts, clear perception in business lines, pure morals and the uplifting of the participants. . . . [Cf: 1MR25.04] p. 2, Para. 6, [1893MS].

I asked again, "Who are these?" [Cf: 1MR25.05] p. 2, Para. 7, [1893MS].

The answer came, "A portion of the family where you are visiting." [Cf: 1MR25.06] p. 2, Para. 8, [1893MS].

The great adversary of souls, the great enemy of God and man, the head of principalities and powers, and the ruler of the darkness of this world is presiding here tonight. Satan and his angels are leading on with his temptations these poor souls to their own ruin. *Letter 1*, 1893, pp. 1,2. (To Sister D, August 4, 1893.) [Cf: 1MR25.07] p. 2, Para. 9, [1893MS].

When I had to tell individuals that "you did this thing," etc.,

without one single human intimation that such was so, you may be assured that I had to set my face as steel before them. Ms. 12, 1893. [Cf: 1MR27.05] p. 3, Para. 1, [1893MS].

You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God. Letter 16, 1893, p. 1. (To W. F. Caldwell, June 11, 1893.) [Cf: 1MR29.04] p. 3, Para. 2, [1893MS].

I could not sleep after two o'clock last night. In the last American mail I received a letter from _____. He gave me some points of the difficulties through which he was passing in reference to his recently published book. He feels that he has been unnecessarily thrown into perplexities, and that he was not treated fairly. If his statements are correct, he is not far out of the way in his conclusions. If it cannot be made to appear that he has neglected his work in the office, if he has worked his full hours, what right has anyone to say how he shall employ the hours which are his own? I have not referred to this matter at all in writing to him; but I feel it my duty to mention it to you. My letter to him you will receive. It speaks for itself. When Captain Eldridge was receiving large wages in the office (\$30.00 per week), he was paid as high as from four to six dollars per week, to have some care of the work and books relating to my business. Edson says he neglected the work for which he was paid, and he was much hurt over the matter. [Cf: 1MR265.03] p. 3, Para. 3, [1893MS].

I cannot see how it is just and right to say what shall and shall not be done by those employed in the office with their time after they have given full hours of work. This matter Brother Henry urged before me by letter when I was in Europe in regard to Professor Bell and Elder Smith, maintaining that they should have no royalty, because they were receiving wages for their work. Letter 42, 1893, pp. 1, 2. (To Elder O. A. Olsen, July 13, 1893.) [Cf: 1MR266.01] p. 3, Para. 4, [1893MS].

The Lord has not given you [addressed to one who was leading out in a circulation of the Loud Cry taunts] a message to call the Seventh-day Adventist church Babylon, and to call the people of God to come out of her. All the reasons you may present cannot have weight with me on this subject; because the Lord has given me decided light, that is opposed to such a message. [Cf: 1MR297.04] p. 3, Para. 5, [1893MS].

I do not question your sincerity or honesty. I have written long letters at different times, to those who were accusing the church of Seventh-day Adventists of being Babylon, that they were not handling the truth. You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God. But as this matter has been brought before my mind, in other cases, where individuals have claimed to have messages for the Seventh-day Adventist Church, of a similar character, the word has been given me, "Believe them not." "I have not sent them, yet they ran." [Cf: 1MR298.01] p. 3, Para. 6, [1893MS].

Elder A--, a dying man, had his room filled with interested people, while he was at the hospital at Battle Creek. Many were deceived. The man seemed to be inspired. But the light that was given me was, "This work is not of God. Believe not the message." [Cf: 1MR298.02] p. 4, Para. 1, [1893MS].

A few years since, a man named B____, of Red Bluff, California, came to me to deliver his message. He said it was the loud cry of the third angel which was to lighten the earth with his glory. He thought God has passed all the leading workers and given him the message. I attempted to show him that he was mistaken. He said Seventh-day Adventists were Babylon, and when we told him our reasons and set the matter before him, that he was in error, he had great power come upon him, and he certainly gave a loud cry. I sent to the office for Brother B____, and my son Willie who came in. Mr. B____ stood up under a power proclaiming the loud cry of the third angel's message, swelling louder and louder. We had much trouble with him; his mind became unbalanced, and he had to be placed in the insane asylum. [Cf: 1MR298.03] p. 4, Para. 2, [1893MS].

One C____ advocated and published a message in regard to the loud cry of the third angel; he accused the church in a similar manner to what you are now doing. He said the leaders in the church would all fall through self-exaltation, and another class of humble men would come to the front, who would do wonderful things. This man had daughters who claimed to have visions. [Cf: 1MR298.04] p. 4, Para. 3, [1893MS].

This delusion was opened to me. This C____ is an intelligent man, of an acceptable address, and self-denying and full of zeal and earnestness, and carrying an appearance of consecration and devotion. But the word of God came from God to me, "Believe them not, I have not sent them!" [Cf: 1MR299.01] p. 4, Para. 4, [1893MS].

He claimed to believe the testimonies. He claimed them to be true, and used them in the same manner you have used them to give force and appearance of truth to his claims. I told them this message was not of God; but it was deceiving the unwary. He would not be convinced. I told them the visions of his daughter were spurious, yet these visions, he claimed, were like the visions of Sister White, testifying to the same things. . . . [Cf: 1MR299.02] p. 4, Para. 5, [1893MS].

If ever a man that I looked upon was inspired, this man certainly was; but I told him plainly his inspiration was of Satan, not of God. His message bore not the divine credentials. [Cf: 1MR299.03] p. 4, Para. 6, [1893MS].

In order for him to give this message broadcast to the world, he made an honest, conscientious young man believe it to be his duty to steal the Review and Herald list. This is a state prison crime, and the young man ran away from Battle Creek. He did not dare return to Battle Creek for some time. The time was set for probation to close, and as every prediction failed, the young man saw he had been deceived, and he confessed his sin and is now an honorable member of the Battle Creek church. [Cf: 1MR299.04] p. 4, Para. 7, [1893MS].

Only two years since another man, by the name of D____ from Connecticut, came out with a message which he called new light in regard to the message of the third angel. This intelligent family have, through this delusion separated from the Seventh-day Adventist church. Because I had borne a decided testimony against this new light (so called), in _____, Connecticut, where he lived, he opposed me, and my work and testimonies. [Cf: 1MR299.05] p. 5, Para. 1, [1893MS].

The father of the D_____ children, attended the Conference, and Ministers' Bible Institute held in Battle Creek; but he held himself aloof, and did not harmonize with the spirit of the meeting. He left for his home, and began to leaven the little church in _____. If I had not labored in that place they might have broken up the whole church with their repudiating the truth and position of Seventh-day Adventists, and Mrs. White in particular. [Cf: 1MR300.01] p. 5, Para. 2, [1893MS].

At this time one, Mrs. E_____, came from Washington, D.C., claiming to be wholly sanctified, and to have the power of healing. This spirit led many to become bewildered. The same accusing spirit was with them, that is, that the church was all wrong and God was calling out a people who would work miracles. A large class of our people in Battle Creek were being severed. I was moved upon by the Spirit of God, in the night season, to write to our people in Battle Creek. [Cf: 1MR300.02] p. 5, Para. 3, [1893MS].

God is leading out a people. He has a chosen people, a church, on the earth whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. He would reprove, and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light, and have not walked in the light. It is those who have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent. The message to pronounce the church Babylon and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God. [Cf: 1MR300.03] p. 5, Para. 4, [1893MS].

The true Witness says, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Revelation 3:18-21). [Cf: 1MR300.04] p. 5, Para. 5, [1893MS].

Jesus is coming in, to give the individual members of the church the richest blessings, if they will open the door to Him. He does not once call them Babylon, nor ask them to come out, but He says, "As many as I love, I rebuke and chasten" (with messages of reproof and warning). These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given me words of reproof. I have not shunned to declare the whole counsel of God which has been given me for the church. [Cf: 1MR301.01] p. 5, Para. 6, [1893MS].

I will say in the fear and love of God, I know the Lord has thoughts of love and mercy to restore and heal them of all their backslidings. He has a work for this church to do. They are not to be pronounced Babylon; but to be as the salt of the earth, the light of the world. They are to be the living messengers to proclaim a living message in

these last days. [Cf: 1MR301.02] p. 6, Para. 1, [1893MS].

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Revelation 18:1-8). [Cf: 1MR301.03] p. 6, Para. 2, [1893MS].

The whole chapter shows that Babylon that has fallen are the churches who will not receive the messages of warning the Lord has given in the first, second, and third angel's messages. They refused the truth and accepted a lie. They refused the messages of truth. See 2 Thessalonians 2:1 12. The message in the 18th of Revelation is plain and clearly defined. Verse 3: "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Anyone who reads this chapter need not be deceived. [Cf: 1MR302.01] p. 6, Para. 3, [1893MS].

How Satan would exult to have a message go broadcast, that the only people whom God has made the repositories of His law, are the ones to whom this message applies. The wine of Babylon is the exalting of the false and spurious Sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also the immortality of the soul. These kindred heresies, and the rejection of the truth convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony. [Cf: 1MR302.02] p. 6, Para. 4, [1893MS].

Again, I say the Lord hath not spoken by any messenger who calls the only church in the world that keeps the commandments of God, Babylon. True, there is chaff with the wheat; but first gather the chaff and bind it into bundles to burn it, but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized, or broken up into independent atoms. There is not the least consistency in this. There is not the least evidence that such a thing will be. Those who shall heed this false message, and try to leaven others will be deceived, and prepared to receive advance delusions, and they will come to naught. [Cf: 1MR303.01] p. 6, Para. 5, [1893MS].

There is, in some of the members of the church, pride, self-sufficiency, stubborn unbelief, and a refusing to yield their ideas

although evidence may be piled upon evidence which makes this message to the Laodicean church applicable. But that will not blot out the church that it will not exist. Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation. [Cf: 1MR303.02] p. 7, Para. 1, [1893MS].

I warn the Seventh-day Adventist church to be careful how you receive every new notion, and those who claim to have great light. The character of their work seems to be to accuse, and to tear down. . . . [Cf: 1MR303.03] p. 7, Para. 2, [1893MS].

Should not the words of Christ have any weight? "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15). "Lo here and lo there is Christ," will be multiplied. Let the believers heed the voice of the angel who has said to the church, "Press together." In unity is your strength. Love as brethren, be pitiful, be courteous. God hath a church, and Christ hath declared, "The gates of hell shall not prevail against it" (Matthew 16:18). The messengers the Lord sends bear the divine credentials. *Letter 16, 1893, pp. 1-7.* (To W. F. Caldwell, June 11, 1893.) [Cf: 1MR303.04] p. 7, Para. 3, [1893MS].

Those who have published the "Loud Cry" tract have not consulted me upon the subject. They have quoted largely from my writings and put their own construction upon them. They claim to have a special message from God to pronounce the Seventh-day Adventist Church Babylon, proclaim her fall, and call the people of God to come out of her, and try to make the testimonies substantiate their theory. These publications are misleading minds, and increasing the prejudice already existing, and tend to make it more difficult to get access to them to present the message God has given in warnings to the world of altogether a different character from the ideas presented in these pamphlets. [Cf: 1MR348.02] p. 7, Para. 4, [1893MS].

I arose at half-past two o'clock; I could not sleep; the burden was upon me. The history of the children of Israel urged itself upon my mind, and many points were so clearly pressed upon me that I dared not keep silent. I wrote twenty-three pages between three o'clock and half past twelve o'clock. My spirit was stirred within me. I felt a burden for the people of God, not only on account of this one production, but because of many such matters which are coming to the people, claiming to be messages from God. "By their fruits ye shall know them" (Matthew 7:20). [Cf: 1MR348.03] p. 7, Para. 5, [1893MS].

A number of these pamphlets came to the post office, with instruction to the postmaster to hand them to Seventh-day Adventists. The people of Wellington are full of prejudice. The circulation of D. M. Canright's falsehoods has created prejudice, making it next to impossible to reach the people, and everything of this character creates the suspicion that we are working under cover. These pamphlets and telegraph dispatches from Brother C are of a character to confirm these suspicions. All these things are closing the doors of the people against us. The way is being hedged up by just such things. [Cf: 1MR348.04] p. 7, Para. 6, [1893MS].

These men who think they are doing God service are working on the enemy's side, not on God's side. Yesterday I sent twenty-three pages of

manuscript to Melbourne to be prepared for circulation among our people. Prior to this I sent a number of pages treating on the same subject. It will not be prepared to go in this month's mail. [Cf: 1MR349.01] p. 8, Para. 1, [1893MS].

A little leaven of false doctrine, under the inspiration of Satanic agencies, may work much harm to those who are not rooted and grounded and unmovable in present truth. No one can be safe now unless riveted to the eternal Rock. We have every reason to be grateful and trustful in God. The Lord Jesus knoweth them that are His. He died to save a lost world, and He is gathering out from it an army to serve under His banner. And He will present to Himself a glorious church without spot or wrinkle or any such thing. [Cf: 1MR349.02] p. 8, Para. 2, [1893MS].

Christ Speaks to Laodicea.--I understood that both these men were at the General Conference [held in Battle Creek, February 17 - March 6, 1893], that is, S and C. Could they not discern there the revealings of the Spirit of God? Could they not see that God was opening the windows of heaven and pouring out a blessing? Why was this? Testimonies had been given correcting and counseling the church and many had made a practical application of the message to the Laodicean Church, and were confessing their sins and repenting in contrition of soul. They were hearing the voice of Jesus, the heavenly Merchantman, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). [Cf: 1MR349.03] p. 8, Para. 3, [1893MS].

These brethren who claimed to have this wonderful light had the very same work of repentance and confession to do, thus clearing the rubbish from the door of their own hearts, and opening the door of their hearts to welcome the heavenly guest. Had they placed themselves in the channel of light, they would have received the most precious blessings from heaven. They would have seen that the Lord was indeed gracious, manifesting Himself to His people, and that the Sun of Righteousness had risen upon them. This was precious merchandizing actively carried on. The counsel of Christ to the Laodicean Church was being acted upon, and all who were feeling their poverty were buying gold (faith and love), white raiment (the righteousness of Christ), and eye salve (true spiritual discernment). [Cf: 1MR350.01] p. 8, Para. 4, [1893MS].

Why did not these brethren fall into line, and place themselves in the channel of light? They were poverty stricken and knew it not. They were not working in Christ's lines, were not softened and subdued by His Holy Spirit, and were so blinded that they could not see the strong beams of light that were coming from the throne of God upon His people. They heard not the voice of the true Shepherd. They were listening to the voice of a stranger. [Cf: 1MR350.02] p. 8, Para. 5, [1893MS].

When I consider the infirmities of these misled brethren, I feel deep sorrow of heart that they did not plead with God, "Bless me, O God bless, now I see my error. Thou art communicating to Thy people the richest truths ever committed to mortals. These people are not Babylon; for Thou hast given to them righteousness and peace; and Thy joy, that their joy may be full." Oh why did they not open the door of their heart to Jesus? Why not have removed right there all that obstructs the bright beams of the Sun of Righteousness that they might shine to the world? While God's blessing was penetrating everywhere, while His

presence was consecrating and sanctifying souls unto Himself, why did they not place their souls in the channel of light? It was because Satan had cast his hellish shadow athwart their pathway to obstruct every ray of light. [Cf: 1MR350.03] p. 8, Para. 6, [1893MS].

The Work of Satan.-- How could they come from that meeting where the power of God was revealed in so marked a manner, and proclaim that the loud cry was that the commandment-keeping people were Babylon. Satan was saying that same thing to Christ when Joshua stood before the angel. Satan was declaring his sins to be so great that he should not be restrained from destroying him. The words of Christ are applicable to these brethren, and to all who advance similar sentiments. "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel" (Zechariah 2:2,3). Who clothed him with filthy garments? "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by" (Zechariah 2:4-7). The work of Satan is to cover the repentant, believing, commandment-keeping people of God with defiling garments; Jesus Christ commands them to be clothed with His righteousness, garments woven in the loom of heaven. [Cf: 1MR351.01] p. 9, Para. 1, [1893MS].

Distinguished by Dishonorable Methods.-- What have our brethren S and C been doing? If they had been commissioned of God to do this work they would not need to appropriate the writings of Sister White, without consulting her or saying a word to her. If they have so large confidence in the work the Lord has given her to do, why did not they advise with her, and see if this wonderful message was in accordance with the instruction given her of the Lord? Why did they not have wisdom to go the right way to work? [Cf: 1MR352.01] p. 9, Para. 2, [1893MS].

But theirs is a spurious message, of the same character of similar messages that men have claimed to have of the Lord. It is not as the bright shining of a candle lighted from the divine altar. When the Lord gives His people light it is light. It is not darkness and error, leading directly away from the true light which God has sent to strengthen and bless, and give hope to His people. These men had no right to appropriate the Lord's goods entrusted to His humble servant to trade upon and improve by trading upon them, and to place them in the framework of their errors, making it appear that it was the voice of God from heaven giving the "Loud Cry" that the church, His chosen people, who are keeping His commandments, are Babylon, and His people are called to come out of her. [Cf: 1MR352.02] p. 9, Para. 3, [1893MS].

My Work to Save Souls.-- I have no such message to give; but one of an entirely different character. My work is to seek to save lost,

perishing souls, and to teach them as did Paul, who says, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. . . . I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:20-21; 26-29). [Cf: 1MR352.03] p. 9, Para. 4, [1893MS].

Men Speaking Perverse Things.-- Now he brings before them another class: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:30-31). [Cf: 1MR353.01] p. 10, Para. 1, [1893MS].

In all ages of the world there have been men who think they have a work to do for the Lord, and show no respect for those whom the Lord has been using. They do not make right applications of Scripture, they wrest the Scriptures to sustain their own ideas. Whatever may be the claims of those who draw away from the body to proclaim theories of their own invention, they are in Satan's service, to get up some new device to divert souls from the truth for this time. [Cf: 1MR353.02] p. 10, Para. 2, [1893MS].

The Light of the World.-- Beware of those who arise with a great burden to denounce the church. The chosen ones who are standing and breasting the storm of opposition from the world, and are uplifting the down-trodden commandments of God to exalt them as honorable and holy, are indeed the light of the world. [Cf: 1MR353.03] p. 10, Para. 3, [1893MS].

How dare mortal man pass his judgment upon them, and call the church a harlot, Babylon, a den of thieves, a cage of every unclean and hateful bird, the habitation of devils, making the nations drunk with the wine of her fornication, confederating with the kings and great men of the earth, waxing rich through the abundance of her delicacies, and proclaiming that her sins have reached unto heaven and God hath remembered her iniquities? Is this the message we have to bear to the Seventh-day Adventists? I tell you, No! God has given no man any such message. Let these men humble their hearts before God, and in true contrition repent that they have even for a time stood by the side of the accuser of the brethren who accused them before God day and night. . . . [Cf: 1MR353.04] p. 10, Para. 4, [1893MS].

It seems almost impossible that anyone who had a genuine experience in the faith should suggest such erroneous applications of Scripture as applicable to God's commandment-keeping people. Supposing this spurious message is the one everyone must hear for this time, "Come out of her My people," where shall we go to? Where shall we find the purity, goodness, and holiness where we shall be secure? Where is the fold where no wolves will enter? [Cf: 1MR354.01] p. 10, Para. 5, [1893MS].

I tell you, my brethren, the Lord has an organized body through whom He will work. There may be more than a score of Judases among them; there may be a rash Peter who will under circumstances of trial deny his Lord; there may be persons represented by John who Jesus loved, but he may have a zeal that would destroy men's lives by calling down fire from heaven upon them to revenge an insult to Christ and to the truth. But the great Teacher seeks to give lessons of instruction to correct these existing evils. He is doing the same today with His church. He is pointing out their dangers. He is presenting before them the Laodicean message. [Cf: 1MR354.02] p. 10, Para. 6, [1893MS].

He shows them that all selfishness, all pride, all self-exaltation, all unbelief and prejudice, are dangerous, and unless repented of, those who cherish these things will be left in darkness as was the Jewish nation. Let every soul now seek to answer the prayer of Christ. Let every soul echo that prayer in mind, in petitions, in exhortations, that they all may be one even as Christ is one with the Father, and work to this end. In the place of turning the weapons of warfare within our own ranks, let them be turned against the enemies of God and of the truth. Echo the prayer of Christ with your whole heart: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:11,15). Also this prayer which He offers to interpret the process through which His followers are sanctified, "Sanctify them through thy truth" (John 17:17). [Cf: 1MR354.03] p. 11, Para. 1, [1893MS].

The Church in Unity.-- The door of the heart must be opened to the Holy Spirit, for this is the sanctifier, and the truth is the medium. There must be an acceptance of the truth as it is in Jesus. This is the only genuine sanctification: "Thy word is truth." Oh read the prayer of Christ for unity, "Keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11). The prayer of Christ is not only for those who are now His disciples, but for all those who shall believe on Christ through the words of His disciples, even to the end of the world. Jesus was just about to yield up His life to bring life and immortality to light. Christ, amid His sufferings, and being daily rejected of men, looks down the lines two thousand years to His church which would be in existence in the last days, before the close of this earth's history. [Cf: 1MR355.01] p. 11, Para. 2, [1893MS].

The Lord has had a church from that day, through all the changing scenes of time to the present period, 1893. The Bible sets before us a model church. They are to be in unity with each other, and with God. When believers are united to Christ the living vine, the result is that they are one with Christ, full of sympathy and tenderness and love. When anyone is drawing apart from the organized body of God's commandment-keeping people, when he begins to weigh the church in his human scales, and begins to pronounce judgment against them, then you may know that God is not leading him. He is on the wrong track. [Cf: 1MR355.02] p. 11, Para. 3, [1893MS].

Constantly, men and women are arising who become restless and uneasy, who want to set up some new contrivance; to do some wonderful thing. Satan watches his opportunity to give them something to do in his line.

God has given to every man his work. There are opportunities and privileges in the church to help those who are ready to die, and to inspire the church with zeal, but not to tear the church to pieces. There are plenty of opportunities in the church to walk in Christ's lines. If the heart is full of zeal to press on to a deeper sanctification and holiness, then work in that line in all humbleness and devotedness. The church needs freshness and the inspiration of men who breathe in the very atmosphere of heaven, to vitalize the church, notwithstanding the tares among the wheat. [Cf: 1MR356.01] p. 11, Para. 4, [1893MS].

Laborers Together With God.-- If good men and humble men will take up their duty just where it is, to help those who are ready to die, they will be a great blessing to the church. There are unconverted men in the church, and if those who are so longing to show their zeal for the Lord will seek these poor souls and work with patience and perseverance to win them to Jesus, God would work with them. "We are labourers together with God" (1 Corinthians 2:9), not to tear down and destroy, but to restore. "Make straight paths for your feet, lest that which is lame be turned out of the way" (Hebrews 12:13). There is an abundance of work that is needed to be done in home missions, and in exercising the talents God has given us, for wise improvement. We may become skillful as a tradesman in His business by practice. We want to become skillful in the trade of working to bless souls, learning to save souls. This requires prayer, and earnest, persevering effort, and a willingness to work in a humble way. [Cf: 1MR356.02] p. 11, Para. 5, [1893MS].

If the money that has been needlessly expended in the doing of works that God has not sent men to do at all, had been employed economically in ways that are simple and safe for the progress and upbuilding of Christ's kingdom in the world, instead of helping Satan to cast upon the kingdom of Christ reproach, and clothing His church with filthy garments as Satan is doing, and urging them into false positions by using the reproofs and corrections that God has given them to show them their sin; what a great work would have been laid upon the foundation stone. [Cf: 1MR357.01] p. 12, Para. 1, [1893MS].

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Corinthians 3:12). I would caution all believers to learn to maintain a godly jealousy over yourselves, lest Satan shall steal your heart away from God, and you slip unconsciously into work in Satan's lines, without perceiving that you have changed leaders, and be found in the treacherous power of a tyrant. [Cf: 1MR357.02] p. 12, Para. 2, [1893MS].

We are as a church to be wide awake, and to work for the erring among us, as laborers together with God. We are furnished with spiritual weapons, mighty to the pulling down of the fortress of the enemy. We are not to hurl the thunderbolts against the church of Christ militant; for Satan is doing all he possibly can on this line, and you who claim to be the remnant of the people of God had better not be found helping him, denouncing, accusing and condemning. Seek to restore, not to tear down, discourage and destroy.-- Ms. 21, 1893, pp. 1-10. (Untitled

manuscript, June 12, 1893.) [Cf: 1MR357.03] p. 12, Para. 3, [1893MS].

Words of Counsel for Commandment-Keeping People of God.-- Your letter addressed to me was received at the beginning of the Sabbath. . . . I should advise you to attend the school, and not to leave this country until you become thoroughly settled in your mind as to what is truth. I sincerely hope that you will attend this term of school and learn all you can in regard to this message of truth that is to go to the world. [Cf: 1MR358.01] p. 12, Para. 4, [1893MS].

The Lord has not given you a message to call the Seventh-day Adventists Babylon, and to call the people of God to come out of her. All the reasons you may present cannot have weight with me on this subject; because the Lord has given me decided light that is opposed to such a message. [Cf: 1MR358.02] p. 12, Para. 5, [1893MS].

I do not doubt your sincerity or honesty. I have written long letters at different times to those who were accusing the church of Seventh-day Adventists of being Babylon, that they were not handling the truth. You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God. But this matter has been brought before my mind in other cases where individuals have claimed to have messages for the Seventh-day Adventist church, of a similar character, and the word has been given me, "Believe them not" (Jeremiah 12:6). "I have not sent these prophets, yet they ran" (Jeremiah 23:21). [Cf: 1MR358.03] p. 12, Para. 6, [1893MS].

A Few Cases Recalled.-- A few years since, a man named B, of Red Bluff, California, came to me to deliver his message. He said it was the loud cry of the third angel which was to lighten the earth with his glory. He thought God had passed all the leading workers and given him the message. I attempted to show him that he was mistaken. He said Seventh-day Adventists were Babylon, and when we told him our reasons and set the matter before him, that he was in error, he had great power come upon him, and he certainly gave a loud cry. . . . We had much trouble with him; his mind became unbalanced, and he had to be placed in the insane asylum. [Cf: 1MR358.04] p. 13, Para. 1, [1893MS].

One, C, advocated and published a message in regard to the loud cry of the third angel; he accused the church in a similar manner to what you are now doing. He said the leaders in the church would all fall through self-exaltation, and another class of humble men would come to the front, who would do wonderful things. [Cf: 1MR359.01] p. 13, Para. 2, [1893MS].

This C is an intelligent man, of an acceptable address, and self-denying and full of zeal and earnestness, and carrying an appearance of consecration and devotion. But the word of God came from God to me, "Believe them not, I have not sent them!" [Cf: 1MR359.02] p. 13, Para. 3, [1893MS].

He claimed to believe the testimonies. He claimed them to be true, and used them in the same manner you have used them to give force and appearance of truth to his claims. I told them this message was not of God; but it was deceiving the unwary. He would not be convinced. . . . [Cf: 1MR359.03] p. 13, Para. 4, [1893MS].

If ever a man that I looked upon was inspired, this man certainly was; but I told him plainly his inspiration was of Satan, not of God. His message bore not the divine credentials. [Cf: 1MR359.04] p. 13, Para. 5, [1893MS].

In order for him to give this message broadcast to the world, he made an honest, conscientious, young man believe it to be his duty to steal the Review and Herald list. This is a state prison crime, and the young man ran away from Battle Creek. He did not dare return to Battle Creek for some time. The time was set by this fanatical teacher for probation to close, and as every prediction failed, the young man saw he had been deceived, and he confessed his sin and is now an honorable member of the Battle Creek church. [Cf: 1MR359.05] p. 13, Para. 6, [1893MS].

Only two years since, another man, by the name of D, from Connecticut, came out with a message which he called new light in regard to the message of the third angel. This intelligent family have, through this delusion, separated from the Seventh-day Adventist church. Because I had borne a decided testimony against this new light, so called, in_____, Connecticut, where he lived, he opposed me and my work and testimonies. [Cf: 1MR359.06] p. 13, Para. 7, [1893MS].

The father of the D children attended the Conference and Ministers' Bible Institute held in Battle Creek; but he held himself aloof and did not harmonize with the spirit of the meeting. He left for his home, and began to leaven the little church in_____. If I had not labored in that place they might have broken up the whole church with their repudiating the truth and position of Seventh-day Adventists, and Mrs. White in particular. [Cf: 1MR360.01] p. 13, Para. 8, [1893MS].

At this same time, one, Mrs. E, came from Washington, D. C., claiming to be wholly sanctified and to have the power of healing. This spirit led many to become bewildered. The same accusing spirit was with them-- that is, that the church was all wrong and God was calling out a people who would work miracles. A large class of our people in Battle Creek were being severed. I was moved upon by the Spirit of God, in the night season, to write to our people in Battle Creek. [Cf: 1MR360.02] p. 14, Para. 1, [1893MS].

The Message to the Laodiceans.-- God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent. The message to pronounce the Seventh-day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God. [Cf: 1MR360.03] p. 14, Para. 2, [1893MS].

The True Witness says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand

at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:18-21). [Cf: 1MR361.01] p. 14, Para. 3, [1893MS].

"I Rebuke and Chasten".-- Jesus is coming in to give the individual members of the church the richest blessings, if they will open the door to Him. He does not once call them Babylon, nor ask them to come out. But He says, "As many as I love, I rebuke and chasten" (Revelation 3:19), (with messages of reproof and warning). These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given me words of reproof. I have not shunned to declare the whole counsel of God, which has been given me for the church. [Cf: 1MR361.02] p. 14, Para. 4, [1893MS].

I will say in the fear and love of God, I know the Lord has thoughts of love and mercy to restore and heal them of all their backslidings. He has a work for His church to do. They are not to be pronounced Babylon, but to be as the salt of the earth, the light of the world. They are to be the living messengers to proclaim a living message in these last days. [Cf: 1MR361.03] p. 14, Para. 5, [1893MS].

Babylon of Revelation 18.-- [Revelation 18:1-8 is quoted]. The whole chapter shows that Babylon that has fallen is the churches who will not receive the messages of warning the Lord has given in the first, second, and third angel's messages. They refused the truth and accepted a lie. They refused the messages of truth. See 2 Thessalonians 2:1-12. The message in the eighteenth chapter of Revelation is plain and clearly defined. "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" (Revelation 18:3). Anyone who reads this chapter need not be deceived. [Cf: 1MR361.04] p. 14, Para. 6, [1893MS].

How Satan would exult to have a message go broadcast that the only people whom God has made the repositories of His law are the ones to whom this message applies. The wine of Babylon is the exalting of the false and spurious Sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also the immortality of the soul. These kindred heresies, and the rejection of the truth, convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony. [Cf: 1MR362.01] p. 15, Para. 1, [1893MS].

The Church Not to be Broken Up.-- Again I say, The Lord hath not spoken by any messenger who calls the church that keeps the commandments of God, Babylon. True, there are tares with the wheat; but Christ said He would send His angels to first gather the tares and bind them in bundles to burn them, but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be. Those who shall heed this false message and try to leaven others will be deceived and prepared to receive advanced delusions, and they will come

to naught. [Cf: 1MR362.02] p. 15, Para. 2, [1893MS].

There is in some of the members of the church, pride, self-sufficiency, stubborn unbelief, and a refusing to yield their ideas, although evidence may be piled upon evidence which makes the message to the Laodicean church applicable. But that will not blot out the church that it will not exist. Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation. [Cf: 1MR362.03] p. 15, Para. 3, [1893MS].

I warn the Seventh-day Adventist Church to be careful how you receive every new notion and those who claim to have great light. The character of their work seems to be to accuse and to tear down. [Cf: 1MR363.01] p. 15, Para. 4, [1893MS].

My brother, I would say to you, Be careful. Go not one step farther in the path you have entered upon. Walk in the light "while ye have the light, lest darkness come upon you" (John 12:35). [Cf: 1MR363.02] p. 15, Para. 5, [1893MS].

You complain of being treated coldly in Battle Creek. Did you go with a humble spirit to those who are spiritual and say, "Will you examine the Scriptures with me? Shall we pray over this matter? I have not the light, I want it; for error will never sanctify the soul." Can you be surprised that they would not give you all that confidence you might think they should, after the experience they have passed through? Should not the words of Christ have any weight? "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15). "Lo here and lo there is Christ," will be multiplied. Let the believers heed the voice of the angel who has said to the church, "Press together." In unity is your strength. Love as brethren, be pitiful, be courteous. God hath a church, and Christ hath declared, "The gates of hell shall not prevail against it" (Matthew 16:18). The messengers the Lord sends bear the divine credentials. I have tender feelings toward you, but come to the light, I beseech of you.-- *Letter 16, 1893, pp. 1-7. (To a brother in Australia, June 11, 1893.)* [Cf: 1MR363.03] p. 15, Para. 6, [1893MS].

Amusement that serves as exercise and recreation is not to be discarded; nevertheless it must be kept strictly within bounds, else it leads to love of amusement for its own sake, and nourishes the desire for selfish gratification. . . [Cf: 1MR391.01] p. 16, Para. 1, [1893MS].

The training and discipline you undergo in order to be successful in your games is not fitting you to become faithful soldiers of Jesus Christ, to fight His battles and gain spiritual victories. The money expended for garments to make a pleasing show in these match games is so much money that might have been used to advance the cause of God in new places, bringing the word of truth to souls in darkness of error. O that God would give all the true sense of what it means to be a Christian! It is to be Christlike. He lived not to please Himself. *Letter 47, 1893, p. 7. (To Professor W. W. Prescott, October 25, 1893.)* [Cf: 1MR391.02] p. 16, Para. 2, [1893MS].

Your [W. W. Prescott] connection with the school was in God's order.-- *Letter 46, 1893, p. 3. (To W. W. Prescott, Sept. 5, 1893.)* [Cf:

2MR55.06] p. 16, Para. 3, [1893MS].

I received a most thorough, and hearty confession from Leroy Nicola. I knew if he walked in the light that this must come. . . . [Cf: 2MR56.01] p. 16, Para. 4, [1893MS].

I understand that Brother Morrison, Madison Miller, and others are coming into the light, where they may be a blessing to other souls.--Letter 79, 1893, p. 1. (To Harmon Lindsay, April 24, 1893.) [Cf: 2MR56.02] p. 16, Para. 5, [1893MS].

We stood on the field of battle for nearly three years, but at that time decided changes took place among our people, and through the grace of God we gained decided victories.--Letter 40, 1893, p. 5. (To Brother and Sister Mccullagh, Sept. 7, 1893.) [Cf: 2MR56.06] p. 16, Para. 6, [1893MS].

God Orders School Established in Australia--The question is asked me if I would please explain to them the advantages of the schools in America above the schools in Australia and New Zealand. I tell you it is not, with the light I am receiving, altogether a pleasant task. I could only go back to the establishment of the school, and explain why the Lord directed that a school should be established under the control of those who believe the truth revealed in the word of God. I then related your connection with the school was in God's order. Then the results in the converting power of God, and I have gathered up the items which I knew were signs of the approval of God.--Letter 46, 1893, pp. 3-4. (To W. W. Prescott, Sept. 5, 1893.) [Cf: 2MR60.04] p. 16, Para. 7, [1893MS].

Your brethren, or many of them, do not know that which you yourself and the Lord know. . . . I have determined that I will not confess the sins of those who profess to believe the truth, but leave these things for them to confess.--Letter 113, 1893, p. 1. (To N. D. Faulkhead, Jan. 2, 1893.) [Cf: 2MR151.03] p. 16, Para. 8, [1893MS].

I do not depend upon myself. I must hang my helpless soul upon Jesus Christ. I feel my weakness. I know that in and of myself I can do nothing, but through Christ strengthening me I can do all things. Oh, how my soul longs for God!--Ms 63, 1893, pp. 3, 4. (Diary, Jan. 1893.) [Cf: 2MR155.02] p. 17, Para. 1, [1893MS].

We received your letter and thank you for it. Willie has just come into my room and informs me a boat sails tomorrow for South Africa direct. It is now just 4:00 p.m., and I feel that I cannot consent to let such a good opportunity go by and not improve it. We are so far separated that when we can reach and connect by letter we ought to do so. [Cf: 2MR161.02] p. 17, Para. 2, [1893MS].

I have a deep interest for you in Africa, and from the light which the Lord has been pleased to give me in regard to that country the Lord has many precious souls to hear the message of mercy and warning to be given to the world. If the workers will hide themselves in Jesus and let Jesus alone appear, if they will walk humbly with God, if they will be doers of the lessons Jesus Christ has given us in His Word, then the heavenly intelligences will co-operate with their efforts, and they will not take one particle of glory to themselves but give all the

glory to God. You will surely see of the salvation of God as you look to Jesus and trust wholly in Him, for then He will clothe you all with the garments of His righteousness. The great danger will arise from individuals seeking to be first. The Lord Jesus has no sympathy with this spirit and will leave any soul who will seek for the supremacy for himself. [Cf: 2MR161.03] p. 17, Para. 3, [1893MS].

We need the Holy Spirit of God, and we may have it if we will not exalt our poor finite selves. Our work is to open the door of the heart and let Jesus come in. He is knocking for entrance, and there are some poor souls who are inquiring how they shall find Jesus. Why, dear souls, Jesus has been hunting for you, and He stands at your door knocking. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20). Doubting souls, unbelieving souls, will you open the door? Jesus is standing at the door of your heart. Let Him in, the Heavenly Guest. [Cf: 2MR161.04] p. 17, Para. 4, [1893MS].

We have been in New Zealand a little more than three months. I have spoken 42 times and written 400 pages of letter paper. I have visited Auckland, Kaeo, and Napier. Our camp meeting was excellent, because of the manifest workings of the Spirit of God upon human hearts in the conversion of souls and the reclaiming of backsliders, and the precious knowledge that many received. The reproofs given were not rejected, but brought souls to repentance and confession and renouncing of their wrongs. Many things needed to be set in order. Selfishness and unfaithfulness in those connected with various lines of work were discerned and deplored. There are so many in this country who want their own way. They do not see how important it is to preserve unity in plans of action and to work and act after the Pattern, Christ Jesus. [Cf: 2MR162.01] p. 17, Para. 5, [1893MS].

In Africa, in this, and all other countries, every soul must understand that in order to work in Christ's lines in word, in councils, and in plans, he must keep the prayer of Christ before him: "That they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John 17:21-23). . . . [Cf: 2MR162.02] p. 17, Para. 6, [1893MS].

Reveal Christ as He is--the one "altogether lovely" and the "chiefest among ten thousand." Oh, how His glory is dimmed by His professed followers because they are earthly-minded, disobedient, unthankful, and unholy! How shamefully is the Lord Jesus kept in the background! How is His mercy, His forbearance, His long-suffering, and His matchless love veiled, and His honor beclouded by the perversity of His professed followers! [Cf: 2MR162.03] p. 18, Para. 1, [1893MS].

How long shall this be? Is it not full time that we receive in the school of Christ an altogether different education? If the image of Christ is seen by spiritually anointed eyes you will say, "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." "And of His fulness have all we received, and grace for grace" (John 1:14,

16). [Cf: 2MR163.01] p. 18, Para. 2, [1893MS].

Let everyone who has named the name of Christ depart from all iniquity. Lift up Jesus. Talk of His love, tell of His power, and let self be lost behind the glory of His person and the mighty power of the cross of Calvary. Oh, search and try your hearts before God. If His gospel is preached, you will rejoice, by whomsoever it is preached. If you love Jesus, you will be individually laborers together with God, and you will successfully draw souls to Jesus, that in their turn they will, by their influence, draw other souls to the Lamb of God who taketh away the sins of the world. [Cf: 2MR163.02] p. 18, Para. 3, [1893MS].

It is time we were endowed with power from on high. Satan and all his confederacy of evil are working with untiring vigilance to oppose good. Never was there a stronger combination formed to neutralize the lesson and teachings of Christ, and to sow the seeds of infidelity in regard to the inspiration of the Scriptures and sap its very foundation. Then I ask you, Where is the light and the power which shall withstand this terrible incoming darkness which is covering the world like a funeral pall? [Cf: 2MR163.03] p. 18, Para. 4, [1893MS].

Satan is moving with his power from beneath to inspire men to form alliances and confederacies of evil against light and against the Word of God. Infidelity, papacy and semi-papacy are coming in close and powerful companionship with professed Christianity. The low views of inspiration, the exalting of human ideas from men called wise, are placing human talent above the Divine wisdom, and forms and science, so-called, above the power of vital godliness. [Cf: 2MR164.01] p. 18, Para. 5, [1893MS].

These are the signs of the last days. Let everyone who believes in Jesus Christ stop his dark, gloomy utterances and use his talent of voice in exalting Jesus and presenting testimonies that will magnify, honor, and adore the Word of God, illustrate its value, and extol its preciousness. The gospel makes itself known in its power in the consistent, holy, pure lives of those who are believers, hearers, and doers of the Word. The unity and love among believers makes the impression upon the world that the Word of God is true. Purely, boldly, faithfully, and uncompromisingly show the validity and divine character of the Word of God. [Cf: 2MR164.02] p. 18, Para. 6, [1893MS].

"Ye are My witnesses" (Isa. 43:10), saith Jesus. "That was the true Light, which lighteth every man that cometh into the world" (John 1:9). Oh, arise and shine, all who believe the truth, for "the glory of the Lord is risen upon thee." Let every soul humble himself before God, seeking Him in all meekness and lowliness of mind. Then the Lord will exalt you by giving you richly of His Holy Spirit. Mercy and the love of God will appear gloriously triumphant.-- Letter 110, 1893, pp. 1, 2, 6-8. (To A. T. Robinson, April 24, 1893.) [Cf: 2MR164.03] p. 19, Para. 1, [1893MS].

I know not who is cook at the boarding hall, but I beseech you, do not place any persons to oversee the cooking of food for the college students unless they have a thorough knowledge of the right kind of cooking, that the students shall take away with them the very best intelligence of what hygienic cooking means. The much-liquid food, the

pastries, the desserts, prepared for the table after European hotel fashion, is not the proper food to place before a hungry lot of students, whose appetites are keen to devour the most substantial food. The very best, thorough cook should be employed. If I were speaking to your own family, I would say the same. But it is not merely your own family; it is in behalf of God's heritage of children I am speaking. No one person's ideas, or tastes, or customs, or habits are to control the boarding-house table. But obtain the very best cook, and have helpers that she, as matron in the kitchen, shall oversee. The students pay for their board; give them good, solid, nourishing food.--Letter 46, 1893, p. 5. (To W. W. Prescott, Sept. 5, 1893.) [Cf: 2MR217.02] p. 19, Para. 2, [1893MS].

The course that has been pursued is directly contrary to the light which God has given me. It has been stated in distinct, positive language, that God is not pleased with the centering of so many important interests in Battle Creek. The time is close upon us when the reason for this will be understood; it will be no longer a matter of faith, but of experience. Instead of centering everything in Battle Creek, it would be more in harmony with God's order to let the work be scattered over a greater amount of territory. Battle Creek is not to be a Jerusalem whither all the world are to go up to worship. Too much of our strength is centered there already. In other localities there is need of facilities and means to build up the work. There may be apparent advantages to be derived by the enlargement of the school buildings, but the movement is not in the counsel of God. . . . [Cf: 2MR217.03] p. 19, Para. 3, [1893MS].

It is not impressed upon the minds of the young that self-denial, cross-bearing for Christ's sake, is to be a part of their religious experience. They think it all right for them to be sustained and educated, and to spend money to gratify their desires for selfish indulgence. . . . [Cf: 2MR218.01] p. 19, Para. 4, [1893MS].

There is great danger that parents and guardians, both by words and actions, will encourage self-esteem and self-importance in the youth. They pursue a course of petting, gratifying every whim, and thus foster the desire for self-gratification so that the youth receive a mold of character that unfits them for the commonplace duties of practical life. When these students come to our schools, they do not appreciate their privileges; they do not consider that the purpose of education is to qualify them for usefulness in this life and for the future life in the kingdom of God. They act as if the school were a place where they were to perfect themselves in sports, as if this were an important branch of their education, and they come armed and equipped for this kind of training. This is all wrong, from beginning to end. It is not in any way appropriate for this time; it is not qualifying the youth to go forth as missionaries, to endure hardship and privation, and to use their powers for the glory of God. [Cf: 2MR218.02] p. 19, Para. 5, [1893MS].

Amusement that serves as exercise and recreation is not to be discarded; nevertheless, it must be kept strictly within bounds, else it leads to love of amusement for its own sake, and nourishes the desire for selfish gratification. . . . [Cf: 2MR218.03] p. 20, Para. 1, [1893MS].

Let all learn to save, to economize. Every dollar wasted on frivolous things, or given to special friends who will spend it to indulge pride and selfishness, is robbing God's treasury. [Cf: 2MR219.01] p. 20, Para. 2, [1893MS].

The training and discipline you undergo in order to be successful in your games is not fitting you to become faithful soldiers of Jesus Christ, to fight His battles and gain spiritual victories. The money expended for garments to make a pleasing show in these match games is so much money that might have been used to advance the cause of God in new places, bringing the word of truth to souls in darkness of error. Oh, that God would give all the true sense of what it means to be a Christian! It is to be Christlike. He lived not to please Himself. [Cf: 2MR219.02] p. 20, Para. 3, [1893MS].

The Lord has presented before me many things and impressed upon me the dangers to which our young men are exposed through erroneous ideas. They are not to be taken up and carried like babies, petted and coddled, and supplied with money as though there was an abundance where that came from. Do not let them feel that there is a bank they can draw upon to supply every supposed want. Money is to be regarded as a gift entrusted to us of God to do His work, to build up His kingdom. The youth are not to receive the impression that it can be used to gratify their desires. They should learn to restrict their desires. [Cf: 2MR219.03] p. 20, Para. 4, [1893MS].

Let not guardians, or any whom God has entrusted with means, act capriciously and injure our youth by leading them to feel that they are to be assisted at every step in their scholastic life. They should not be relieved of all care and responsibility. They should learn to be self-reliant, self-sustaining. Let them find useful employment, humble though it may be, that will give their physical powers the exercise they need. Parents and guardians should give the youth a start and then let them understand that they must make the very best use of their own powers, improving their time in every way possible to help themselves; this will be as valuable an education as they can have. Useful physical labor in earning means to defray their own expenses as far as possible, will be greatly to their advantage. Their characters will possess far more real worth if they learn the lesson of self-denial in the school of poverty, as did Presidents Lincoln and Garfield. The best and greatest men, those who have stood boldly for the right, have been self-made men. They had no time to devote to idle amusement, no money to spend in equipping themselves for pugilistic performances. Among the most profitable lessons the youth can learn are those which teach them the value of money, and enable them to form habits of industry and economy.--Letter 47, 1893, pp. 1, 6-8. (To W. W. Prescott, Oct. 25, 1893.) [Cf: 2MR219.04] p. 20, Para. 5, [1893MS].

I can see in the Lord's providence that the medical missionary work is to be a great entering wedge whereby the diseased soul may be reached. I think, Dr. Kellogg, that there should be no mistakes made now to devote our powers too largely to the lowest class. There is work to be done for the higher classes, that they shall exert an influence in that line and be laborers together with God. . . . [Cf: 2MR239.04] p. 20, Para. 6, [1893MS].

The Lord in His great goodness and matchless love has been urging upon

His human instrumentalities that missionaries are not really complete in their education unless they have a knowledge how to treat the sick and the suffering. . . . [Cf: 2MR239.05] p. 21, Para. 1, [1893MS].

The truth expressed in living, unselfish deeds is the strongest argument for Christianity. Relieving the sick and helping the distressed is working in Christ's lines, and demonstrates most powerful gospel truths representing Christ's mission and work upon the earth. The knowledge of the art of relieving suffering humanity opens doors without number through which the truth can find lodgment in the heart, and souls are saved unto life, eternal life.--Letter 36, 1893, pp. 5, 7, 9. (To J. H. Kellogg, Oct. 2, 1893.) [Cf: 2MR240.01] p. 21, Para. 2, [1893MS].

Music, Well Selected and Well Rendered--For about an hour the fog did not lift and the sun did not penetrate it. Then the musicians, who were to leave the boat at this place, entertained the impatient passengers with music, well selected and well rendered. It did not jar upon the senses as the previous evening, but was soft and really grateful to the senses because it was musical.--Letter 6b, 1893. (Regarding the landing in New Zealand in Feb., 1893.) [Cf: 2MR347.03] p. 21, Para. 3, [1893MS].

I received two important letters from Elder Olsen and Leroy Nicola, with a most thorough confession of the part he acted in Minneapolis. It is thorough, and I praise the Lord for the victory he has gained over the enemy who has held him four years from coming into the light. Oh, how hard it is to cure rebellion! How strong the deceiving power of Satan! . . . [Cf: 3MR199.04] p. 21, Para. 4, [1893MS].

I have passed many sleepless hours during the night. The good news from America kept me awake. Oh, how my heart rejoices in the fact that the Lord is working in behalf of His people--in the information in the long letter from Elder Olsen, that the Lord by His Holy Spirit was working upon the hearts of those who have been in a large measure convinced of their true condition before God, yet have not humbled their hearts before to confess! The Spirit of the Lord moved them to the point at this conference. Elder Morrison, who has been so long president of the Iowa Conference, made a full confession. Madison Miller, who has been under the same deceiving power of the enemy, made his confession, and thus the Lord is indeed showing Himself merciful and of tender compassion to His children who have not received the light He has given them, but have been walking and working in darkness.--Ms 80, 1893, pp. 3, 4. (Diary, April 18 to May 31, 1893.) [Cf: 3MR200.01] p. 21, Para. 5, [1893MS].

It seems rather strange this morning to wake up in a strange place. The morning is cool. Heavy frost last night. It is clear and bracing. We are close by the beach. It is a romantic home. . . . [Cf: 3MR209.02] p. 21, Para. 6, [1893MS].

We had a very enjoyable ride in the trap seven miles and return which makes fourteen miles. The road winds like a letter S around the rocky beach road. The bay road is very pleasant. The two younger children, eight and eleven years old, walk three miles to school and back, six miles. Frequently they are fortunate enough to catch a ride. In returning from our ride we took them in from the schoolroom. We enjoyed

the ride. Although the two-wheeled trap was not an easy phaeton, yet I enjoyed the ride, jolting and all, for I can only walk a little ways on account of my hip. I shall take all the rides I can in this trap and know it will do me good. The scenery is very nice and we had sunshine all the way. And now the Sabbath is drawing on and I must lay aside my diary. . . . [Cf: 3MR209.03] p. 21, Para. 7, [1893MS].

We designed to return to Wellington today (Thursday) but the storm is very much opposed to this. We decided to wait until Friday. [Cf: 3MR209.04] p. 22, Para. 1, [1893MS].

Friday, Aug. 4, 1893. It is not raining so hard. We prepare to go to the depot. We find that all is uncertainty in regard to the cars. There is a heavy washout between Palmerston and this station called Paremata. We waited at the station--which affords no convenience for travelers--in the trap, covered with burlaps to keep dry. After waiting two hours we decided to return. . . . Between two and three o'clock the train that left Wellington returned from the place of obstruction and we could have gone to Wellington had we waited. We concluded the Lord would have us remain here over the Sabbath. . . . [Cf: 3MR209.05] p. 22, Para. 2, [1893MS].

I have labored faithfully for them. . . . [Cf: 3MR210.01] p. 22, Para. 3, [1893MS].

At family prayer the Lord wrought. I called for a decision, commencing at Bell, who is possessed of much influence in the family. . . . I set before her the case and she decidedly assented to take her stand under Christ's banner. Alex is about seventeen years old. I then asked him if he would confess Christ and enlist in His service. He decided he would. Then Victoria, a noble girl about fifteen years old, as I put the question to her, answered promptly, "I will be a Christian." Charlotte, the cook for the family, is very silent, scarcely saying anything. I addressed her and she responded; so here were four in that family who decided to help the mother and the sister Martha in maintaining the religious services in the family. . . . We had a precious season of prayer. We dedicate this home to God. Martha prayed, the mother of the children prayed, and Emily prayed. Our hearts were made joyful in God.--Ms 82, 1893, pp. 2-6. (Diary, July 27 to Aug. 7, 1893. With the Brown Family at Long Point, N.Z.) [Cf: 3MR210.02] p. 22, Para. 4, [1893MS].

Let the building be converted into a seminary to educate our youth in the place of enlarging the college at Battle Creek. I have been shown that there should . . . be located, school buildings in Ohio which would give character to the work.--Letter 35, 1893, p. 3. (To Brother and Sister Kellogg, Feb. 19, 1893.) [Cf: 3MR218.01] p. 22, Para. 5, [1893MS].

We must embrace every opportunity to put forth personal labor. The personal labor must be done, even if there has to be less preaching done.--Letter 18, 1893, p. 2. (To Brother and Sister A. G. Daniells, May 11, 1893.) [Cf: 3MR246.01] p. 22, Para. 6, [1893MS].

Ministers who opposed Elder A. G. Daniells fought the truth like tigers. . . . [After the Robert Hare series of evangelistic meetings of three months] nearly all went back. . . . [Cf: 3MR246.02] p. 22, Para. 7, [1893MS].

They should have placed Elder Daniells or some one of different ideas and manners to labor by his [Elder Robert Hare's] side . . . and the great interest then would have amounted to something, that the fruit would remain.--Letter 85, 1893, pp. 1, 2. (To Dr. and Mrs. J. H. Kellogg, May 16, 1893.) [Cf: 3MR246.03] p. 22, Para. 8, [1893MS].

I know of a man who failed to put only one little pin in a saw. And when the machinery began to operate, that saw flew hither and thither, and as a result one man was deprived of two limbs. And that was because of one little pin being left out. Everyone is to be as particular in his lines as I am in mine. [Cf: 3MR301.04] p. 23, Para. 1, [1893MS].

The Lord declares "he that is faithful in that which is least, is faithful also in much." . . . Here the heavenly angels are looking upon us, we are working in the sight of a holy God, and only with work well done will we pass the grand review. Any work done negligently, the heavenly intelligences have marked with unfaithfulness. . . . [Cf: 3MR302.01] p. 23, Para. 2, [1893MS].

People have no idea of the value of time. I am generally up at three a.m. or four. When I was in Europe I would rise at three o'clock. I have entered my sixty-sixth year, and my right hand writes a great deal. I feel that every subject in the word of God is of such vast importance, and when I realize that certain ones need help, I dare not be indifferent. There must be nothing left undone on my part. . . . The last year during my sickness of eleven months I have sent away 2,500 pages. I must treasure these truths of the word as gold, and communicate these truths to others as they have been communicated to me. . . . [Cf: 3MR302.02] p. 23, Para. 3, [1893MS].

The work of God will elevate you if you will be elevated. Many think that they must live to please themselves else life is of no value. They indulge in this pleasure and that pleasure. It is their custom to live up to the last edge of means. God wants every man and woman to do his best.--Ms 13, 1893, pp. 2, 3. ("Diligence in Service," April 7, 1893.) [Cf: 3MR302.03] p. 23, Para. 4, [1893MS].

Fog, Lesson From.--We came to Russel Harbor, Australia, a small place, but quite interesting in appearance; mountains were all around this place except where it was on the water side. This seemed to be the stopping place for most of the passengers. In approaching Russel there were islands of rocks and on the sides of the rocks were trees and vegetation growing very high up; and as we thought we were going straight into harbor the anchor was cast, for a fog had settled down upon us. The Captain said, "We are caught in a fog, and I will not run any risks, for the peril may involve the boat and passengers." And we honored his judgment. [Cf: 3MR324.01] p. 23, Para. 5, [1893MS].

For about one hour the fog did not lift and the sun did not penetrate it. Then the musicians who were to leave the boat at this place entertained the impatient passengers with music, well selected and well rendered. It did not jar upon the senses as the previous evening, but was soft and really grateful to the senses because it was musical. Between eight and nine o'clock the fog lifted. The sun had penetrated through it, and it was wonderful how rapidly the most of the fog was swept away, leaving the harbor clear and perfectly safe to be entered

by boat. [Cf: 3MR324.02] p. 23, Para. 6, [1893MS].

I called to mind how many times this very symbol had been realized in our Christian experience. We dared not venture in a mist and perplexity, and were obliged to stand still and see the salvation of God. The words from the living oracles teach us when tried and tempted and surrounded with difficulties, the safe course for us to pursue is to patiently wait, to be of good courage, and commit the keeping of soul and body to God.--Letter 6b, 1893. [Cf: 3MR324.03] p. 23, Para. 7, [1893MS].

Waists, Tight Bands Around.--Some women think it necessary to girdle and lace their waist as though it were not made small enough. That is why we see the difficulty of such short breathing. . . . Do not for Christ's sake crowd your heart; it is the machine of the whole body. It is the habitation God has given us. David said, "I am fearfully and wonderfully made." Do parents consider that they are laying the foundation for an early death? I am sorry to see those broad shoulders and small waists. It is wrong not to let the human machinery do its work.--Ms 9, 1893. [Cf: 3MR364.02] p. 24, Para. 1, [1893MS].

I am able to kneel down now. . . . For more than one year I was unable to bend the knees to kneel down but I am gaining all the time in health, for which I praise the Lord, who is so good to me.--Ms 84, 1893, p. 2. (Diary, August 15-23, 1893, "Labors at Hastings and Napier, New Zealand".) [Cf: 3MR376.04] p. 24, Para. 2, [1893MS].

The stewardess told her, "If I could, I would be a Christian, but I cannot. It would be an impossibility to serve God on such a vessel as this. You do not know, you cannot have any idea of the wickedness of these sailors. . . . I hope sometime to have some place opened for me where I can support my family, and then I shall give attention to serious things." . . . [Cf: 3MR404.03] p. 24, Para. 3, [1893MS].

The ship's mate said, "I have been impressed that this boat will go down with all hands on board ere long. I have felt so strongly exercised that I shall not, if I can possibly disconnect from it, continue to remain on the boat." . . . When I see as I do on this boat such disregard for God and for anything serious, I ask myself, What can be done? . . . My heart aches. . . . [Cf: 3MR404.04] p. 24, Para. 4, [1893MS].

The mate was one that was saved. The stewardess nurse was advertised as among the list of the lost.--Ms 88, 1893, pp. 11, 12. (Diary, Nov. 20 to Dec. 19, 1893. New Zealand Camp Meeting and return to Australia.) [Cf: 3MR405.01] p. 24, Para. 5, [1893MS].

We rode out by the riverside and had a little picnic. We had a very pleasant time, gathered a lot of dock greens and returned.--Letter 140, 1893, p. 1. (To "Dear Son Willie," [W. C. White], Oct. 16, 1893.) [Cf: 3MR410.02] p. 24, Para. 6, [1893MS].

It is impossible for man to change the institution of the Sabbath. When God laid the foundations of the earth he laid the foundations of the Sabbath. He rested on the Sabbath, and sanctified it, and pronounced it holy. They were to keep it for a sign to a thousand generations, and by that time we shall be in the city of God. This is

worth your thinking about. We cannot be sanctified through error. We have an open Bible. Where is your foundation for Sunday?--Ms 17, 1893, pp. 6, 7. ("The Law and the Love of God," March 26, 1893.) [Cf: 3MR423.03] p. 24, Para. 7, [1893MS].

We have had to meet this here in Australia. Souls are in temptation and darkness by reason of it. . . . "Why," one asks, "should these two men conduct themselves in this way, and present their dissensions to the world?" Unbelievers have taken advantage of it. Ministers not of our faith are handling the matter, and making all the capital they can out of it. Why, with the Bible in our hands, should we depart so manifestly from its direct precepts? Why should we play into Satan's hands, and give him opportunity to triumph?--Letter 86a, 1893, p. 16. ("To Every Man His Work," circa January, 1894.) [Cf: 4MR36.02] p. 24, Para. 8, [1893MS].

We rode out a few miles and took dinner near the beach in a little clump of brush. There was a nice stream flowing close by where we ate our dinner. Then we gathered greens and after going down on the beach we returned to our home.--Ms 86, 1893, p. 2. (Diary, October 8 to November 11, 1893, "Labors at Gisborne, New Zealand.") [Cf: 4MR96.01] p. 25, Para. 1, [1893MS].

Thursday there was a Sabbath school picnic a few miles from Gisborne. We crossed the river in a boat and found a sightly location for the day. It being a little windy, we were sheltered by canvas to break the wind. . . .It was the Prince of Wales' birthday and is honored by making it a holiday. Baskets of provisions were brought on the ground, tablecloths were placed upon them, and all partook of the refreshment with keen relish. We then--several in number--resorted to the protection of the canvas to shelter us from the wind, while the children were enjoying themselves in innocent amusement. . . . [Cf: 4MR96.02] p. 25, Para. 2, [1893MS].

The time came that I must speak. All collected, and parties which had taken a boat ride came to hear, so I had quite a congregation, and the Lord gave me perfect freedom in speaking to them. All seemed to feel well satisfied with the day of recreation.--Ms 86, 1893, pp. 10, 11. (Diary--October 8 to November 11, 1893, "Labors at Gisborne, New Zealand.") [Cf: 4MR96.03] p. 25, Para. 3, [1893MS].

We saw large preparations made--tents pitched in a beautiful location, where the house of the priest of the Maoris was located. There were beautiful tall evergreen trees bordering the enclosure, and here were collected a large congregation of the Maoris for a council meeting. It was quite a sight. Looked like a camp meeting. The tents were very low, yet manifested considerable skill and taste in formation. The dresses of many were gaudy, as if to outrival the rainbow.--Ms 78, 1893, p. 18. ("Labors in New Zealand," Diary, March 15 to April 12, 1893.) [Cf: 4MR100.05] p. 25, Para. 4, [1893MS].

After the Sabbath, August 19, we stepped on board the train for Hastings. The only car for any passengers--second-class--was filled, with few exceptions, with Maoris. Many of them were heavily loaded with drink. There were a few white men, and one of these was as boisterous as the Maoris, who were very rough and boisterous, yelling, stomping, and some smoking. . . . I have to make an effort to center my mind on

Jesus and ask for His grace to sustain and comfort me. Exactly opposite us sat three Maori young men who were quiet, intelligent-looking lads. They struck up a song in English and with clear, musical voices sang of Christ and the pardoning love of God to sinners. Oh, how refreshing! It was indeed as cold water to a thirsty soul. They sang hymn after hymn, and I thanked them for thus doing. They stated, pointing to the boisterous Maoris, "They are showing their colors and we must show our colors." . . . [Cf: 4MR101.01] p. 25, Para. 5, [1893MS].

These young men volunteered to help us from the car with our baggage, and we could only thank them. They may be of that number upon whom the leaven of truth is working. They told us they had to walk twenty miles that night to reach the college which they attend, and it was then about eight o'clock.--Ms 84, 1893, p. 5. ("Labors in New Zealand," Diary, August 15 to 23, 1893.) [Cf: 4MR101.02] p. 25, Para. 6, [1893MS].

A young Maori, planning to leave for college, was being pressured to participate in heathen funeral rites for a wealthy young friend who had died suddenly, but he slipped off unperceived, and just in time took the train for Napier. . . . [Cf: 4MR101.03] p. 26, Para. 1, [1893MS].

Oh, how deeply interested I am that these young men shall become prepared to do the missionary work so essential to be done for their own nation. . . . [Cf: 4MR102.01] p. 26, Para. 2, [1893MS].

Pomare also . . . has been baptized and has gone to America to become a medical missionary. . . . He is the son of a chief of high repute.--Ms 85, 1893, p. 10. ("Labors in New Zealand," September 1 to October 7, 1893.) [Cf: 4MR102.02] p. 26, Para. 3, [1893MS].

We again assembled in the government paddock and we had a large attendance. There was all that quietness that was seen in any of our meetinghouses.--Ms 86, 1893, p. 3. ("Labors at Gisborne, New Zealand," October 8 to November 11, 1893.) [Cf: 4MR102.03] p. 26, Para. 4, [1893MS].

This is no time to foster pleasure loving by providing the youth, as they enter upon their student's life, with facilities for the playing of games which are a snare to all who engage in them. . . . [Cf: 4MR254.01] p. 26, Para. 5, [1893MS].

They act as if the school were a place where they were to perfect themselves in sports, as if this were an important branch of their education, and they come armed and equipped for this kind of training. This is all wrong, from beginning to end. . . . [Cf: 4MR254.02] p. 26, Para. 6, [1893MS].

Amusement that serves as exercise and recreation is not to be discarded; nevertheless it must be kept strictly within bounds, else it leads to love of amusement for its own sake, and nourishes the desire for selfish gratification. . . . [Cf: 4MR254.03] p. 26, Para. 7, [1893MS].

A great mistake has been made in following the world's plans and ideas of recreation in indulgence and pleasure-loving. This has resulted in loss every time. We need now to begin over again. It may be essential

to lay the foundation of schools after the pattern of the schools of the prophets.--Letter 47, 1893, pp. 5, 6, 7, 9. (T. W. W. Prescott, October 25, 1893.) [Cf: 4MR254.04] p. 26, Para. 8, [1893MS].

You will be without excuse if you do not study the Word of God, that you may understand how inseparable are Christian doctrine and Christian practice.--Letter 63, 1893, p. 5. (To P. W. B. Wessels, March 17, 1893.) [Cf: 4MR412.01] p. 26, Para. 9, [1893MS].

The Lord did help and bless me in a signal manner during the conference in Melbourne. I labored, before I entered it, very hard giving personal testimonies which I had written out one year before but could not feel clear to send them. I thought of the words of Christ, "I have many things to say unto you, but ye cannot bear them now." When I enclosed the communication already to mail, it seemed that a voice spoke to me saying, "Not yet, not yet, they will not receive your testimony."--Letter 39, 1893, p. 2. (To Brother and Sister Maxson, March 20, 1893.) [Cf: 5MR143.02] p. 26, Para. 10, [1893MS].

The characters of God's people are to be developed by the relation that exists between man and God, between man and his fellow man. In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though He has given minute particulars in regard to our character, conversation, and conduct, yet in a large measure, His lessons are disregarded and ignored. Besides the instruction in His word, the Lord has given special testimonies to His people, not as a new revelation, but that He may set before us the plain lessons of His Word, that errors may be corrected, that the right way may be pointed out, that every soul may be without excuse.--Letter 63, 1893, p. 3. (To Mr. P. W. B. Wessels, March 17, 1893.) [Cf: 5MR148.02] p. 27, Para. 1, [1893MS].

The minister must know the nature of the difficulties in the minds of the people, that he may know how to give every man his portion of meat in due season.--Ms 4, 1893, p. 9. (Untitled, January 10, 1893.) [Cf: 5MR155.02] p. 27, Para. 2, [1893MS].

There are few who understand and appreciate the way of salvation. Graduates of colleges, eloquent orators, able statesmen, men who appear to possess acute and discriminating minds, are in need of education of the higher order; for they are ignorant of the Scriptures and of the power of God. Many are as ignorant as the very heathen in regard to the way in which a sinner can come to God and be justified before Him. They have no excuse for their ignorance; for the inspired oracles declare, "The entrance of thy word giveth light: it giveth understanding to the simple." "The fear of the Lord is the beginning of wisdom." When learned men, statesmen, and so-called honorable men are present in a place of worship, the minister thinks he must give them an intellectual treat; but in attempting to do this he loses a precious opportunity of teaching the very lessons that were presented by the greatest Teacher the world ever knew. [Cf: 5MR160.01] p. 27, Para. 3, [1893MS].

All the congregations in our land need to learn more of Christ and Him crucified. A religious experience that is not founded in Christ and Him alone is worthless. These men of intellectual powers need a clear, scriptural presentation of the plan of salvation. Let the truth in its simplicity and power be presented to them. If this does not hold the

attention and arouse the interest, they never can be interested in heavenly and divine things. In every congregation there are souls who are unsatisfied. Every Sabbath they want to hear something definite explaining how they can be saved, how they are to become Christians. The important thing for them to know is, How can a sinner be justified before God? Let the way of salvation be presented before them in simplicity, just as plainly as you would speak to a little child, Lift up Jesus as the sinner's only hope.--Letter 23a, 1893, pp. 9, 10. (To Brother E. H. Gates, January 10, 1893.) [Cf: 5MR160.02] p. 27, Para. 4, [1893MS].

I received and read with deep interest Brother Amadon's letter. I sincerely thank you for writing so fully in regard to our old hands. I thank you any time that you can write; I shall be glad to hear from you. I am sorry, so sorry for Katy. Oh that God may touch the heart of Fred, for he will need a Saviour by and by. Tell Kate to keep her hand in the hand of Jesus and He will hold her that her feet shall not slide. . . . [Cf: 5MR167.03] p. 27, Para. 5, [1893MS].

Oh, how thankful I am that Jesus has revealed Himself unto you in Battle Creek! I hope and pray that the church in Battle Creek may follow on to know the Lord until they shall know His goings forth are prepared as the morning. Light, precious light, is to shine upon God's commandment-loving people. Satan meditates their destruction, but Jesus has thoughts of mercy upon them. Then let there not be one doleful note sounded, for the church is the special object of His care and of His love. Talk faith; always talk hope; talk courage.--Letter 103, 1893, pp. 1, 2. (To Brother and Sister Amadon, June 15, 1893.) [Cf: 5MR167.04] p. 28, Para. 1, [1893MS].

I rejoiced when I heard that the Holy Ghost had been poured out upon our people in America, and I have been anxiously waiting new developments in America as was seen after the Holy Spirit descended on the day of Pentecost. I thought similar fruits would be seen, that the missionary spirit of God would burn in the hearts of all upon whom the Spirit of God was manifestly moving.--Letter 9a, 1893, p. 8. (To "Dear Brethren in America," August 1, 1893.) [Cf: 5MR231.01] p. 28, Para. 2, [1893MS].

Just such a work as I hope has been done in Healdsburg, will be done in every church in our land, and through ways and means that we do not look for. Let this work go forward everywhere. Let sins be confessed. Let iniquities be revealed. Let it extend far and near. This work will be done. Men may pronounce against it because it does not come in their exact line. Fanaticism will also come in as it always has done when God works. The net will gather in its meshes both bad and good, but who will dare to cast the whole thing overboard, because all are not of the right kind of fish? I feel deeply over this matter. I do not doubt but that Elder Daniels has erred in some things, but has his error been of that character that it makes him unworthy of a place among God's people?--Letter 10, 1885, p. 3. (To J. H. Waggoner, November 4, 1885.) [Cf: 5MR244.02] p. 28, Para. 3, [1893MS].

In regard to the revival meetings at Healdsburg, it surely bears fruit of being the work of God, but in every such revival Satan gains advantages by coming in through unconsecrated persons who have had little or no experience in a life of piety and godliness. These

elements will press to the front and on such occasions will be the most forward, the most zealous and enthusiastic. [Cf: 5MR244.03] p. 28, Para. 4, [1893MS].

The very ones who could not be trusted with any important religious interest would take any burden, shoulder any responsibility, as though they were men and women who had earned a reputation through a life of self-denial, of self-sacrifice and devotion, that they were capable of deciding important questions and leading the church. [Cf: 5MR245.01] p. 28, Para. 5, [1893MS].

To put confidence in these would be like committing big vessels into the hands of children to manage on the high seas. Such persons need the transforming grace of Christ daily in order to bear fruit to the glory of God. "Learn of Me," says Christ, "for I am meek and lowly in heart." Such persons have never learned this lesson. If they would wear Christ's yoke and lift Christ's burdens then they would understand better how they might help and bless others. [Cf: 5MR245.02] p. 28, Para. 6, [1893MS].

Now I suppose these individuals were the very ones who were the most officious in the meetings in Healdsburg. From what I have been shown I would suppose that they were of that number that composed the private meetings, where only those "who were wholly the Lord's" met. I know what I am talking about, for these matters have been laid open before me several times; and yet I would say to my brethren and sisters in Healdsburg, I believe the Spirit of God has done a work for you. [Cf: 5MR245.03] p. 29, Para. 1, [1893MS].

Hold fast everything that is good. Have no spirit of Phariseeism; have no loftiness and self-confidence. The lower you lie at the foot of the cross, the more distinct and the more precious will be your views of Christ our Redeemer. The one grace that is so much wanted with everyone who professes to be a follower of Christ is meekness, humility, humbleness of mind. One view of Jesus sends self-importance to the winds. . . . [Cf: 5MR245.04] p. 29, Para. 2, [1893MS].

I have a deep interest for the church in Healdsburg. Their prosperity depends upon the right hold that they have on Jesus. The presence of personal home piety will tell upon their own character, upon the character of their children, and upon their behavior toward the animals which they use.--Letter 9, 1886, pp. 2, 3. (To Brother and Sister Harmon, February 8, 1886.) [Cf: 5MR246.01] p. 29, Para. 3, [1893MS].

Many prayers have been offered for the outpouring of the Holy Spirit, and recently there have been demonstrations of gladness of heart in those who have looked intently and undividedly to Jesus Christ, the Lamb slain from the foundation of the world. There has been in your midst repentance and confession of sin, with true remorse of soul. There was a sense of the all-sufficient sacrifice, and the realizing of the fulfillment of the promise in the pardon, in transferring the live coal from the altar of atonement and touching the lips, which was the pledge of forgiveness. Lips defiled with sin were expressing the loftiest praise. Hosanna! Blessed be He that cometh in the name of the Lord! Hosanna in the highest! . . . [Cf: 5MR246.02] p. 29, Para. 4, [1893MS].

But what returns have our young people made to the Lord? Has it been as it was with the people of Israel on the most solemn occasion described in Exodus? Moses had gone up into the mount to receive instruction from the Lord, and the whole congregation should have been in humble attitude before God; but instead of that they ate and drank and rose up to play. Has there been a similar experience in Battle Creek? Have not many lost their hold on God? Did the exercise in games of football bring the participants into more close relation to God? [Cf: 5MR246.03] p. 29, Para. 5, [1893MS].

In the night season messages have been given to me to give to you in Battle Creek, and to all our schools. While it is in the order of God that the physical powers shall be trained as well as the mental, yet the physical exercise should in character be in complete harmony with the lessons given by Jesus Christ to His disciples. That which is given to the world should be seen in the lives of Christians; so that in education and in self-training the heavenly intelligences should not record in the books that the students and the teachers in our schools are "lovers of pleasure more than lovers of God."--Ms 51, 1893, pp. 1, 2. (To teachers and students of Battle Creek College and all educational institutions, December, 1893.) [Cf: 5MR247.01] p. 29, Para. 6, [1893MS].

General Counsel. Those who instruct the children should be men and women of principle. . . . Let every teacher who accepts the responsibility to educate the children and youth examine himself and study critically from cause to effect.--Manuscript 34, 1893, pp. 8, 10. ("The Successful Teacher," May 18, 1893.) [Cf: 5MR356.01] p. 30, Para. 1, [1893MS].

On a certain night my mind was again deeply exercised in reference to students going to Ann Arbor. It was shown me that this ought not to be, unless it was deemed essential for their receiving medical completion of their education in that line. All cannot discern the dangers which will have to be met in Ann Arbor. The temptations that will surely come through association. [Cf: 5MR402.02] p. 30, Para. 2, [1893MS].

I would advise no one to go there unless it is a positive necessity. These matters have been most clearly presented to me--Letter 50, 1893. (To Brother and Sister Prescott, November 14, 1893.) [Cf: 5MR403.01] p. 30, Para. 3, [1893MS].

"Without me ye can do nothing." Keep this before every congregation, that it is entireness, wholeness of purpose that God will accept: but what is the matter that the church elders and officers do not arouse and seek with earnest prayer and determined effort to set the people in the church to work. Are elders in these churches carrying any burden? Do they feel any care for the souls of the sheep of God's pasture? Do they humble their heart before God and by faith lay hold on the grace of Christ and put away their sins and believe their repentance is accepted before God? Have they piety? Have they devotion to God? Will the elders of the church, the officers of the church, draw nigh to God, will they now in probationary time learn the lessons of Jesus Christ and practice them until they shall ascend the high places of faith and command a clearer, more spiritual view of the situation?--Manuscript 20, 1893. ("Missionary Work," May 9, 1893.) [Cf: 5MR447.01] p. 30, Para. 4, [1893MS].

I cannot neglect the great salvation that has been brought to me at such an infinite cost to my heavenly Father, "who so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I will not dishonor My Redeemer to lightly esteem His sufferings, His trials, His condescension, His sacrifice, His death, because He so loves us, He would himself become our sin-bearer. Oh, what love, what inexpressible love! He became a man of sorrows, acquainted with grief. He died on the cross a transgressor that man might be justified through his merits. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."--Ms 73, 1893, p. 3. ("Parables," undated.) [Cf: 6MR17.03] p. 30, Para. 5, [1893MS].

You have a controlling influence over your husband, and if your heart were a treasure house filled with the word of God, if your mind were a channel through which God could work, you could be a great blessing to him. But this is not so, neither has it been. You have not obtained those qualifications which it is essential that the wife of a chosen servant of God should have; and therefore you are unable to give spiritual help and wise counsel to your husband. By your words you have planted suspicion in his mind. You have suggested thoughts to him in reference to his brethren in the faith, which he never would have had had you not suggested them to him. Thus seeds have been planted which were ready to spring into life at any favorable opportunity. [Cf: 6MR41.01] p. 30, Para. 6, [1893MS].

My sister, the transforming grace of Christ must be brought into your heart and mind. When the influence of this grace is seen in your life, you will no longer be a hindrance and a cause of temptation to your husband by bringing to his notice things which others have said and done and which you think reflect upon his work in the ministry.--Letter 40, 1893, pp. 1, 2. (To Brother and Sister Mccullagh, September, 1893.) [Cf: 6MR41.02] p. 31, Para. 1, [1893MS].

The donation of the Holy Spirit was the greatest gift God could bestow upon finite man. This is free to all, and in this gift the enthronement of the only begotten Son of God in his mediatorial kingdom. In this the gift of the Comforter the Lord God of heaven demonstrates to man the perfect reconciliation which he had effected between himself and men, which hope, says the apostle, "We have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered.--Letter 35, 1893, p. 2. (To Brother and Sister Kellogg, February 19, 1893.) [Cf: 6MR41.03] p. 31, Para. 2, [1893MS].

The donation of the Holy Spirit was the greatest gift God could bestow upon finite man. This is free to all, and in this gift the enthronement of the only begotten Son of God in his mediatorial kingdom. In this the gift of the Comforter the Lord God of heaven demonstrates to man the perfect reconciliation which he had effected between himself and men, which hope, says the apostle, "We have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered.--Letter 35, 1893, p. 2. (To Brother and Sister Kellogg, February 19, 1893.) [Cf: 6MR55.02] p. 31, Para. 3, [1893MS].

The preacher spices his discourses with humorous remarks, presenting the truth in a ludicrous manner and misrepresenting those who believe it. These amusing presentations please the audience, and ridicule serves to banish conviction from many minds. Often the teacher has no real knowledge of the subject he is treating upon, but the hearers accept his statements without bringing them to the test of Scripture, and think that now they are released from the cross of obeying the truth, they can have peace. [Cf: 6MR70.01] p. 31, Para. 4, [1893MS].

Many have accepted the truth without digging down deep to understand its foundation principles, and when it is opposed, they forget the arguments and evidences that sustain it. It should be impressed upon all that true and abiding knowledge can be gained only by earnest labor and persevering energy. Were the minds of the people brought under discipline by thorough searching of the Scriptures, there would be hundreds converted to the truth where there is one today. [Cf: 6MR70.02] p. 31, Para. 5, [1893MS].

The sermons preached make good impressions, and awaken in many hearts a real desire to be Christians; if the impressions were followed up by personal labor, there would be seen many temples for the indwelling of the truth and the spirit of God. . . . [Cf: 6MR70.03] p. 31, Para. 6, [1893MS].

God's work is not to be done in this bungling, slipshod manner. When a minister enters upon any part of the field, he should work that field thoroughly. Let him not trust in sermonizing, and neglect personal labor. He should give directness to the Bible teaching, let it be brought home to every conscience.--Ms 4, 1893, pp. 7-9. (Untitled, January 10, 1893.) [Cf: 6MR70.04] p. 31, Para. 7, [1893MS].

Brother A: In your letter in regard to the temptations of Christ, you say if He was one with God He could not fall. Imagine, if you can, yourself in Christ's stead in the wilderness. There is no human voice you hear, but you are surrounded with demons under deceptive pretensions as angels from heaven in the most seducing attractions presenting Satan's wily insinuations against God, as he did to our first parents. His sophistry is most deceiving and artful in undermining your confidence in God, destroying your faith and your trust, and keeping your mind on a constant strain so that he can get one clue that he can use to his own advantage to allure you into a controversy, as if reading your thoughts to which you will not give utterance, just as he did to Eve. [Cf: 6MR109.01] p. 32, Para. 1, [1893MS].

He could not obtain from Christ one word to lead him on. The word, "It is written," was spoken from point to point as he tested Him. But only the quotation of His own words that He had inspired the holy men of old to write would come from Christ's lips. All the great leading temptations wherewith man was beset were artfully presented. Weakened by fasting, Christ's mental sufferings made this ordeal most severe. Forty days and forty nights did He endure this strain. Never were assaults of the prince of darkness more fearful. His fiery darts were surely aimed but they found no lodgment. [Cf: 6MR109.02] p. 32, Para. 2, [1893MS].

The point you inquire of me is, In our Lord's great scene of conflict

in the wilderness, apparently under the power of Satan and his angels, was He capable, in His human nature, of yielding to these temptations? [Cf: 6MR109.03] p. 32, Para. 3, [1893MS].

I will try to answer this important question: As God He could not be tempted: but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. His human nature was created; it did not even possess the angelic powers. It was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, in our own humanity. [Cf: 6MR110.01] p. 32, Para. 4, [1893MS].

A human body and a human mind were His. He was bone of our bone and flesh of our flesh. He was subjected to poverty from His first entrance into the world. He was subject to disappointment and trial in His own home, among His own brethren. He was not surrounded, as in the heavenly courts, with pure and lovely characters. He was compassed with difficulties. He came into our world to maintain a pure, sinless character, and to refute Satan's lie that it was not possible for human beings to keep the law of God. Christ came to live the law in His human character in just that way in which all may live the law in human nature if they will do as Christ was doing. He had inspired holy men of old to write for the benefit of man: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5. [Cf: 6MR110.02] p. 32, Para. 5, [1893MS].

Abundant provision has been made that finite, fallen man may so connect with God that, through the same Source by which Christ overcame in His human nature, he may stand firmly against every temptation, as did Christ. He was subject to inconveniences that human nature is subjected to. He breathed the air of the same world we breathe. He stood and traveled in the same world we inhabit, which we have positive evidence was no more friendly to grace and righteousness than it is today. [Cf: 6MR110.03] p. 32, Para. 6, [1893MS].

The higher attributes of His being it is our privilege to have, if we will, through the provisions He has made, appropriate these blessings and diligently cultivate the good in the place of the evil. We have reason, conscience, memory, will, affections--all the attributes a human being can possess. Through the provision made when God and the Son of God made a covenant to rescue man from the bondage of Satan, every facility was provided that human nature should come into union with His divine nature. In such a nature was our Lord tempted. He could have yielded to Satan's lying suggestions as did Adam, but we should adore and glorify the Lamb of God that He did not in a single point yield one jot or one tittle. [Cf: 6MR111.01] p. 33, Para. 1, [1893MS].

Through being partakers of the divine nature we may stand pure and holy and undefiled. The Godhead was not made human, and the human was not deified by the blending together of the two natures. Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering.--Ms 94, 1893, pp. 1-3. ("Could Christ Have Yielded to Temptation?" June 30, 1893.) [Cf: 6MR111.02] p. 33, Para. 2, [1893MS].

Among the youth the passion for football games and other kindred selfish gratifications have been misleading in their influence. Watchfulness and prayer and daily consecration to God have not been maintained. Converse, communion with God, is life to the soul. The light has been beclouded, and it was well pleasing to Satan to have the impression go forth that notwithstanding the wonderful work of the Holy Spirit in behalf of our institutions of learning, and the office of publication and the church, they fell back to be overcome by temptation. Satan and evil workers cast reflection upon God, and His name has been dishonored. . . . [Cf: 6MR126.01] p. 33, Para. 3, [1893MS].

The instructors ought to have had wisdom to follow the indications of the Holy Spirit, and go on from grace to grace, leading the youth to make the most of the light and grace given. They should have taught the youth that the Holy Spirit, which was imparted in great measure, was to help them to use their time and ability to do the very highest service for the Master, showing forth the praises of Him who had called them out of darkness into His marvelous light. But instead of this, many went more eagerly in pursuit of pleasure. There were witnesses upon the pleasure-grounds, heavenly intelligences that made the records in the book of God of transactions that many will not care to meet in the day when every work shall be manifest. Not only were heavenly messengers present, but the synagogues of Satan were on the ground to exult that his ingenious methods had in a great measure thwarted the purpose for which God gave the Holy Spirit. God desired to carry the youth forward and upward that they might understand by experience the words of the inspired apostle, "Ye are labourers together with God, ye are God's husbandry, ye are God's building." Of how many who exhibited their qualifications in the games could this be said? . . . [Cf: 6MR126.02] p. 33, Para. 4, [1893MS].

Use your God-entrusted capital of means to arm and equip men to enlist in the army of the Lord as soldiers of Jesus Christ. Teach them that it is not the indulgence of every whim which youth may suggest that will facilitate their growth in Christian experience. Selfish gratification is the snare and curse of our youth. Their abilities are misapplied. Through erroneous ideas parents, friends, and guardians--whose money supports them in the school--seek to gratify their desires in order, as they suppose, to make them happy. This very course of action is blocking their way; it encourages selfish indulgence; it prevents them from entering the narrow, heavenward path. O that the Lord may anoint the blind eyes, that they may see! [Cf: 6MR127.01] p. 33, Para. 5, [1893MS].

It is not impressed upon the minds of the young that self-denial, cross-bearing for Christ's sake, is to be a part of their religious experience. They think it all right for them to be sustained and educated, and to spend money to gratify their desires for selfish indulgence. There is danger that these poor souls will never understand what it means to follow Christ in self-denial and bearing the cross and to endure hardness as good soldiers of Jesus Christ. They will be like a reed in the wind. Let the youth consider that they are deciding their own destiny for eternity by the characters they form in this life. . . . [Cf: 6MR127.02] p. 34, Para. 1, [1893MS].

The heavenly intelligences are waiting to cooperate with the human

agent in reshaping his character according to the divine model. Will the human agent do his God-given work, or will he bend all his efforts toward shaping the character after the worldly pattern? See 1 Cor. 1:3-8--Letter 47, 1893, pp. 3, 5-9. (To W. W. Prescott, October 25, 1893.) [Cf: 6MR127.03] p. 34, Para. 2, [1893MS].

I received your two letters and have read them carefully. I was made sad, my brother, to read your letter written by your own hand. Oh, how glad I would be to comfort you, but I point you to Jesus. His invitation is given to you and to me: "Come unto me all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me and ye shall find rest unto your souls for my yoke is easy and my burden is light." Grasp this precious promise with the hand of faith and never let go. I know your difficulties and some one knows them too who is able to save to the uttermost all who come unto him. [Cf: 6MR221.02] p. 34, Para. 3, [1893MS].

One thing is evident, you must now unload even if you do not do the things as you would do them. We are not willing to see you killing yourself. Rest you must have. I think from your description of yourself it is your duty to call a halt. I am pained indeed. I cannot advise you to go on in the same line that you have done and have been doing these years violating the laws of nature, but then I will not irritate a mind and soul already bruised and suffering, but you must not, my brother, pursue the same course and extinguish the life that God would have you preserve. [Cf: 6MR221.03] p. 34, Para. 4, [1893MS].

In writing to you in regard to Christian character I did not mean to discourage you, but I have so strong, so earnest a desire that you should not have run in vain, neither labor in vain, but through the grace richly provided you should come off more than conqueror through Him that has loved you. At any cost unload. I know and you know that hard battles have been fought to keep the principles of health reform upon a high elevated platform where it should have stood before our people who have had great light. God has placed in their keeping most sacred sanctifying truths. Oh, what a work might have been done far and nigh if we had all stood in our lot and position as faithful sentinels, our banners unfurled as progressive reformers. [Cf: 6MR221.04] p. 34, Para. 5, [1893MS].

How much has been lost because those who should have stood true as a rock to principle have been conformed to the world in their eating and drinking and dressing, rather than transformed. But you have hurt your own soul and the physical has suffered because of the backsliding of God's people when they might have been advancing firmly in practicing temperance in all things, and they would have had a free, clear, bold testimony to bear in regard to the requirements of God on this subject. But my much respected brother, keep in mind that the Lord has not made you a sin bearer; there is but one who can carry the sins of the world and you cannot bear even your own sins. These are laid upon the Son of the living God. Then your mind must not be irritated and chafed over the manifold defection of those around you, and especially those who you think should know better. This hurts the most. [Cf: 6MR222.01] p. 34, Para. 6, [1893MS].

But Dr. Kellogg, will you consider the spotless, pure, holy Son of the Infinite God--He passed through it all and was tempted in all points

like as we are but without a single trace of tarnish, not the faintest blur was discernable upon His character. Through His virtue and through His righteousness imputed to us we have as His purchased possession to stand in His merits pure and undefiled before the Father. Bear in mind that the undeserving are made perfect through the merits of Christ, while the Saviour, the Son of God, undeserving, is made sin for us. He bore our sins in His own body on the accursed tree, and you, my brother, relying wholly upon Jesus, not trusting to what you have done or may do, through faith in the atoning sacrifice, have life, pardon, and the peace of Jesus Christ. You may claim all this rich endowment because Christ has borne the punishment of your own sins, all undeserving, that you undeserving may go free and receive the rich treasures of his grace. I bid you in the name of Jesus Christ to lay hold of the assurances of the word of God. But do not waver, do not look to yourself and doubt; trust the keeping of your soul to God as unto a faithful creator and He has promised that He will keep that which you have committed to His trust against that day. [Cf: 6MR222.02] p. 35, Para. 1, [1893MS].

You are accepted in the beloved. I have had the most earnest desire that you should perfect a Christian character, not in your own strength, but in the strength and in the virtue and righteousness of Christ. The donation of the Holy Spirit was the greatest gift God could bestow upon finite man. This is free to all and in this gift there could be no computation; this endowment specially signalized the enthronement of the only begotten Son of God in His mediatorial kingdom. In this the gift of the Comforter the Lord God of heaven demonstrates to man the perfect reconciliation which He had effected between Himself and men, which hope, says the apostle, "we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither the forerunner is for us entered." [Cf: 6MR223.01] p. 35, Para. 2, [1893MS].

Has not God said He would give the Holy Spirit to them that ask Him? And is not this Spirit a real, true actual guide? Some men seem afraid to take God at His word as though it would be presumption in them. They pray for the Lord to teach us and yet are afraid to credit the pledged word of God and believe we have been taught of Him. So long as we come to our heavenly Father humbly and with a spirit to be taught, willing and anxious to learn, why should we doubt God's fulfillment of His own promise. You must not for a moment doubt Him and dishonor Him thereby. When you have sought to know His will, your part in the operation with God is to believe that you will be led and guided and blessed in the doing of His will. We may mistrust ourselves lest we misinterpret His teachings, but make even this a subject of prayer, and trust Him, still trust Him to the uttermost, that His Holy Spirit will lead you to interpret aright His plans and the working of His providence. [Cf: 6MR224.01] p. 35, Para. 3, [1893MS].

I cannot endure the thought that you are and have been slowly removing the underpinning of your house, and you must not go another step in this breaking down of your physical and mental forces. I have, you know, been warning you of this for years, and now do not, I entreat you, go straight on. Stop, stop a while that you shall have not merely one week's rest or two weeks' rest, but a thorough rest and entire change. It will be to you like taking off the right arm, taking out the right eye, nevertheless I need not assure a physician that this is

positively necessary in your case. Make some arrangements at once to change your line of labor and let there be a calling into exercise organs of the brain that have not been having so severe a strain. Will it pay to make the trial which seems so positively essential? Will you run any more risks? Will you venture on the very brink of the precipice? When you shall have months of complete change in your labor, then you may through the blessing of God, be as a new man. . . . [Cf: 6MR224.02] p. 35, Para. 4, [1893MS].

A great work is to be done in the Sanitarium. Much more might have been done had the workers felt their dependence upon God and had they brought Christlikeness into their lives. The Lord calls for consecrated workers. He has no use for the half-hearted lovers of pleasure more than lovers of God. [Cf: 6MR225.01] p. 36, Para. 1, [1893MS].

Many, many souls, had the physicians and helpers been connected with God, might have been channels of light working as if in full view of the heavenly universe. The Spirit of the Lord would have worked with every effort and would have impelled and directed them. But all the grace and efficiency comes in united persevering prayer. Ask and ye shall receive. [Cf: 6MR225.02] p. 36, Para. 2, [1893MS].

The Lord move upon the churches! May the voice from the living oracles of God, the startling movings of providence, speak in clear language to the church, "separate unto me Paul and Barnabas." Holy and devout men are wanted now to cultivate their mental and physical powers and their piety to the uttermost, and to be ordained to go forth as medical missionaries, both men and women. Every effort should be made to send forth intelligent workers. The same grace that came from Jesus Christ to Paul and Apollos, that distinguished them for spiritual excellencies can be reproduced and brought into working order in many devoted missionaries. Let not a large number fold their hands and say O yes, let such and such an one go to untried fields, while themselves put forth no interested devoted self-denying labor and expect their work that the Lord has committed to them to be done by proxy. [Cf: 6MR225.03] p. 36, Para. 3, [1893MS].

There are those who if they will deny self and lift the cross will find that God will communicate with them as verily as He did with Paul and Barnabas. These were representatives of what very many should be. The Scripture saith, Whosoever believeth on him shall not be ashamed, for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him, for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard, and how shall they hear without a preacher, and how shall they preach without they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace and bring good tidings of good things. [Cf: 6MR225.04] p. 36, Para. 4, [1893MS].

I am glad to learn that there is to be an effort made in Battle Creek. I have long pled for this to be done and I hope some kind of provisions will be made for a protracted effort to get the reasons of our faith before many. And let there be men chosen to go into the regions round about Battle Creek among those immersed in the shadow of death, and work as Christ worked to save the lost and perishing. [Cf: 6MR226.01]

p. 36, Para. 5, [1893MS].

But I must close as we soon step on the boat. In regard to the Mt. Vernon Institution I would could you hear my voice across the broad Pacific say, Let the building be converted into a Seminary to educate our youth in the place of enlarging the College at Battle Creek. I have been shown that there should have been a church at Cleveland, Ohio, and that there should be located school buildings in Ohio which would give character to the work. [Cf: 6MR226.02] p. 36, Para. 6, [1893MS].

The Lord bless you and your wife and children.--Letter 35, 1893, pp. 1-3. (To Brother and Sister Kellogg, February 19, 1893.) [Cf: 6MR226.03] p. 37, Para. 1, [1893MS].

You have not stored your mind with the precious things of God's word, and unless you repent, you will surely be deceived by Satan's manifold devices. You have left the precious word of life for a dish of fables, and you are perverting your God-given powers; you are intoxicated with that which is false and deceptive. You have indulged in a kind of reading that gives you not a knowledge of God or of the truth. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." We want to understand every jot and tittle of God's will as revealed in His word; but you are filling your mind with rubbish, with trifling things. Time is passing, and you are not gaining an experience for the future, immortal life. The class of reading you enjoy destroys your appetite for solid reading that would improve the mind and strengthen the intellect. This much reading of unprofitable literature is a snare to your soul. You are like a man intoxicated with strong drink. Your mind is not clear upon any subject which concerns your eternal interest. You are unready for that which is coming upon the earth, unfitted to act your part in the great whole. You place yourself in the way of temptation; and when you stand upon Satan's ground, you are inviting his assaults. . . . Your faith is adulterated, and your only safety is to determine that you will not fill your mind with fiction. You have not wisdom to discriminate, and the indulgence of your love for reading spoils you for your business.--Letter 8, 1893, pp. 1, 2, 7. (To Joseph Hare, March, 1893.) [Cf: 6MR260.01] p. 37, Para. 2, [1893MS].

God commands you to make the most of your talents. You are to improve every talent. Satan has the control of those who give themselves to novel reading and many do not know it. We talk to you of Christ.--Ms 9, 1893, p. 13. ("True to Principle," March 5, 1893.) [Cf: 6MR261.01] p. 37, Para. 3, [1893MS].

Boarded Ship for New Zealand-- [Sydney, NSW] February 4, 1893. We rode in the cab to the church in Sydney, and I spoke from Hebrews 11 upon faith. The Lord strengthened me by His grace. I felt much strengthened and blessed. The Holy Spirit was upon me. Strength, both physical and spiritual, was given me in large measure. . . . [Cf: 6MR295.01] p. 37, Para. 4, [1893MS].

In the afternoon at two o'clock we stepped on board the steamer to take the journey we long dreaded. All our luggage had been stored away on Friday. We dislike very much to travel on the Sabbath but the work must be done in giving the message to the world and we can keep our minds and hearts uplifted to God and can hide in Jesus. When we cannot

control these matters we must leave all with our heavenly Father. If our trust be in God He will help us.--Ms 76, 1893, p. 4. (Diary, February 2 to 20, 1893.) [Cf: 6MR295.02] p. 37, Para. 5, [1893MS].

I remember in Battle Creek when there were those who felt the burden for the unconverted, and those who were in darkness and saw no light; then prayer meetings were appointed that they might make the strength of God their strength. In every case the heavenly intelligences worked with these efforts, and souls were saved.--Ms 32, 1893, p. 7. (Untitled, February 16, 1893.) [Cf: 6MR375.01] p. 37, Para. 6, [1893MS].

There is home missionary work that is to be done, and we hear the plea, So long as there is so much sin and such need of labor in our own country, why manifest such zeal for foreign countries? I answer, Our field is the world. Wickedness abounds to an alarming extent everywhere. The Saviour directed His disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria, and unto the uttermost part of the earth. Only a small proportion of the people accepted the doctrine; but the messengers bore the message rapidly from place to place, passing from country to country, lifting the standard of the gospel in all the near and far-off places of the earth. But there was a preparatory work. The Saviour's promise was, "But ye shall receive power, after that the Holy Ghost is come upon you,, and ye shall be witnesses unto me." Those who will not follow their own will and desires, but seek counsel of the Lord, will not be dull scholars for the Lord will teach them. [Cf: 6MR375.02] p. 38, Para. 1, [1893MS].

Although thousands at home neglect this great salvation and prove themselves unworthy of eternal life, let zealous efforts be put forth for those who are in the midnight of darkness. God will speak to the unenlightened. This light is to shine amid the moral darkness. "I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth. While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not? [Cf: 6MR375.03] p. 38, Para. 2, [1893MS].

How much more is needed! How much wise, well-planned efforts to send the truth by publications and the living preacher! Many, we are happy to say, are doing much, opening new fields and broadening the work everywhere. But there are many ways in which we can personally do much more than we have done, by practicing self-denial, living not to please ourselves. Every soul who has accepted this truth should make personal efforts for the salvation of friends and relatives and neighbors. Individual cases should be presented as subjects of our prayers, to our heavenly Father. Let us imitate the life of Christ.--Letter 42a, 1893, pp. 1, 2. (To S. N. Haskell, undated.) [Cf: 6MR376.01] p. 38, Para. 3, [1893MS].

Jesus came in the likeness of sinful flesh, by a pure and holy life to condemn sin in the flesh. He came to our world to represent the character of God, and it is our work to represent the character of Christ. If we have lost His love out of our hearts, our work is to seek the Lord, that our hearts may be renewed by His Holy Spirit.--Letter 17, 1893, p. 7. (To Elder William Ings, January 9, 1893.) [Cf: 6MR394.01] p. 38, Para. 4, [1893MS].

It is time for the message of God's forbearance to be proclaimed, to win men to repentance; and it is just as verily time for men to be warned that there are limits to God's forbearance. Men may advance, as did Belshazzar, in presumption and defiance, until they pass the boundary. Blasphemy may be so developed as to exhaust the patience of the longsuffering God. . . . [Cf: 6MR390.01] p. 38, Para. 5, [1893MS].

In the midst of mirth, feasting, and forgetfulness of God, the command will go forth for the sword of the Lord to be unsheathed, that an end may be put to the insolence and disobedience of men. The prayers of God's people have ascended, It is time, O Lord, for thee to work; for they have made void thy law. These prayers will ere long be answered. When men pass the limit of grace, God must let the world see that He is God. [Cf: 6MR390.02] p. 38, Para. 6, [1893MS].

The time has nearly come when transgression will no longer be tolerated, when God will interfere to repress the overflowing tide of iniquity.--Ms 50, 1893, pp. 10-12. ("Temperance," September, 1893.) [Cf: 6MR390.03] p. 39, Para. 1, [1893MS].

I took for my subject, "As it was in the days of Noah, so shall it be when the Son of Man shall be revealed." The discourse was a warning in regard to the closing scenes of this earth's history. The power of God came upon me; words came in the demonstration of the Spirit and power of God.--Letter 69, 1893, p. 1. (To Leroy Nicola, July 19, 1893.) [Cf: 7MR86.02] p. 39, Para. 2, [1893MS].

I am certain, if I ever get out the "Life of Christ" [I must] either get a lodge in some vast wilderness, or a place wherein I can hide away, and not be called upon to labor here and there and everywhere. Oh, that the Lord would indicate the place where I can be free from perplexities, and constant moving, and be able to complete this work. But I mean to make the best of my opportunities. When we are trying to do so much speaking here and there, filling this and that call, my time is so broken up that I cannot do justice to my writings. Since the fifteenth of August I have spoken seventeen times. . . . [Cf: 7MR86.03] p. 39, Para. 3, [1893MS].

I spoke last Sabbath with my new teeth, and spoke quite well, but my gums are too sore to take much pleasure in them. It will take time to restore health to the gums. I know I shall enjoy my teeth very much, for Sister Caro is a superior dentist. She has all the work she can do.--Letter 33, 1893, pp. 1, 2. (To Mrs. Jennie L. Ings, September 26, 1893.) [Cf: 7MR86.04] p. 39, Para. 4, [1893MS].

The horse became unmanageable. He was too long for the shafts and the carriage crowded upon him. He began to kick. Thud, thud, went his steel-clad heels into the carriage, stoving in the fender. We were thoroughly frightened. Elder Starr jumped from the carriage and was at the horse's head. [Cf: 7MR87.03] p. 39, Para. 5, [1893MS].

I thought, "I have an appointment to speak in the hall at Sydney, and I should fill that appointment." The horse continued his business of kicking, . . . but I believe the angel of God was on the scene. . . . Sister Starr, Emily and I hustled out over the door, for we could not open it in our haste, and thank the Lord we all landed safely on the

ground without a bruise. We had turned off from the main thoroughfare just in time and were on a bystreet. We made our way to a pile of rocks by the roadside, put my cushion on one, and I was seated upon it, and Sister Starr and Emily found similar seats. . . . [Cf: 7MR87.04] p. 39, Para. 6, [1893MS].

My heart was in a sad state from the fright. . . . My head ached, my heart ached. [Cf: 7MR88.01] p. 39, Para. 7, [1893MS].

I was for a little time tempted to think that at my age I ought not to be traveling about, but to be settled down where I could have quiet and rest. . . . [Cf: 7MR88.02] p. 39, Para. 8, [1893MS].

Sabbath I would have been so pleased to be relieve from speaking. I was tired and exhausted. I went to the meeting praying the Lord to make His strength perfect in my weakness, and the Lord heard my prayer. . . . [Cf: 7MR88.03] p. 40, Para. 1, [1893MS].

We learned that the boat did not leave until two o'clock. It was to have left at eleven o'clock. We had everything like baggage stored away on Friday. We were sorry to leave on the Sabbath, but we could not help ourselves. Everything was in our staterooms except the hand satchels with sleeping garments we had used during the night. . . . [Cf: 7MR88.04] p. 40, Para. 2, [1893MS].

Wednesday morning . . . Brother Israel was at the boat to meet us, and had engaged a house for us, all furnished, to go into at once. Oh, how thankful we were to get on land and to find a convenient place to stay. Brother and Sister Israel had everything ready for us and we soon felt at home.--Ms 64, 1893, pp. 2-4. (Diary, February 2 to 8, 1893.) [Cf: 7MR88.05] p. 40, Para. 3, [1893MS].

Every physician can and ought to be a Christian, and if so he bears with him a cure of souls as well as bodies. He is doing the work of an apostle as well as of a physician.--Letter 36, 1893, p. 5. (To Dr. and Mrs. J. H. Kellogg, October 2, 1893.) [Cf: 7MR127.01] p. 40, Para. 4, [1893MS].

There are those who have had great light, who are far from God, who in heart are apostates. If they do not meet a higher standard, if they do not take their stand for Christ, if they pursue in the future the course they have pursued in the past, and neglect to search the Scriptures, neglect to pray, refuse to humble their hearts, to deny self and lift the cross, fail to obey the injunctions of the Scriptures, there will be portioned to them an experience of grief and shame. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." The harvest is sure. No frost will blight it, no mildew blast it, no palmer worm devour it. The harvest is sure. . . . [Cf: 7MR172.03] p. 40, Para. 5, [1893MS].

If those who claim to believe the truth misrepresent their Lord they are false lights. They neither burn nor shine. Their sentiments and practices are so mingled with the sentiments and practices of the world that there is scarcely any difference between them and the world. They cherish the same self-love, have the same hungering after foolish pleasures, the same thirsting for amusement. Of them the word declares that they are "heady, high-minded, lovers of pleasure more than lovers

of God, having a form of godliness, but denying the power thereof." They are professedly serving God, but serving Him after the fashion of the world. They are presenting to the world a distorted image of what constitutes a Christian. They are molding the minds of those with whom they associate to a low standard of religious life. The irreligious class are degraded by the example of those who profess to be Christians, and yet present to the world only a worldly religion.-- Letter 12a, 1893, pp. 11, 14, 15. (To Louis Christie, 1893.) [Cf: 7MR173.01] p. 40, Para. 6, [1893MS].

It is not enough for our spiritual interest to read the Word of God, thinking that a knowledge of the truth contained therein will be sufficient for our salvation. The One of whom we read must be our dependence: "And this is life eternal; that they might know Thee, the only true God and Jesus Christ whom Thou hast sent." [Cf: 7MR274.01] p. 40, Para. 7, [1893MS].

We cannot be safe because we believe certain doctrines as truth, we must press the matter still farther. The word of our Captain is heard, "Go forward. Be ye doers of the word, and not hearers only." In obeying our Leader we shall possess the blessings which the word of God implies and reveals for our understanding. The truth may be accepted in its beautiful form, but it cannot be saving truth for the receiver, unless it is brought into the practical life, exercising its influence upon mind and character. [Cf: 7MR274.02] p. 41, Para. 1, [1893MS].

We must have that faith that works by love and purifies the soul. Here, my dear friends, is where you can work for others' good. The precious revelation of God's will in the Scriptures with all their unfolding of glorious truth is only a means to an end. The death of Jesus Christ was a means to an end. The most powerful and efficacious provision that He could give to our world, was the means; the end was the glory of God in the uplifting, refining, ennobling of the human agent. [Cf: 7MR274.03] p. 41, Para. 2, [1893MS].

Holiness to God is glorifying Him by the entire conformity of the human will to the divine. There is a clean, pure mind. The soul and the body, as Christ's purchased possession, is to be presented to God without spot or wrinkle, or any such thing. This will prove the counteracting of Satan's ingenious work to ruin man. This is the re-creation of the human agent through Jesus Christ's merits; a clean thing is brought out of an unclean, restoring the image of God in man. The human agent is to go forward to reach the highest standard of perfection of character by beholding the character of Jesus Christ.-- Letter 17a, 1893, pp. 6, 7. (To Edgar Caro, October 2, 1893.) [Cf: 7MR274.04] p. 41, Para. 3, [1893MS].

I was led from room to room occupied by our brethren at that meeting [the 1888 G.C. Session at Minneapolis], and heard that of which every one will one day be terribly ashamed, if it is not until the judgment, when every work will appear in its true light. In the room occupied by you there was a Witness, and in the rooms of others there was a Witness to every remark made,--the ungodly jest, the satire, the sarcasm, the wit; the Lord God of heaven was displeased with you, and with every one who shared in the merriment, and in the hard, unimpressible spirit. An influence was exerted that was Satanic. Some souls will be lost in consequence.--Letter 61, 1893, pp. 3, 4. (To Elder I. D. Van Horn,

January 20, 1893.) [Cf: 8MR23.01] p. 41, Para. 4, [1893MS].

I rejoice in the completeness of the character of Jesus Christ. He was a compassionate and sympathizing high priest. "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Hebrews 2: 17, 18). "We have not a High Priest which cannot be touched with the feeling of our infirmities" (Hebrews 4:15). Oh to only consider how easy it is for hardness of heart to take possession of us. Jesus the Pattern for humanity, must know from painful experience all about a wounded spirit and a broken bleeding heart, and a burdened perplexed and tempted mind. [Cf: 8MR65.03] p. 41, Para. 5, [1893MS].

In this school Christ was taught. In this school, we are to be disciplined and trained and learn to sympathize with the suffering ones of humanity. If we tell our peculiar trials to our friends, we know by the cold response, and listless inattention that they know not what we mean. They have not been tried in just that way. Their life may have been one of self-caring and self-indulgence. The care, the perplexities [that] have darkened the brow of the tired, has not been felt by the friend, the sorrow that has eaten into the soul has never touched his. Now the sympathy growing out of identity of circumstances he has not. But Jesus knows all about the strength of temptation, sorrow, and grief. Then let us always tell Jesus all.--Letter 79, 1893, pp. 11, 12. (To Harmon Lindsay, April 24, 1893.) [Cf: 8MR66.01] p. 41, Para. 6, [1893MS].

Yesterday before going to the station for Willie we went to take a short ride. Brother Reekie had hired a livery team and wagonette, and we piled in with our baggage. In about thirty minutes the train would be in, and then we were going to the boat with our baggage. I saw that the horse's head was held very high, like our Jim's in California, and I asked Brother Reekie, "Is this horse safe?" He said, "Perfectly." I looked at Sister Starr and said to her, "Sister Starr, I cannot sympathize with you in your fear to ride after a spirited horse." [Cf: 8MR80.01] p. 42, Para. 1, [1893MS].

It was only a few moments, as we were going down a thoroughfare, the horse began to kick, and Brother Reekie turned him into a side street, out of the press of carriages; but he kicked and kicked; his heels went crushing through the dashboard. I said to Sister Starr and Emily, "Get out, get out as quick as you can." Sister Starr's lips were white, and I was thoroughly frightened. Brother Starr jumped over the wheel, and was at the horse's head, but his head was held so high Brother Starr could not, without great effort, catch the bridle and hold him by the bit. Thud, thud, went his steel-clad heels into the carriage. [Cf: 8MR80.02] p. 42, Para. 2, [1893MS].

Sister Starr and Emily were nearest the door, but they did not stop to open it; we all climbed over the closed door and tumbled out in good order without bruising an ankle, and were ever so thankful to be out of the fracas. After a time the horse stopped his kicking. My spring seat was placed on a rock by the wayside, and we all were with our satchels seated there half an hour. The horse and wagonette were taken back to the stable, and the owners were reprimanded by Brother Starr for

hitching up a horse that was too long for the shafts. Another horse and carriage were provided for us, and Brother Reekie picked us up by the roadside and we went to the depot for Willie. We met him just in time, and all went on board the boat, and stowed our baggage in our stateroom, and in the hold of the boat.--Ms 5, 1893, pp. 2, 3. (Diary, February 4, 1893.) [Cf: 8MR80.03] p. 42, Para. 3, [1893MS].

This (Kaeo, New Zealand) is a very beautiful place. Mountains rise above mountains, not sere and brown, but clothed with verdure and trees of every description. We are making our home with Father Hare's family, three miles from Kaeo, from the meetinghouse, and from the Hare brother's store, which is close by the meetinghouse. [Cf: 8MR81.01] p. 42, Para. 4, [1893MS].

We left Joseph Hare's home Wednesday morning. Thursday morning it began to rain, and the windows of heaven seemed to be opened. Sheets of water came down steadily all day and all night. The ravine filled with water coming from the hills, until it roared like a cataract. They say that the water has sometimes risen very high, but there has been nothing like this for twenty-eight years. It carried away bridges and floated off considerable wood. From the orchards on the borders of the creek, apples and other fruit went on a long visit from the owners. Father Hare's house stands on a high rise of ground, so they had no fears that the water would reach them there. [Cf: 8MR81.02] p. 42, Para. 5, [1893MS].

Our foreign mail was prepared Thursday morning, and Brother Metcalf Hare came for it in the pouring rain. He carried it three miles to Kaeo, then Joseph Hare took it by boat three miles to the harbor, to the mail boat. But the boat could not venture out in such a storm; it waited till the next morning. [Cf: 8MR81.03] p. 42, Para. 6, [1893MS].

When we rode to Kaeo after the storm, we found the nice road greatly changed. The gravel had been washed off. There had been landslides from the mountains. During the storm the water had covered the road, and great logs, six feet through, had come tearing down the ravine. These logs were driven up on the road, some lying close beside the carriage way, others half-way across it, but leaving room for teams to pass. Poles and debris from the flood were lodged in high trees, corn fields were beaten down, and immense logs piled on fields; the crop was utterly ruined. [Cf: 8MR82.01] p. 43, Para. 1, [1893MS].

In Kaeo, water swept into the houses, and some dwellings were washed away. The house of the Wesleyan minister was on a high hill. About thirty persons found refuge with him during the flood. Some of the immense logs swept down by the flood had been lying for years some miles back in the mountains. There was not sufficient water to float them down. [Cf: 8MR82.02] p. 43, Para. 2, [1893MS].

We intended to go about a mile beyond the store, to Joseph Hare's, but found that the bridge was gone. Brother Starr crossed over the ruins on foot and went to the house, and Sister Hare and her children came down to see me. She said their nice garden I had admired so much was ruined, and logs were piled on it. Fruit trees were broken down. The barn was flooded; the horses and cow swam out and made for the mountains. Their choice poultry were all swept away, with fifty hives of bees. [Cf: 8MR82.03] p. 43, Para. 3, [1893MS].

The store was on a high rise, but the water came into it about three or four feet deep. Two sisters who slept in the store put up the goods out of reach of the water, so that little harm was done. Great damage has been done on many farms, but no lives are reported to have been lost. The houses on the lowland have the appearance of the [Johnstown] Pennsylvania flood. Everything was soaked, and out on the fences drying. I tried to get some salt, but not a store in the place had any. All had been soaked with dirty water. Flour and many other things had been ruined in the water. But enough of this picture. [Cf: 8MR82.04] p. 43, Para. 4, [1893MS].

Here we have all the privileges of Fern Tree Gully. The best fern trees grow on the uplands and by the ravine, and you find them all up the mountainsides. Every conceivable variety of ferns is close by. They make the scenery very attractive. The mountains are on every side, before, behind, on the right hand, and on the left, towering hundreds of feet toward the heavens. [Cf: 8MR83.01] p. 43, Para. 5, [1893MS].

We were treated very kindly here. All seem to feel it a great privilege to do all in their power for our comfort and happiness. [Cf: 8MR83.02] p. 43, Para. 6, [1893MS].

I spoke eight times in Auckland, and have already spoken three times in Kaeo. Sunday afternoon we had the privilege of speaking in the Wesleyan Methodist Church. The building is set up on a high hill, and considerable climbing was required in order to get to it. The house was filled to overflowing. Extra seats were required, and then some had to stand. I spoke very plainly from the first part of the seventeenth of John, and the people listened as if spellbound. We were requested to hold meetings on Sabbath in the church. We gave an appointment for Sunday evening. The house was full to hear Elder Starr, and appointments were made for Sabbath and Sunday afternoons in the same place. [Cf: 8MR83.03] p. 43, Para. 7, [1893MS].

Father Hare has a very pretty place, close by a clear-running brook from the mountains. The scenery on the way to Kaeo makes one think of the road from Healdsburg to Crystal Springs, though the road here is not so dangerous.--Ms 37, 1893, pp. 1-3. ("At Father Hare's, Kaeo, N.Z.," March 1, 1893.) [Cf: 8MR83.04] p. 44, Para. 1, [1893MS].

I have spoken [in Kaeo, New Zealand] the two Sabbaths and Sundays, and four times in the evening. On the first Sabbath we held the meeting in the little chapel built for Seventh-day Adventists. Sunday afternoon we secured the Wesleyan chapel, and I spoke to the people. The house was crowded to its utmost extent, and benches and everything available was pressed into service. The little bench before the pulpit, and the platform, were filled with children. The Lord gave me freedom in speaking, and there was the very best of attention. . . . [Cf: 8MR84.01] p. 44, Para. 2, [1893MS].

On Sunday the Wesleyan chapel was crowded; every available seat was brought in, and at last an old chest in the hall was dragged in as the last resource. I spoke upon temperance from the Christian standpoint, and all listened with intense interest for two hours. Some said that ended their tobacco-using. . . . [Cf: 8MR84.02] p. 44, Para. 3, [1893MS].

I feel it my duty to bear a plain, decided testimony to the believers in Kaeo. They need, oh so much, to be awakened. They do not know what it means to have a burden for the souls in their own borders. They do not know what it means to seek for the perishing ones out of Christ. They do not see why they need to go to campmeeting. The common duties of life are all-absorbing, and it does not meet their inclination to go out from their work and homes, and be put to inconvenience to obtain light and strength through seeking the Lord with their brethren. We are working to arouse them. May the Lord help us.--Ms 38, 1893, pp. 1, 4, 5. ("Labors in Kaeo," March 8, 1893.) [Cf: 8MR84.03] p. 44, Para. 4, [1893MS].

I have had a restless night. I have passed through the process of having my teeth extracted during my dreams. Sister Caro came in the night; is in the house. I met her in the morning at the breakfast table. She said, "Are you sorry to see me?" I answered, "I am pleased to meet Sister Caro, certainly. [I am] not so certain whether I am pleased to meet Mrs. Dr. Caro, dentist." At ten o'clock I was in the chair and in a short time eight teeth were drawn. I was glad when the job was over. I did not wince or groan. My hand was held as steadily as if I had been writing and a nerve was set in motion by the operation. I had asked the Lord to strengthen me and give me grace to endure the painful process, and I know the Lord heard my prayer. [Cf: 8MR85.01] p. 44, Para. 5, [1893MS].

After the teeth were extracted Sister Caro shook like an aspen leaf. Her hands were shaking and she was suffering pain of body. She had felt sick, she said, on the cars during her ten hours' ride. She dreaded to give pain to Sister White. She slept little Tuesday night and could scarcely eat in the morning, but she knew she must perform the operation and went through with it. Then the patient waited upon the doctor; I had her seated in my easy chair and gave her sips of cholera mixture [a nostrum used for intestinal disorders]--all the stimulus I had in the house. [Cf: 8MR85.02] p. 44, Para. 6, [1893MS].

Sister Caro is not a weakling by any means. She is a tall, queenly looking woman, and thorough master of her business. The muscles of her arms are like steel. She can go through all the disagreeable performances firm and composed in ordinary cases. She knew I had borne much pain and that she should be the agent to give me pain caused her much more suffering than it did me. [Cf: 8MR85.03] p. 45, Para. 1, [1893MS].

I thank my heavenly Father I bore the trial without a groan and in the use of my senses. I took nothing to stupefy me, and as the result have not the influence of stupefying drugs to recover from. I am pleased to bid farewell to these teeth that have caused me so great suffering. I have expended no less than one hundred and fifty dollars on them and endured very much pain. [Cf: 8MR86.01] p. 45, Para. 2, [1893MS].

I feel so thankful that I have assurance that the Lord is to me a present help in every time of need. I arose early this morning to prepare and complete articles to send to Fanny [Bolton] for the papers, articles on the life of Christ for Marian [Davis], letters for Willie [White]. Some of these I had to finish after the teeth drawing, for Brother London takes the boat at about two o'clock for Melbourne

school. Sister Caro did not leave today as expected on the afternoon train. I kept to my chamber and did not care to sit at the table with them. I suffered considerable pain.--Ms 81, 1893, pp. 11, 12. (Diary, July 5, 1893.) [Cf: 8MR86.02] p. 45, Para. 3, [1893MS].

We are very busily engaged in preparing matter for the Melbourne [Australia] mail. The young Maori lad, sixteen years old, has come from Napier to see me. W. C. White and myself met with him and conversed in regard to his attending Melbourne school. We find him quite an intelligent lad, and we make arrangements for him, loaning him money to pay his passage to Melbourne and to pay his tuition in the school. He has large property left him by his mother. He embraced the truth while attending school twenty miles from Hastings, on the road to Ormondville and Palmerston. [Cf: 8MR86.03] p. 45, Para. 4, [1893MS].

Pomare also embraced the truth through the instrumentality of Everston who had once kept the Sabbath but given it up, yet believed all the truth. These boys became interested through some reading and conversation, and came to Everston for more particulars of what he did believe. He took his Bible and presented the evidences of our faith. Several became deeply interested and would not rest until they heard more and still more. [Cf: 8MR87.01] p. 45, Para. 5, [1893MS].

The man Pomare has been baptized and has gone to America to become a medical missionary. He had a very hard time of it to get off from his people. The case was watched with deep interest. He is the son of a chief of high repute. The lad who wants to go to Melbourne is the son of an eminent chieftain of the tribe, who is a member of the legislature in Wellington. His father gave his consent, also his grandfather--who is holding the money belonging to the young man--but some of the bitterest opposers to our faith wrote to the father and grandfather a representation of our people and they took back their consent and would not let him go. But he told them he should go, and he wrote to Sister Caro for the money and if she could not let him have it to solicit Sister White to loan it to him. [Cf: 8MR87.02] p. 45, Para. 6, [1893MS].

We considered this was a wonderful providence, the conversion of these young men. We recognized the hand of God in the matter and dared not close the door against this young man, and we have taken him under our guardianship. He will, when of age, receive his legacy and then will return the money loaned. Some say he can come into possession at seventeen, others say at twenty-one. W. C. White went on Friday to do up the business for the young man, and secure his tickets. [Cf: 8MR87.03] p. 46, Para. 1, [1893MS].

We went to a Maori house, our near neighbors, to call upon them. There was a young man, very wealthy, a Maori who had attended the same school with him [the Maori being helped to go to Melbourne]. He came home Wednesday, sick with dropsy, and died in the night. The mourning ceremony was kept up by the friends, in bitter weeping and wailing and terrible distress for the dead. [Cf: 8MR88.01] p. 46, Para. 2, [1893MS].

The young Maori came very near being prevented from returning to Napier and pursuing his journey as he anticipated. The Maoris insisted he must accompany the funeral procession to the dead man's home, and he

said he should not have been left to come back to Napier, but in the arrangements made hastily, friends of the dead man in council were determining in regard to having another day of mourning, and while interestedly discussing the matter he slipped off unperceived, and just in time took the train for Napier. Had he not, he could not have carried out his purpose, and it is impossible to tell what device Satan might have prepared to bar his way from attending Melbourne school. Oh, how deeply interested I am that these young men shall become prepared to do the missionary work so essential to be done for their own nation! [Cf: 8MR88.02] p. 46, Para. 3, [1893MS].

There is still another young Maori, converted to the truth from Catholicism, who is desirous to go to school to learn the truth that he may become a missionary, but his friends refused to let him go. They say he may go next year. They hope he will give up his "notions" if they hold him back. [Cf: 8MR88.03] p. 46, Para. 4, [1893MS].

There are several others in the school being leavened with the truth, but since these marked cases of conversion, most stringent rules have been made so that it is difficult to get a chance at these students. Brother Everston came to the meeting a few weeks ago when I spoke in Napier, and Sister Caro talked with him and he promised to again keep the Sabbath, and I heard read a very interesting letter from his pen of his experience.--Ms 85, 1893, pp. 10-12. (Diary, September 15, 1893.) [Cf: 8MR88.04] p. 46, Para. 5, [1893MS].

On the Steamer Wairarapa, Tuesday, December 19, 1893. The wind is increasing until it blows a gale. I do not venture upon the deck. I feel glad to keep still. All are more or less affected. Elder Olsen is decidedly sick. Emily [Campbell] is on deck lying down. The wind blows, the waves run high, the white-capped billows reach far, far as the eye can reach, restlessly moving, tossing, mounting up mountain high, splashing over the deck. [Cf: 8MR89.01] p. 46, Para. 6, [1893MS].

Willie [White] thought it best for me to go up on deck. He lashed my chair in what was supposed to be a sheltered place. Three men were sitting very near me who were splashed with the waves of the sea. Willie made another move to get in the center of the ship and lie down on the long bench for a time, but the wind had worked the waters into a perfect fury. I was lifting my heart to God for Christ, who stilled the tempest, to say "Peace, be still." [Cf: 8MR89.02] p. 46, Para. 7, [1893MS].

All at once the rainbow spanned the heavens. I could see the signs of God's promise in the bow in the clouds, and I was resting in confidence in His protecting arms. It was difficult to get down to the ladies' saloon. I clung to Willie, but the wind would not let us advance. A gentleman came to his help. Once below I was quite sick and vomited most earnestly, and felt better. I could not eat Monday or Tuesday. We had a much more pleasant night than we feared we should have. Slept much better than we feared. [Cf: 8MR89.03] p. 47, Para. 1, [1893MS].

How terrible it seems to be on a boat like this while its managers are apparently full of carousing and of sport; and drinking, smoking, and swearing are so abundant. [Cf: 8MR90.01] p. 47, Para. 2, [1893MS].

The lady in waiting is very kind to me. I gave her Steps to Christ and

some papers and pamphlets. I talked with her in regard to her soul's salvation. I pointed out the perils of anyone whose life was on the sea. She said she had thought of this oftentimes, but she said, "If I could, I would be a Christian, but I cannot. It would be an impossibility to serve God on such a vessel as this. You do not know, you cannot have any idea of the wickedness of these sailors. The captain and mates are so closely of the same character with the crew of sailors that they have no influence to introduce reform, if they desired such a thing." I asked why she did not seek some other employment. She said, "It would be no use. I have four children to support and I have not strength to do hard work." She was a small, delicate, fine-featured woman. "I earn more here on this ship than I could obtain in any other employment." [Cf: 8MR90.02] p. 47, Para. 3, [1893MS].

I tried to open before her the danger of living a prayerless life. She said, "It is no use to pray here, to try to be religious." I told her if the Lord had appointed her that place she would, if she would accept Christ as her Saviour, realize Christ as her refuge. She said, with tears in her eyes, "It is impossible. I know the company on this ship. I could not live religion here. I hope some time to have some place opened for me where I can support my family, and then I shall give my attention to serious things. If I could only be with my children and support them in a humble way I would only too gladly choose to do so." [Cf: 8MR90.03] p. 47, Para. 4, [1893MS].

We were anchored some distance from Auckland. Elder Olsen and Willie White were on board, with Emily Campbell and me. There was a small steamer going from the ship to shore and we, all of our party, decided to go and spend a few hours while the ship was waiting in the harbor. We had some hours before the ship would unload her passengers and take aboard other passengers. [Cf: 8MR91.01] p. 47, Para. 5, [1893MS].

Elder Olsen and Willie stepped on board the small boat, and through some misunderstanding went off before we stepped aboard. Emily felt much disappointed. I never saw her so unbalanced. She cried heartily and I felt so sorry on her account. The mate entered into conversation with her and told her that the boat would come to the steamer again before it went to the wharf, then he said much the same as the stewardess had said in regard to the wickedness of the sailors and the crew. He said, "I have been much impressed that this boat will go down with all hands on board ere long. I have felt so strongly exercised that I shall not, if I can possibly disconnect from it, continue to remain on the boat." [E. G. White postscript: "This nice boat went down, sunk with all on board with the exception of two, in a few weeks after this. The mate was one that was saved. The stewardess-nurse was advertised among the list of the lost."] [Cf: 8MR91.02] p. 47, Para. 6, [1893MS].

When I see as I do on this boat such disregard for God and for anything serious, I ask myself, What can be done? Brother Olsen has had opportunity to speak to them in the social hall. Many were present and listened, but a feeling of hopelessness comes over him that it will do no good. But, if ever poor souls needed to be worked for and labored for, it is such a party as is found on the steamers. But then we see the influences upon land as soon as the sailors leave the ship for a few hours' delay. There are saloons all ready to catch souls and the

nets and snares are ready for those who remain maybe a week or more. What is to be hoped for this class? My heart aches.--Ms 88, 1893, pp. 10-12. (Diary, December 19, 1893.) [Cf: 8MR91.03] p. 48, Para. 1, [1893MS].

The children have inherited an appetite for wine and stimulating drinks and if there is a yielding to the tempter, moral power is gone. . . . [Cf: 8MR209.01] p. 48, Para. 2, [1893MS].

The children were pointed to the mother who had led a terrible life through the father's habits of strong drink. The children when solicited by temptation have less moral power than had the father. For this reason, their only safety is entire, total abstinence. The words were spoken, "Warn the mother to stand in firm independence, to warn and command her children." She needs the help of her elder children. She has reason to thank the Lord that so many are not [alive], that they did not live to testify, by physical and mental degeneracy, the sins of the father. The deficiencies of intellect must have been felt as is seen in _____ and still another young man that is not. The jewel of the mind was dimmed. God has mercifully spared the greatest sorrows. . . . [Cf: 8MR209.02] p. 48, Para. 3, [1893MS].

The Lord has mercifully spared the mother the greater sorrow, which would have been a living sorrow, had her little ones lived. The mother must educate herself to look with reconciliation upon her present sorrows. It is well with those that are not [living]. She will, if faithful, meet them again in the morning of the resurrection. The Lord has mercifully softened the affliction ever before her eyes, of the birthright given to her son who is deficient in reason through the besotted father. [Cf: 8MR209.03] p. 48, Para. 4, [1893MS].

A and B will always be children, and will be restored by the power of the great restorer, when mortals shall have put on immortality. All their sad marks are obliterated. These marks are now a beacon of warning, repeating the history of what intemperance will do. He [the angel] turned to the eldest and said, "Upon you rests a mighty responsibility to cooperate with heavenly intelligences and your mother, to counteract, as far as [lies] in your power, the traces left upon the family. God has given you precious intellect. You have advantage in every respect over A; but if you practice a life of disobedience and transgression, you will lose the future immortal life which will be given to A and B. Your light will go out in darkness, unless you are loyal and true to serve the Lord Jesus. Why are you not as is A, never able to increase in knowledge, never able to expand the intellect? It was no sin of his own that has left him a child in reason, always a child. This should be contemplated by you, and you should make very effort to reach a higher standard than you have yet done. . . . [Cf: 8MR209.04] p. 48, Para. 5, [1893MS].

In regard to the case of A, you see him as he now is and deplore his simplicity. He is without the consciousness of sin. The grace of God will remove all this hereditary, transmitted imbecility, and he will have an inheritance among the saints in light. To you the Lord has given reason. A is a child as far as the capacity of reason is concerned; but he has the submission and obedience of a child. You are a responsible member of the family. You have been redeemed by the blood of the only begotten Son of God. He gave His life for you. He bore the

penalty of sin and transgression for every son and daughter of Adam that they should not perish if they believe in Him, but have everlasting life.--Letter 1, 1893, pp. 5-9. (To Sister Brown, August 4, 1893. [Cf: 8MR210.01] p. 49, Para. 1, [1893MS]).

We do not study the Scriptures as much as we should. Instead of spending our time in studying the various themes of the day, we need to devote that time to the study of the Scriptures. We want to come with our Bibles on our knees before God and ask for wisdom from God to comprehend the treasures of truth. We cannot have root in ourselves unless we do this, for everything is to be shaken that can be shaken. The devil is working in a special manner with the popular churches to pick flaws with the Bible and with those who are working in Christ's lines, and infidelity prevails everywhere. It is the mystery of iniquity, the superhuman working of Satan, bewitching human minds with his power.--Ms 11, 1893, p. 3. ("Search the Scriptures," March 28, 1893.) [Cf: 8MR279.04] p. 49, Para. 2, [1893MS].

Will you allow temporal, earthly employment to lead you into temptation? Will you doubt your Lord, who loves you? Will you neglect the work given you, of doing service for God? Your associations are with a class who are earthly, sensual, and devilish. You have breathed moral malaria, and you are in serious danger of failing where you might win if you would place yourself in right relation with Jesus, making His life and character your criterion. Now, in order to escape the corruption that is in the world through lust, you must be a partaker of the divine nature. It is your duty to keep your soul in the atmosphere of heaven. [Cf: 8MR308.01] p. 49, Para. 3, [1893MS].

You should not place yourself where you will be corrupted by dissolute companionship. As one who loves your soul I beseech you to shun, as far as possible, the company of the profligate, the licentious, and the ungodly. Pray, "Lead us not into temptation," that is, "Do not, O Lord, suffer us to be overcome when assailed by temptation." Watch and pray lest ye enter into temptation. There is a difference between being tempted, and entering into temptation. [Cf: 8MR308.02] p. 49, Para. 4, [1893MS].

Often the spell of temptation will hold us like a charm. The suggestions of Satan will stir every element of depravity that still remains in the unrenewed nature. The flesh lusteth against the Spirit, and the Spirit against the flesh. But if you fail in the test and trial of your life now, in probationary time, you will fail forever.--Letter 8, 1893, pp. 5, 6 (To Joseph Hare, March 8, 1893.) [Cf: 8MR308.03] p. 49, Para. 5, [1893MS].

Last winter when we saw that we must have a school to meet the demands of the cause, we were put to our wits ends to know where we should obtain the funds. I was suffering with prostration of the nerves, and suffering from rheumatism. Our rent was \$23.00 a month and water bills extra, and other expenses were still added to this, aside from the buying of food. A carriage had to be purchased, and although secondhand, it cost me \$200.00. Nothing but what was easy of access and comfortable would be of any service to me then. And even to ride only a short distance was at times next to impossible. My hips and spine caused me such keen suffering, almost beyond endurance. The keeping of a horse, and sickness increased our household expenses so that it dared

not hardly be estimated. But to return to the school question. Some thought it could not be done; yet we knew that it must be started in 1892. Some thought all that could be done was to hold a short institute for the ministers. [Cf: 8MR359.01] p. 49, Para. 6, [1893MS].

We knew that there were many youth who needed the advantages of the school.--Letter 79, 1893, pp. 9, 10. (To Mr. Harmon Lindsay, April 24, 1893.) [Cf: 8MR359.02] p. 50, Para. 1, [1893MS].

I see so many places I wish to use every shilling to benefit those whom I desire to send to the school.--Ms 80, 1893, p. 19. (Diary, May 22, 1893.) [Cf: 8MR359.03] p. 50, Para. 2, [1893MS].

Some infants are being constantly fed, which creates a feverishness in the stomach. Let the infant have its regular hours of eating. Educate it to correct habits.--Ms 9, 1893, p. 4. ("True to Principle," March 5, 1893.) [Cf: 8MR381.02] p. 50, Para. 3, [1893MS].

I have to tell the matter in my simple style. I want you to know this, Brother Prescott. Again much complaint is made in reference to the diet question. I had written, I think, something in regard to this matter, and have had an article waiting to be copied some time, all of four months, but every month brought so great a pressure of matter I did not present it to my copyist, but next mail it shall be sent. [Cf: 8MR392.01] p. 50, Para. 4, [1893MS].

I know not who is cook at the [Battle Creek] boarding hall, but I beseech you, do not place any persons to oversee the cooking of food for the college students unless they have a thorough knowledge of the right kind of cooking that the students shall take away with them the very best intelligence of what hygienic cooking means. The much liquid food, the pastries, the desserts prepared for the table after European hotel fashion, is not the proper food to place before a hungry lot of students, whose appetites are keen to devour the most substantial food. [Cf: 8MR392.02] p. 50, Para. 5, [1893MS].

The very best thorough cook should be employed. If it were to your own family I was speaking I would say the same. But it is not merely your own family, but it is in behalf of God's heritage of children I am speaking. No one person's ideas, or tastes or customs, or habits are to control the boarding house table, but obtain the very best cook, and have helps that she as matron in the kitchen shall oversee. The students pay for their board, and give them good solid nourishing food. [Cf: 8MR392.03] p. 50, Para. 6, [1893MS].

God give you, my dear brother, heavenly wisdom, but for Christ's sake do not introduce practices of the Gentiles in worldly fashionable habits into the school as though this were the education so essential for them to have. It is not. I know whereof I speak. Now you have some of my reasons why I felt pained in regard to additions being made to the school building, and to the other buildings in Battle Creek.--Letter 46, 1893. (To W. W. Prescott, September 5, 1893.) [Cf: 8MR393.01] p. 50, Para. 7, [1893MS].

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish

because you lack qualifications essential to Christian character. If you neglect or treat with indifference the warnings that God has given, if you cherish or excuse sin, you are sealing your soul's destiny. You will be weighed in the balances and found wanting. Grace, peace, and pardon will be forever withdrawn; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy lingers, while the Saviour is making intercession, let us make thorough work for eternity. . . . [Cf: 8MR404.02] p. 50, Para. 8, [1893MS].

God will hold men accountable who have the plain teachings of His Word, but disregard them and accept the sayings and customs of men. And yet how many are doing this! They reject the light in regard to the Sabbath, and trample upon God's holy day. Ministers and people, with the Bible open before them, show contempt for the Word of God in His holy precepts, while they exalt a spurious sabbath, which has no other foundation than the authority of the Roman church. The claims of this spurious sabbath are to be enforced upon the world. The Protestant churches, having received doctrines which the Word of God condemns, will bring these to the front and force them upon the consciences of men, just as the papal authorities urged their dogmas upon the advocates of truth in Luther's time. The same battle is again to be fought, and every soul will be called upon to decide upon which side of the controversy he will be found.--Ms 100, 1893, pp. 6, 7, 9. ("Christ Our Helper in the Great Crisis," 1893.) [Cf: 8MR405.01] p. 51, Para. 1, [1893MS].

Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). I feel such an intense interest that every soul shall see, and understand, and be charmed with the consistency of the truth. The evidence of our love to Christ is not pretension; but practice. My brother, it is hard for the mind to comprehend this point, and do not confuse any mind with ideas that will not harmonize with the Word. Please to consider that under the teaching of Christ many of the disciples were lamentably ignorant; but when the Holy Spirit that Jesus promised came upon them and made the vacillating Peter the champion of faith, what a transformation in his character! But do not lay one pebble, for a soul that is weak in the faith to stumble over, in overwrought presentations or expressions. Be ever consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock. O precious, precious Saviour. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). [Cf: 8MR408.01] p. 51, Para. 2, [1893MS].

This is the true test--the doing of the words of Christ. And it is the evidence of the human agent's love to Jesus, and he that doeth His will giveth to the world the practical evidence of the fruit he manifests in obedience, in purity, and in holiness of character. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John 15:23). We, that is, the Father, Son, and the Holy Ghost, [will come] and make our abode in him. [Cf: 8MR408.02] p. 51, Para. 3, [1893MS].

O my brother, walk carefully with God. But remember that there are some whose eyes are intently fixed upon you, expecting that you will

overreach the mark, and stumble, and fall. But if you keep in humility close to Jesus, all is well. [Cf: 8MR409.01] p. 51, Para. 4, [1893MS].

See 2 Peter 1:1-11. This is the faith which we must have, that works by love, and purifies the soul. [Cf: 8MR409.02] p. 51, Para. 5, [1893MS].

There is no place in the school of Christ where we graduate. We are to work on the plan of addition, and the Lord will work on the plan of multiplication. It is through constant diligence that we will, through the grace of Christ, live on the plan of addition, making our calling and election sure, for, if ye do these things,--"add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity"--"For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10, 11).--Letter 44, 1893. (To A. T. Jones, April 9, 1893.) [Cf: 8MR409.03] p. 51, Para. 6, [1893MS].

A certain minister in California was tampering with phrenology, while carrying on the ministry, as a means of making money. He falsified in many respects, and discouraged souls by his course. He even said to some married couples that they were unfitted for each other. God never gave him such a commission. [Cf: 9MR2.01] p. 52, Para. 1, [1893MS].

What I want to know is what kind of a heart have you. The devil had a splendid head, but he had an envious heart. There is no excuse for the rebellious heart that came in Satan, and that iniquity is unexplainable. [Cf: 9MR2.02] p. 52, Para. 2, [1893MS].

This minister said, "I shall have to use phrenology in order to get out of debt," and he was receiving from \$15 to \$18 per week. I said to him, "I rebuke your spirit in the name of Jesus Christ of Nazareth." He thought he could do such wonderful things, and he made a young man think the same, and he went home and lived upon the earnings of his poor mother, and has never done that wonderful thing yet. He was going to tell them of themselves. Those who practice this work do a hundred times more harm than good. [Cf: 9MR2.03] p. 52, Para. 3, [1893MS].

Ministers are granted credentials that they may instruct people in the Word of God. And they can overcome their hereditary and cultivated tendencies. The phrenologist would tell them about marriages, etc., and confessions were made by women as they would confess to a Catholic priest. [Cf: 9MR2.04] p. 52, Para. 4, [1893MS].

These things have been opened before my mind, and I can assure you that I have not one particle of faith in phrenology as it is now handled. It has become a fraud. We have a higher work than this. It certainly cannot be said of those who practiced these things, "And thy righteousness shall go before thee; the glory of the Lord shall be thy rereward" (Isaiah 58:8). They do not know what the glory of the Lord is. . . . [Cf: 9MR2.05] p. 52, Para. 5, [1893MS].

Christ is soon to come. We must preach the third angel's message. Use the Bible, which will transform character. [Cf: 9MR3.01] p. 52, Para. 6, [1893MS].

The wife of the minister who used phrenology as a means to bring in more money, said, "My husband is capable of standing in the highest positions." It was astonishing the influence that he had over human minds. But he did not walk in the light as God would have him, and today he is selling brushes as a means of making a living. [Cf: 9MR3.02] p. 52, Para. 7, [1893MS].

I said to a Brother Butler [not the minister-phrenologist aforementioned], "God desires that you should preach His truth." But said he, "Look at my head, I have no power of faith, and I can never go and preach, and I am just as full of infidelity as I can be." [Cf: 9MR3.03] p. 52, Para. 8, [1893MS].

But I told him that God had shown me that he should go and proclaim the message. He did go, and after he had labored some years he said, "Sister White the hollow in my head is all filled up." It was because he had been cultivating faith, and working in God's lines. [Cf: 9MR3.04] p. 52, Para. 9, [1893MS].

You may say it was due to phrenology, but it was due to the transforming grace and power of God. Those who engage in this work of reading character by the head practice all kinds of deception under [the] profession of knowledge. [They] may try to reform character, but they never do it. Preach Christ, and present the pattern, and work in His lines. . . . [Cf: 9MR3.05] p. 53, Para. 1, [1893MS].

In the early days of the first angel's message, one poor man that was foolish was impressed with the truth, and he went to a learned Elder and repeated the following words, "Elder G____, behold, the bridegroom cometh, go ye out to meet Him." [Elder G____ said] "Give us your reasons, Brother," but he presented no reasons, and kept on repeating these words, instead of trying to give proof for the soon coming of the Lord, for he of himself was unable to give any reason. But he repeated the words, "Behold, the bridegroom cometh, go ye out to meet Him." And the Spirit of God rested upon them, and Elder G____ fell on his knees and confessed his pomp and pride before the Lord. [Cf: 9MR4.01] p. 53, Para. 2, [1893MS].

God sent this poor man and brought the learned man to his knees and his position before God. [Cf: 9MR4.02] p. 53, Para. 3, [1893MS].

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Corinthians 1:20. See also verses 21-25, and 1 Corinthians 2:1). The apostle Paul could meet oratory with oratory, philosophy with philosophy. He could meet people on their own ground. Now he said, "For I determined not to know any thing among you, save Jesus Christ, and Him crucified" (1 Corinthians 2:22. See also verses 3-10). [Cf: 9MR4.03] p. 53, Para. 4, [1893MS].

God alone can transform character. Jesus Christ came into our world to bring back through the mighty power of the cross of Calvary that which was lost. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing

spiritual things with spiritual" (1 Corinthians 2:12,13. See also verses 14-16). [Cf: 9MR4.04] p. 53, Para. 5, [1893MS].

We want you to sense these things. We want you to understand the working of the Spirit of God.-- *Manuscript 12, 1893*, pp. 4-7. ("A Sermon at Camp Meeting in New Zealand," March 28, 1893.) [Cf: 9MR5.01] p. 53, Para. 6, [1893MS].

Christ said, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23). I feel such an intense interest that every soul shall see, and understand, and be charmed with the consistency of the truth. The evidence of our love to Christ is not pretention, but practice. . . . [Cf: 9MR11.01] p. 53, Para. 7, [1893MS].

"If a man love Me, he will keep My words: and My Father will love him, and We will come unto him ["We," that is, the Father, Son, and the Holy Ghost], and make Our abode with him" (John 14:23). Oh, my brother, walk carefully with God. But remember that there are some whose eyes are intently fixed upon you, expecting that you will overreach the mark, and stumble, and fall. But if you keep in humility close to Jesus, all is well. [Cf: 9MR11.02] p. 53, Para. 8, [1893MS].

(See) 2 Peter 1:1-11. This is the faith which we must have, that works by love, and purifies the soul. There is no place in the school of Christ where we graduate. We are to work on the plan of addition, and the Lord will work on the plan of multiplication. It is through constant diligence that we will, through the grace of Christ, live on the plan of addition, making our calling and election sure. For if ye do these things--"add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity"--"for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10,5-7, 10, 11).-- *Letter 44, 1893*, pp. 4-6. (To A. T. Jones, April 9, 1893.) [Cf: 9MR11.03] p. 54, Para. 1, [1893MS].

Sister Caro Very Capable Woman.--Sister Caro is a superior dentist. She has all the work she can do. She is a tall stately woman, but sociable and companionable. You would love her if you should see her. She does not hoard her means, she puts it into bags which wax not sold. She handles an immense amount of money, and she uses the money to educate young men to become laborers for the Master. I am greatly attached to her. She holds her diploma as dentist and her credentials as minister. She speaks to the church when there is no minister, so you see that she is a very capable woman. Her husband is a physician and surgeon.-- Letter 33, 1893, p. 2. (To Jennie L. Ings, Sept. 26, 1893.) [Cf: 9MR24.01] p. 54, Para. 2, [1893MS].

She [Sister Caro] is a queenly woman, tall, and every way proportioned. Sister Caro not only does her business, but she has a ministerial license and bears many burdens in their church at Napier [New Zealand]. She speaks to the people, is intelligent and every way capable. She supports her three sons--two in Battle Creek, and one in England who is studying law. . . . Dr. Caro supports the home. Sister Caro takes in a great deal of money, but nothing is expended in

luxuries. She is supporting young men in the Bible school at Melbourne, besides some in America. The Lord blesses this noble, unselfish woman. Her work is about double when compared with the patronage of the other dentists in Napier.-- *Manuscript 22*, 1893, p. 2. (Untitled, July 12, 1893.) [Cf: 9MR24.02] p. 54, Para. 3, [1893MS].

E. G. White's Letter a Message From God.-- You ask if the Lord gave me that letter to give to you. I say, He did, The Holy God of Israel will not serve with your sins. That message was given of God. If you have had, since that message was given, a new sense of what constitutes sin, if you have become truly converted, a child of God in place of being a transgressor of His law, then there is no one who will be more pleased than myself.-- *Letter 95*, 1893, p. 1. (July 20, 1893.) [Cf: 9MR197.02] p. 54, Para. 4, [1893MS].

The supposed possession of such a high degree of refinement does not give one the least semblance of an excuse for treating those he thinks less fortunate than himself with discourtesy, with a storm of censure, becoming exasperated over their imperfections. He manifests that he is destitute of the very traits of character that he thinks that he possesses. [Cf: 9MR208.01] p. 54, Para. 5, [1893MS].

A man who has the true idea of what constitutes perfection of character will reveal the same fruit which he desires to see in others. He will by precept and example give evidence that he is endowed with a kindly, genial disposition, imbued with refinement and tenderness. He will have the finest touch in seeking to cure the wounds and bruises of the soul. He will be a co-worker with Christ and His Holy Spirit to renew and strengthen, to beautify and bring into conformity to the perfect model.-- *Letter 78*, 1893, p. 2. (To E. J. Waggoner, January 22, 1893.) [Cf: 9MR208.02] p. 55, Para. 1, [1893MS].

The continual progress of the soul in divine knowledge and virtue is God's purpose.--*Letter 12*, 1893, p. 8. (To L. Christie.) [Cf: 9MR380.04] p. 55, Para. 2, [1893MS].

The Brain of Women.--Some of you think you cannot do without tobacco. But you can. How do women get along without the use of it? The brain of women is composed after the same order as that of man.--*Ms. 9*, 1893, p. 14. ("True to Principle," written at Kaeo, New Zealand, March 5, 1893.) [Cf: 10MR74.01] p. 55, Para. 3, [1893MS].

As Thorough an Intellectual Training as Possible.--In order to act your part in the service of God, you must go forth with the advantages of as thorough an intellectual training as possible. You need a vigorous, symmetrical development of the mental capabilities, a graceful, Christian, many-sided development of culture, to be a true worker for God. You need your taste and your imagination chastened and refined and all your aspirations made pure by habitual self-control. You need to move from high, elevated motives. Gather all the efficiency you can, making the most of your opportunities for the education and training of the character to fill any position which the Lord may assign you. You need so much a balance-wheel in judicious counsel. Do not despise advice. Bear in mind that the school is not a place to form attachments for courting or entering into marriage relations.--*Letter 23*, 1893, p. 2. (Written from Hastings, New Zealand, Sept. 13, 1893, to Miss Carrie Gribble.) [Cf: 10MR74.02] p. 55, Para. 4, [1893MS].

God Works Through the Gifts--The infinite wisdom of God has employed human agencies to cooperate with Him in His work for the salvation of man. He has a variety of agencies with different gifts, and all are to cooperate harmoniously, each filling his own special, God-given sphere of action. We are to work for the salvation of our fellow men, not by judging them, but by showing forth what the Lord has done for us in the transformation of character.--Letter 23a, 1893, p. 20. (To E. H. Gates, January 10, 1893.) [Cf: 10MR99.03] p. 55, Para. 5, [1893MS].

God's Truth May Be No Truth to One Who Claims to Believe It--"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24). We can see how necessary it is that there should be a union of the human and the divine. All the heart is to be enlisted in the conflict. The law of God is to be written in the heart, or the soul will never obey the truth: for the truth of God may be no truth to one who even may claim to believe it. Persons may profess to love the Saviour, and yet make it manifest that love does not actuate them in His service. Why is it that the love of Christ does not wield a constraining power over the life? It is because it has never been brought into the sanctuary of the soul; it has never been made the principle of action. "With the heart man believeth unto righteousness: and with the mouth confession is made unto salvation" (Romans 10:10). [Cf: 10MR282.03] p. 55, Para. 6, [1893MS].

Unless the truth is stamped upon the soul, it will not be obeyed in the life. Unless every word of profession is heartfelt, it will be but empty sound. Through neglecting to practice the truth, it loses its power over the mind and conscience, and through love of sin, the Word loses its light, and certain ruin follows. He who does not practice the truth he knows, loses the love and Spirit of God.--Letter 13, 1893, pp. 20,21. ("General Matter Bearing on the Case of a Young Man." No date.) [Cf: 10MR283.01] p. 56, Para. 1, [1893MS].

Need for Deeper Consecration by Teachers--The school in Battle Creek has overgrown the qualifications of its educators. Professor Prescott is absent much of the time. If he were present his experience would help the underteachers, but even if he were there all the time, there is gathering in all the time more responsibility than can be successfully carried. When there is deeper consecration with the instructors of youth, God will work with their efforts.--Ms. 45, 1893, p. 3. ("Educational Advantages Not to be Centered in Battle Creek," n.d.) [Cf: 10MR345.03] p. 56, Para. 2, [1893MS].

The Need for God-fearing Educators (To W. W. Prescott)--From time to time I have been compelled to urge our case upon the attention of our brethren at home. We were sent to these colonies [Australia and New Zealand] by the conference, and again and again I have presented our situation before you at Battle Creek. But in face of all this the policy has been pursued of enlarging the institutions in Battle Creek, adding building to building, in order to accommodate a larger influx. All this is eating up the funds. I know that perilous times are upon us, and pressure for means that we do not now discern. [Cf: 10MR345.04] p. 56, Para. 3, [1893MS].

The course that has been pursued is directly contrary to the light

which God has given me. It has been stated in distinct, positive language, that God is not pleased with the centering of so many important interests in Battle Creek. The time is close upon us when the reason for this will be understood; it will be no longer a matter of faith, but of experience. Instead of centering everything in Battle Creek, it would be more in harmony with God's order to let the work be scattered over a greater amount of territory. Battle Creek is not to be a Jerusalem whither all the world are to go up to worship. Too much of our strength is centered there already. In other localities there is need of facilities and means to build up the work. There may be apparent advantages to be derived by the enlargement of the school buildings, but the movement is not in the counsel of God. [Cf: 10MR346.01] p. 56, Para. 4, [1893MS].

There is need of far more consecrated, God-fearing educators. Oh, how my heart has been pained to see that the precious light given in Battle Creek at the last General Conference (1893) was not so cherished that every lamp was kept trimmed and burning, because supplied with the oil of grace. All the revelations of God at the Conference, I acknowledge as from Him. I dare not say that work was excitement, and unwarranted enthusiasm. No, no. God drew near to you, and His Holy Spirit revealed to you that He had a heaven full of blessings, even light to lighten the world. But the enemy was allowed to come in and lead minds, and he did just what he will continue to do, if permitted, till the close of time; he allured souls from their allegiance, and led them to turn from the precious light and the deep movings of the Spirit of God.--Letter 47, 1893, pp. 1, 2 (October 25, 1893). [Cf: 10MR346.02] p. 56, Para. 5, [1893MS].

To the honor and glory of God, His beloved Son--the Surety, the Substitute--was delivered up and descended into the prisonhouse of the grave. The new tomb enclosed Him in its rocky chambers. If one single sin had tainted His character the stone would never have been rolled away from the door of His rocky chamber, and the world with its burden of guilt would have perished. But it was only for a little while the divine Vanquisher seemed the vanquished. The serpent had bruised the heel, but Christ could not be holden by death. The stone was rolled away. The Lord Jesus walked forth from His prison house a triumphant, majestic conqueror, and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life" (John 11:25).--Ms. 81, 1893, p. 11. (Diary entry for Sunday, July 2, 1893, Wellington, New Zealand.) [Cf: 10MR385.01] p. 57, Para. 1, [1893MS].

Dear Brethren in America: I am thankful to be able to write to you that I am improving in health. Although I have passed this winter in the city of Wellington which has not a healthful climate because of constant storms and high winds, yet the Lord has blessed me. I was nearly prostrated for some weeks, about two months past. [Cf: 11MR1.01] p. 57, Para. 2, [1893MS].

I had an appointment at Petone and the subject I thought to speak upon was the necessity of growth in grace, but it was taken from me, In its place a most solemn warning was given me for the congregation in regard to the withdrawal of the Spirit of God from the world, and the judgments of God which were plagues of sickness, disasters by sea and by land, destruction everywhere in our world by fire and floods, and earthquakes in "divers places." In the words of Christ: (Luke 17:26-30

quoted). [Cf: 11MR1.02] p. 57, Para. 3, [1893MS].

I felt deeply the power of God resting upon me as I warned the people that the end of this earth's history was soon to close, and we could see the fulfillment of the words of warning of the Lord Jesus Christ. And we are indeed in the time which Christ has foretold would be the state of our world. [Cf: 11MR1.03] p. 57, Para. 4, [1893MS].

The Spirit of the Lord was upon me, and from that time I have had physical strength. For a while I was unable to write. My mental machinery was about ready to stop, but it was quickened by the power of God. I praise His holy name for what He has done for me in giving me the "balm of Gilead," and the healing power of the great Physician. [Cf: 11MR1.04] p. 57, Para. 5, [1893MS].

We see a great work to be done in this field, and long to have facilities to work with. I will speak of Wellington. It is a place where churches are abundant and plenty of ministers. But I have never been in a place where prejudice was so perseveringly and determinedly carried on as it is in this place. This is the capital and great center of New Zealand. A mission should be established here. A church, if ever so humble, should be erected. It will take money to do this. [Cf: 11MR2.01] p. 57, Para. 6, [1893MS].

It is not God's plan, although the gold and silver are His own, to send His angels from heaven to build churches in any town or city. He has made man His almoner, His steward of trust, and the Lord's field is a very extensive one. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This was the commission given to the disciples, and here has been a place where the people have determined that the banner of truth should not be lifted. [Cf: 11MR2.02] p. 57, Para. 7, [1893MS].

There is a branch of the International Tract and Missionary Society established here, but there is no house of worship. There is no one who obeys the truth, of any means, with the exception of one man, Brother Mountain, and there are none who have a house they own. We have to be dependent upon halls and the church members will not come to these halls. There is a skating rink, where temperance meetings and religious meetings were held in the summer season, but this is owned by a proprietor of a brewery, and all these things are barriers in the way. [Cf: 11MR2.03] p. 58, Para. 1, [1893MS].

Ministers tell their congregations that there is danger of their going to hear the Adventists. They tell them that the Adventists have not any special interest in Wellington, that they have no one who will believe in their doctrines. If they should make some church members believe in their doctrines, where will they go to worship? They have no place of worship. They are only adventurers. They will come to the place and preach their pernicious doctrines, and mislead the minds of the people, and then go away and leave them. Then "where would you be should you be deceived by these strange doctrines?" [Cf: 11MR3.01] p. 58, Para. 2, [1893MS].

And yet God has a people in this place. How can we reach them? Only

through a steady persevering effort, carried on judiciously. A humble house of worship should be erected, so the people will know that they are not to be left out in the cold. Many minds are half persuaded, but they dare not make the final decision. Workers are needed, and money is needed to erect a house of worship. If we can get a hold here then the door is opened to get a hold in other cities. Dunedin and Christchurch are prominent places. [Cf: 11MR3.02] p. 58, Para. 3, [1893MS].

Brother Masters and family live in Dunedin, and are doing quite a large work in canvassing for our books. He is sure and safe, and true as steel in his business with the office in Wellington. The money is always ready to be returned when the books are delivered. We have been holding meetings in Elder Israel's house. We have done everything possible to get the people out to the halls, but they would not come. [Cf: 11MR3.03] p. 58, Para. 4, [1893MS].

Sister Dr. Caro, a dentist, came from Napier, a ten hours' journey on the cars, to Wellington to extract my teeth, to prepare the way for an underset of teeth which I greatly needed. There was a minister on the cars from Ormondville, where Brother Mccullagh is laboring, and who opposed him fiercely. He was in conversation with a minister from Wellington, and they were comparing notes. One said that Mccullagh was doing much harm in Ormondville, but he thought that he had thoroughly settled the business with him. The minister from Wellington said that there had been a Mrs. Starr and a Mrs. White in Wellington trying to fasten their heresies upon the people. But they warned their congregations not to go in to hear. Well, said the minister from Ormondville, "I heard they had no success in Wellington." And the reply was, "No, but we find the minds of the people are unsettled, and they managed to get the people uneasy, and they are plying us with questions hard to be answered." [Cf: 11MR3.04] p. 58, Para. 5, [1893MS].

This was the substance of the conversation related by these ministers, that Sr. Caro overheard on the train coming here. And we know that there are quite a number interested and inquiring and "unsettled." [Cf: 11MR4.01] p. 58, Para. 6, [1893MS].

Sr. Tuxford and I were walking out one day when an aged man, venerable in appearance, came toward me with every expression of joy upon his countenance. He grasped my hand and said, "How glad I am to see you. My son just saw you from his grocery store and said, 'There is Mrs. White coming down the hill.'" Said he, I did not wait one minute. I rushed out to meet you and speak with you. I heard you preach several times in Auckland. And I thank the Lord your words went right to my heart." The son came up and introduced the aged gentleman as his father. The son is also interested in the truth. He has a license as an exhorter from the Wesleyan church. [Cf: 11MR4.02] p. 59, Para. 1, [1893MS].

I had a favorable interview with the father, Mr. Langford, and his son requested an interview with me. I gave the father *Steps to Christ* and *Patriarchs and Prophets* to take with him to Auckland. His family are bitterly opposed to him. They are Wesleyans, and he is a believer in some other doctrine as well, for he believes in the gifts being in the church. He wrote after his return home that his wife and daughter were reading the books given by Sr. White and they were greatly changed in spirit. We expect that they will attend the meeting in Auckland in

October or November. [Cf: 11MR4.03] p. 59, Para. 2, [1893MS].

Then there were several who attended our meetings regularly, who are businessmen. They believe the truth, but are halting, having not decided to obey. If we could have a house of worship we think a church could be raised up here without a doubt. But without one thing to give character to the work here we cannot see how these people will be warned. The ministers are active, and Satan's seat seems to be in this place. But it is too important a place to be yielded without a strong effort, and this cannot be without some evidence. The truth will be vindicated and sustained in Wellington. [Cf: 11MR5.01] p. 59, Para. 3, [1893MS].

I cannot express my feelings. Sometimes I think it is best for me to return to America, for we can do so little. When our people in America shall feel that this field is as important as the fields in America, and that souls are as precious here as there, I think they would not take the whole, or nearly all the money from the treasury to add building to building, and in the face of all our pleading carry so light a burden for these foreign fields, tying our hands so we can work only to the greatest disadvantage. We have nothing wherewith we can make even a start by calling out the people. [Cf: 11MR5.02] p. 59, Para. 4, [1893MS].

Unless something more is done than our brethren have yet done in these fields, I wish to return to America and leave the burden of responsibility upon the conference. I think a few of the responsible men had better visit this part of the world and get their eyes open and their view extended to see there are many places where nothing is being done. If they should send a few thousand dollars that are being invested where the truth has a firm hold, and give us something to work with, to give us even a standing place to unfurl the banner of truth that others may rally around the standard, it would be wholly in accordance with the commission of Jesus Christ. The important missionary work ought to have more money and more workers. [Cf: 11MR5.03] p. 59, Para. 5, [1893MS].

We have come here to this country, with my workers. This has cost me, personally, an extra two thousand dollars from my own means, besides the large extra expense of the conference to do a work, but without furnishing us the facilities we have earnestly pled for. I entreat of you to extend your vision and broaden your ideas in place of investing so largely in your supposed necessities and swallowing up all the available means in the treasury. Give us something that we may work with in cities where there are not any souls who have an interest in the truth. They must be warned and aroused, and the kingdom of God shall be built up. [Cf: 11MR6.01] p. 59, Para. 6, [1893MS].

God does not purpose to do your work, but He requires that you give some chance that the seeds of truth may be sown in places where the soil has never been broken. The seed sown in these cities will be watered by the Lord of heaven, and there will be an increase. The leaven of truth must be first hidden in the meal before it will leaven the lump. Once get the truth planted in new fields, in cities where they have never heard, and then the increase and progress will follow. [Cf: 11MR6.02] p. 60, Para. 1, [1893MS].

The people know nothing of the truth. They know nothing of the reasons of our faith. They believe what the church ministers tell them. Is there then to be no effort made that they shall know what the truth is for this time? What can be done in these cities, without money, to start the work? If you continually see places where you think you can use means to advantage, must these countries be left and the ground not plowed nor sown? Will the Lord be pleased with this kind of neglect? [Cf: 11MR7.01] p. 60, Para. 2, [1893MS].

The field is the world. America is not the whole world, only a little piece of it. I know there are many calls for means in all foreign countries, but here there is such a condition financially that we cannot depend on means coming from these fields until we have some facilities to till the soil and sow the seed. [Cf: 11MR7.02] p. 60, Para. 3, [1893MS].

I think I shall have to turn my face homeward and go among our churches in America, and see if I cannot arouse an interest that something shall be done. I never expect to return myself to this field, but I can see that some workers, even private families, shall get the missionary spirit and come this way.--Letter 9a, 1893, pp. 1-7. (Written August 1, 1893, at Wellington, New Zealand.) [Cf: 11MR7.03] p. 60, Para. 4, [1893MS].

Appeal to Attend the Camp Meeting--Dear Brethren and Sisters in New Zealand: I have an appeal to make to our churches to attend the coming camp meeting in Wellington. You cannot afford to lose this opportunity. We know that this meeting will be an important era in the history of the work in New Zealand. There should be particular efforts made to get a representation of those who believe the truth to this meeting, for the very reason we are so few in numbers, and the additional help of everyone is called for. The enemies of truth are many in numbers. On such an occasion as this we want to present as good a front as possible. Let not your business detain you. You individually need the benefits of this meeting. . . . [Cf: 11MR7.04] p. 60, Para. 5, [1893MS].

I fear quite a number will say, It is expensive to travel, and I had better save the money to use in advancing the cause and work where it is so much needed. No, no! God calls for you to take your rank and file, and strengthen the work all you possibly can by your personal presence. Let not one say, I attended the camp meeting in Napier, and that will answer; I will remain and let somebody else go. We want you and the somebody else as well. Let no stay-away argument be used. We have need of every spiritual advantage we can possibly have. We know that believers are scattered, but we want you to make no excuses. [Cf: 11MR8.01] p. 60, Para. 6, [1893MS].

The Lord wants you to come to the meeting and to bring your families, except the little ones who would only tie your hands. Put forth extra exertions. Better, far better, let the business suffer than to neglect the opportunity to hear the messages that God has for you at this time. [Cf: 11MR8.02] p. 61, Para. 1, [1893MS].

You need every jet of light you can obtain. You are acquainted with the truth in a measure, but you ought to become better acquainted with the reasons of our faith. Come with your Bible in your hand, for you

ought to have a better knowledge of the sanctifying influence of truth upon heart and character. You cannot afford to lose one such privilege as you are now favored with. You must not now disappoint us. We look to this time as important to have everyone come up "to the help of the Lord, to the help of the Lord against the mighty" (Judges 5:23). [Cf: 11MR8.03] p. 61, Para. 2, [1893MS].

We see that the forces of the enemy are strengthening, and that the ministers in every place are making earnest efforts to oppose the truth, and more so in Wellington than any place I ever visited. Everything is said to present Seventh-day Adventists as only a few in number, and inferior in every respect, possessing little influence. And shall we not on this occasion represent the believing rank and file the very best that we possibly can? Will our brethren not come up to the feast of tabernacles? How zealously should everyone guard the way that leads to the city of God! If we treat the work as an indifferent matter, and the army of the Lord is not on the ground to represent the cause and work in New Zealand, God will not be pleased with your neglect. Will you plead excuses, and at such a time? [Cf: 11MR9.01] p. 61, Para. 3, [1893MS].

One of the reasons why we have the meeting in Wellington is because we have put forth much effort in that city, and ministers stood directly in our way by holding their congregations from coming out to hear us. Now we want to get the truth before the people of Wellington, and we want to make the very best impression possible upon them. The only way we could see to accomplish our purpose was to have a camp meeting appointed which would create an interest and call the attention of the people to the truth. We want everyone to come, praying and making God their trust. [Cf: 11MR9.02] p. 61, Para. 4, [1893MS].

These cities must be warned, and should we break down the existing prejudice which ministers of churches have created among the people of Wellington, then we have a key to unlock Christchurch, Dunedin, Auckland, and other places. The Lord calls you to put on the armor of righteousness, and come to this second camp meeting to be held in New Zealand. Come, brethren and sisters, if you have to make a sacrifice to do so. The Lord will bless you in your efforts. [Cf: 11MR9.03] p. 61, Para. 5, [1893MS].

God holds you personally responsible for the advancement and honor of His cause in this country. Bear in mind God's plan was that His people should assemble together to worship not less than three times a year. The Lord has not signified it to be your duty to do this, but He calls you. He wants you to come up "to the help of the Lord, to the help of the Lord against the mighty." [Cf: 11MR10.01] p. 61, Para. 6, [1893MS].

The Lord has need of you. He does not do His work without the cooperation of the human agent. The truth, God's down-trodden law, is to be uplifted; Christ and His righteousness are to be presented to souls that are perishing. The blindness, the spiritual blindness upon the people today is greater even than when Christ was upon the earth. The help of every man and woman is needed. Let us now rally around the standard, and angels which minister unto those who shall be heirs of salvation will accompany you. [Cf: 11MR10.02] p. 62, Para. 1, [1893MS].

Make every effort to get your friends to come, not in your place but to accompany, to stand on God's side, under God's command. At the very best our numbers will not be large, but if the individual members of the church will come to the Wellington camp meeting, with a mind and will to work to the best of their ability, God will do the rest. We cannot but see the schemes and working of the enemies of our faith. Let the prayers go forth from unfeigned lips, "Hear, O our God; for we are despised." "Think upon me, my God, for good." "Now therefore, O God, strengthen my hand." (Neh. 4:4; 5:19; 6:9.) [Cf: 11MR10.03] p. 62, Para. 2, [1893MS].

We must use every power with which God has endowed us to make this meeting a success, and every way adapted for all who shall come to the meeting. The work of the Lord is above every temporal interest, and the Lord's cause, in any case, must not be misrepresented by those who claim to believe the truth. Watching, waiting, working, is our position. There need not be any fainthearted ones. There will be unbelief and accusers in Wellington, but we fear them not if the Lord God of Hosts shall be with us. Every soul needs now to awake out of sleep, to put on the whole armor. [Cf: 11MR10.04] p. 62, Para. 3, [1893MS].

There is great need of personal religion and family piety, and then there will be a clear understanding of the part each one will be called to act in the grand and important work of building up the cause of God in our world, and vindicating His downtrodden law, and uplifting the Saviour as the "Lamb of God which taketh away the sin of the world." [Cf: 11MR11.01] p. 62, Para. 4, [1893MS].

We want the Holy Spirit of God, that our works shall be consistent with our faith. Oh, what a work, what a sacred work is before us. The parents need enlightenment, a divine touch, that they may understand their work in the home life, to send forth from the home sanctuary Christian children, morally trained and educated to let their light shine forth to the world. We need to understand in regard to the work to be carried forward in New Zealand. There need to be subdivisions of labor combined with harmony of aim and execution of the work which is to be set in operation. [Cf: 11MR11.02] p. 62, Para. 5, [1893MS].

Each one is to concentrate his energies on the portion of the wall he is required to build, that no labor may be lost, that there may be no jostling of the workers, no crossing one another's path on the part of the workers, and that the laborers together with God shall put forth consecrated tact to do their utmost without waste of means or energies, each individual rejoicing in the success of his fellow workers, with a full sense that they are cooperating to the advancement of the cause of truth under the generalship of Jesus Christ. [Cf: 11MR11.03] p. 62, Para. 6, [1893MS].

"For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9), each strengthening the hands of the other. It is full time that our brethren and sisters made an advance move. We will meet every form of opposition. Every hindrance will be placed in the way of the work, for history will be repeated. It is not evidence that the enemies and opposers of the truth want. They have fierce hatred of the truth itself, for they cannot controvert it. There

are organized and sleepless adversaries from without who are determined to stop the work of God, but let us move forward with well-concentrated effort amid all the discouragements. We must reach the people. The reproach cast upon God's messengers must be counteracted, and it will be. [Cf: 11MR12.01] p. 63, Para. 1, [1893MS].

I again urge you for the truth's sake, for Christ's sake, to come up to this meeting. Elder Olsen will be at the meeting and other helpers from America, and we want a heavenly sitting together in Christ Jesus, and a rich reward in blessing will come to the people. I leave these lines with you, and beg of you response. We want to see the salvation of God. There must be a waking up among believers. Each may be so imbued with the spirit of the work that he will be a Nehemiah, possessing holy energy and faith and hope, thus strengthening one another's hands, depending wholly on God, the great and mighty Worker.--Letter 8a, 1893. (Written October 31, 1893, at Gisborne, New Zealand.) [Cf: 11MR12.02] p. 63, Para. 2, [1893MS].

Bring Your Children to the Camp Meeting--Dear Sr. Brown and Household: We sincerely hope that you will not lose this opportunity of attending the meeting brought so near your own door. Come, mother and children, and Sister Lounge. We want to enjoy this holy convocation with you. Bring all the children you can spare from the home place, for this meeting is that which you all need to strengthen and confirm your faith, and you want to hear the message which God has for you. Come and let us meet with God on this encampment. We are amid the perils of the last days, and you need to understand, every one, what you must do to be saved. [Cf: 11MR12.03] p. 63, Para. 3, [1893MS].

Be sure and bring the younger members of the family. You will never regret the expense or the trouble. It is seldom you will be favored, and perhaps never, with such an opportunity. May the Lord make you earnest and willing and glad to come up to this meeting. Come one and all, who can. You can and must come, Sister Brown. You need all the help and all the strength you can possibly gain to help you in your lifework. [Cf: 11MR13.01] p. 63, Para. 4, [1893MS].

God bless you and give you a heart to obey the prompting of His Holy Spirit is my earnest prayer.--Letter 74, 1893. (Written Nov. 28, 1893, at Wellington, New Zealand.) [Cf: 11MR13.02] p. 63, Para. 5, [1893MS].

The Camp Meeting Is a Success--Dear Bro. and Sister Smith: I send you in this envelope a letter written at odd times, as events occurred and purposing to copy it, but I send it as it is. With it I send a copy of a letter for a family with whom we labored most earnestly. Since coming to this meeting we are told that the husband has kept the two last Sabbaths. We thank the Lord for this. One of his sons was baptized the last Sabbath that we were in Gisborne. Still another son has taken his position since the father closed his shop on the Sabbath and one more son, fifteen years old, has decided to be a Christian. The father and mother and two daughters and three sons are in harmony in the truth. There is still another son, twenty-two years of age, at home who has not taken his stand. I shall address a letter to him sometime during this meeting. [Cf: 11MR13.03] p. 63, Para. 6, [1893MS].

Yesterday afternoon Elder Olsen arrived, looking well and feeling rested after his long trip on the water from Africa to New Zealand. You

may be assured we were very much pleased to greet Elder Olsen. He spoke under the canvas meetinghouse last evening. All say they were much pleased and grateful to hear him. On Sunday, I had freedom in showing our colors on which were inscribed the commandments of God and the faith of Jesus. I told them that we were Seventh-day Adventists, and the reason of the name which distinguished us from other denominations. All listened with deepest interest. In the evening the tent was full and the grounds around the tent were full of people. They listened to a most solemn discourse from Elder Wilson. The camp meeting is a success. It is a marvel of wonders to Wellington. Meetings have been held for one week. This camp meeting will give character to our work, and do much to counteract the falsehoods that ministers have framed for others to repeat. [Cf: 11MR14.01] p. 64, Para. 1, [1893MS].

The camp looks nice. We have the reception tent furnished by Sister Tuxford as nice as we have in America. The tents are all new, some small and some large, made by the brethren in Australia. The weather has been beautiful, but today it rains. But the tents are nearly all erected. Some are coming whom they did not expect. The Lord is in the encampment. The Spirit of God is moving upon the hearts of believers and unbelievers. Visitors are pouring in to wonder over and admire the well-fitted-up tents which are to be the homes of those camping on the ground. [Cf: 11MR14.02] p. 64, Para. 2, [1893MS].

Well, I must close. I cannot write letters to America this week as I would be pleased to do. There are constantly arising matters which demand attention. Letters have to be written, and visiting has to be done, and much talking in meeting, much traveling, packing and unpacking beds and bedding, and I cannot tax my powers more than I have done. I must not get my mind in a worry, but keep it calm and peaceful. The Lord is helping and blessing me. I think of you and your family often, and do so hope every precious soul . . . will be united with the family who shall be prepared to see Jesus when He shall come.--Letter 75, 1893. (Written on Nov. 30, 1893, at Wellington, New Zealand.) [Cf: 11MR15.01] p. 64, Para. 3, [1893MS].

Reminiscences of the Wellington Camp Meeting--Dear Children: We are now on the deck of the *Wairarapa*, alongside the wharf. . . . Elder Olsen is to be shown now something of Auckland. We thought we would study economy. The same conveyance that will take us to ride will take us to the house of Edward Hare where we will be entertained, probably until we shall leave Auckland. We will have to leave Auckland harbor, I understand, Sabbath noon. We can hold meetings with the church this evening and tomorrow forenoon, then resume our position on the boat. The carriage takes us for our drive from the boat and saves us five shillings, going both trips in one. There are very fine drives about Auckland. [Cf: 11MR15.02] p. 64, Para. 4, [1893MS].

We were all just about used up when we came on board. Our meetings at Wellington were three weeks of solid labor, and I had spoken in Gisborne eleven times, in Napier once, and at Ormondville and Norsewood three times before this meeting in Wellington. We have not recovered from the strain yet. Elder Olsen was the main worker in Wellington. He was much liked by all who heard him. Dr. M. G. Kellogg was also much liked. He dwelt upon health questions and was a real help in the meetings. [Cf: 11MR15.03] p. 64, Para. 5, [1893MS].

I have told you how difficult it was to get any hearing in Wellington. The prejudice that has been created by false reports from the clergy has made congregations afraid of Seventh-day Adventists. An expensive effort was made to reach the people, but with little result. It was not thought it could be possible to have tent meetings and camp meetings in Wellington. The circus tried it with great loss. The winds are quite severe, coming up sometimes very, very tempestuous. Many of the circus tents were strung to ribbons soon after being pitched. [Cf: 11MR16.01] p. 65, Para. 1, [1893MS].

A very favorable place was secured, enclosed by a high fence, with a gate which was securely locked every night. This was a great protection from winds and from intruders. Nothing superfluous was arranged in the large tent. There were nature's own treasures of flowers and growing ferns--plenty of large choice bouquets. There was a reception tent, furnished by Sister Tuxford--mostly with her own furniture. She also furnished oilcloth for the floor. The book tent was in a portion of this tent. It was nicely prepared and very attractive. The tents were all newly made in Australia and transported to Wellington and are to be taken back for the Australian camp meeting. [Cf: 11MR16.02] p. 65, Para. 2, [1893MS].

We had much fear lest we would have a very slim attendance, but we were happily disappointed. From the first to the last there was a good appearance of congregation of the best class of our own people who fed on the bread of life during the meeting. Evenings there were good-sized congregations of outsiders. The camp meeting was such a marvel of wonders that everybody who could get to the campground came and visited it. All were delighted with the order and the thoroughly nice work which was manifested on the grounds. [Cf: 11MR16.03] p. 65, Para. 3, [1893MS].

The tents are floored and carpeted. Elder Israel's tent was a square, roomy tent. A section was reserved for my special benefit, then a center room was curtained off, then next there was a curtain between Elder Israel's bedroom and the center room. Here I was perfectly at home. Besides this we rented two convenient rooms within two minutes' walk of the ground. We were well situated. [Cf: 11MR17.01] p. 65, Para. 4, [1893MS].

But the very best of all is that we have had good, large, respectful audiences and a very large number of people now understand what we do believe. The discourses have been close, plain, and thorough upon present truth, appropriate and applicable to our time. The people listened as if spellbound. The large tent had been spliced in the middle with new canvas, making the canvas to cover double the space of last year. The citizens were impressed with this meeting as nothing else could have transpired to impress them. When the winds blew strong there would be many looking with wonder to see every tent standing unharmed. [Cf: 11MR17.02] p. 65, Para. 5, [1893MS].

Brethren Wilson and Kellogg and your mother had the labor to perform the first week, but the Spirit of the Lord came into the meeting and hearts were moved. Outside attendance was excellent on Sunday and evenings. The most plain testimonies were borne from the first. I felt when speaking on Sabbath and Sunday afternoons that the trumpet must give no uncertain sound. I showed them plainly I had a message from the

Lord that the Sabbath of the fourth commandment meant much to them and to us, in reference to the manner in which we treat it. To the obedient, it is a sign of their loyalty to God, not only for the Jews, but for all people, the whole posterity of Adam through all time. [Cf: 11MR17.03] p. 65, Para. 6, [1893MS].

At first the congregation could not be accommodated with seats, but plenty of seats were secured after the initial meetings and all seats were filled. Many were standing inside the tent and outside. Thus it has been evenings and Sundays. The third angel's message has been heard--proclaimed with a loud voice. Elder Wilson has done splendidly in his discourses and the people listened to the truth. It was the camp meeting which was a living notice to Wellington. One young man heard of the meeting by accident. He is about thirty years old. He has embraced the truth and has been baptized. [Cf: 11MR18.01] p. 66, Para. 1, [1893MS].

I think I wrote you about a family by the name of Brown whom I visited--a large family twenty miles from Wellington. I remained with them ten days and all who were at home pledged themselves to be Christians. One daughter has returned home. The mother, a very remarkable, pleasant woman, has been the mother of twenty children. Several are dead. She came the first part of the meeting. They rent a farm and the rent money comes quarterly, but for this once no rent money came in its season. I was very close in money matters, but I said, "This family, many of whom had never heard of a discourse except from myself on that visit, should have the chance to attend this meeting. Well, the mother and three youngest members of the family came--Alex, sixteen years old, and the two girls, one fourteen and the youngest nine. I advanced two pounds for them to come to the meetings. These children remained with the mother, were baptized, and returned to their home and sent the older members--four grown daughters from seventeen years of age to thirty. These were all united with the Wellington church after their baptism. They have a church now at Long Point, Parramatta, numbering nine of their own household. [Cf: 11MR18.02] p. 66, Para. 2, [1893MS].

A very nice elderly lady has been living with them six years--a widow. She has a very nice house and a little farm, but rents it. She is a member of the State Church. She received the Sabbath and came to the meeting to be baptized. All were baptized and returned home happy in the truth. Twenty-two were baptized at this meeting. [Cf: 11MR19.01] p. 66, Para. 3, [1893MS].

I must stop writing for we now leave the boat.--Letter 121, 1893, pp. 1-4. (Written Dec. 15, 1893, at Auckland, New Zealand.) [Cf: 11MR19.02] p. 66, Para. 4, [1893MS].

In the night season I am talking with _____ and once with Sister _____ cautioning her not to be too stiff, but to be sure and encourage tenderest sympathy and to bear in mind her own infirmities of body, and then put herself in the place where those who are doing the work in the kitchen day after day, drudge, drudge, drudge, and encourage them and give them periods of rest. . . . There must be no rigid persistency to require more when the workers feel that they have done all they can safely do and preserve their health and patience.--Letter 130, 1893, p. 1. (To W. C. White, June 7, (1893.) [Cf: 11MR32.01] p. 66, Para. 5,

[1893MS].

Sabbath, January 14, was of great interest to us. In the morning I spoke from Isaiah 58. The Lord gave me strength and grace to deliver His message to the people. I did not intend to speak again in the afternoon as a social meeting had been appointed. But as the testimonies were borne I felt urged to present the case of some who seemed altogether too blind to comprehend their true position. [Cf: 12MR7.01] p. 66, Para. 6, [1893MS].

The Lord constrained me to speak in regard to the dangers of those who were so completely absorbed in dwelling upon the failings and mistakes of others that they themselves were falling into far greater evils, and sinning against God. I told Brother A that he would surely lose the reason that God had given him if he did not cease this work of accusing, and employ his powers to a better purpose than feeding on the faults and errors of others. Christ declared Himself to be the bread which cometh down from heaven. He said, (John 6:51,53-57,63 quoted). [Cf: 12MR7.02] p. 67, Para. 1, [1893MS].

Our bodies are built up from what we eat and drink; and the character of our spiritual experience depends on what our minds feed upon and assimilate. By continually dwelling upon the mistakes and defects of others, many become religious dyspeptics. The Lord has bidden us, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). But those who are so busy in dissecting the words and acts of others, to discover all that is objectionable, fail to discern the good and pleasant things. They do not eat of the proper food to promote spiritual vitality and healthy growth. [Cf: 12MR7.03] p. 67, Para. 2, [1893MS].

Many are bearing a yoke that Christ never placed upon them. It is galling to the neck, and it brings no rest to the soul. I said to Brother A, The Lord has not placed the sins of the people upon you. You are not the sin-bearer. Jesus, the world's Redeemer, was able to tread the wine press alone. He bore our sins in His own body on the tree, and there is not an angel in heaven who is able to bear the sins of one soul. No human being can bear the guilt of his own sin. Then how inconsistent for him to think that the Lord has laid upon him the sins of his fellow men. If it were so indeed, his life would be crushed out. From henceforth please remember that not one of you is able to be a sin-bearer. Do not feel that you are under the necessity of talking of the faults and errors of others. [Cf: 12MR8.01] p. 67, Para. 3, [1893MS].

God has given His only begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Thank God for this. Christ has invited us, "Come unto Me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). O what a promise, that! "I will give you rest. Take My yoke upon you, and learn of Me; . . . and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11:28-30). Let these words fill us with comfort and hope and peace. While you are worrying over the sins of others Jesus says, turn your eyes away from these things and behold

the Lamb of God that taketh away the sin of the world. There is a balm in Gilead; there is a Physician there. Jesus is the great physician, and He can cure all the maladies of the soul. [Cf: 12MR8.02] p. 67, Para. 4, [1893MS].

The infinite wisdom of God has employed human agencies to cooperate with Him in His work for the salvation of men. He has a variety of agencies, with different gifts, and they are to cooperate harmoniously, each filling his own God-given sphere of action. We are to work for the salvation of our fellow men, not by judging them, but by showing forth what the Lord has done for us in the transformation of character. Your faith, your sympathy, your forbearance, your love, your gentleness, your temperance in all things, will be as a light shining in a dark place. [Cf: 12MR9.01] p. 67, Para. 5, [1893MS].

God has often used the spotless example of a poor and illiterate man as successfully promoting the great designs of the gospel as the labors of the minister who is lauded for his talents and eloquence. The Lord's wisdom and power are revealed in the humble, devoted worker who lives his religion, more than in the educated man who does not rely so fully upon God's help.--Letter 23a, 1893, pp. 18-20. [Cf: 12MR9.02] p. 68, Para. 1, [1893MS].

Visit With a Family in Paramata, New Zealand--We drove up one mile in a short time to Sister Brown's, and received a hearty welcome. Their home is located on a rise of ground where they can have a plain view of the waters of the bay. The house is surrounded with high mountains and hills. There are trees and shrubs and cultivated flowers in abundance, and they have flowers the year round. The house is large, with very large rooms. [Cf: 12MR72.01] p. 68, Para. 2, [1893MS].

The husband and father is dead. Sister Brown has had twenty-one children. Thirteen are still living; the youngest is eight years old. The mother looks quite young. The father was just my age when he died. The mother was twenty years younger than her husband, who has been dead eight years and a half. This family have an interesting history which I cannot relate here; have not time. [Cf: 12MR72.02] p. 68, Para. 3, [1893MS].

The most interesting part to me is that after laboring ten days to present to them the precious value of truth and great blessing of being children of God and having Christ as our personal Saviour, Monday morning at one a.m. I was awakened repeating these words, "While it is called to day; . . . To day if ye will hear His voice, harden not your hearts, as in the day of provocation "(Heb. 3:13,15). In the night season I had been in different companies bearing a message to them. I was in the family of Sister Brown, and was instructed by the angel of God to call them to a decision by speaking to each one of the children by name. [Cf: 12MR72.03] p. 68, Para. 4, [1893MS].

J was one who had much influence in the family and she is twenty-two years old. When we had family worship I addressed myself to J: "Will you give your heart to Jesus? Will you cut the cords binding you to the world, its pleasures and attractions, and leave the service of Satan and be a follower of Christ?" She said, "I will." She has been very worldly. She has attended parties of pleasure and dances, and the ten days' visit, the talks morning and evening, the earnest supplication to

God in behalf of the family, had not been fruitless in her case. [Cf: 12MR73.01] p. 68, Para. 5, [1893MS].

Next was B, the only boy at home, and who was obliged to bear many heavy responsibilities for a boy of sixteen. He was of quick understanding. I addressed myself to B. I said, "Will you decide this morning to confess Jesus Christ? With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. All heaven is interested in this family. Will you this very morning choose to be a child of God and engage to serve the Lord Jesus to the best of your ability?" He responded, "I will." [Cf: 12MR73.02] p. 68, Para. 6, [1893MS].

W was a girl of fourteen years, looking like a grown woman. I addressed her by name: "Jesus says to you this morning, W, 'Follow Me.' Will you obey His voice? Will you enter the school of Christ to learn of Him?" She responded decidedly, "I will." [Cf: 12MR73.03] p. 69, Para. 1, [1893MS].

"D, I am sure you wish to be a child of God. You wish to learn of Jesus. You love the Lord Jesus. Will you confess that you love Him?" She responded [positively]; and now my heart was broken before the Lord, melted with His love, and we had a thanksgiving morning service. It was a precious season to us all. F followed me in prayer, then N A, who has been a believer some length of time; then the mother, who has seldom prayed, offered her tribute of praise and thanksgiving to God. [Cf: 12MR73.04] p. 69, Para. 2, [1893MS].

We parted with that family feeling under the renewed obligation to honor and glorify God. We felt our interest identified with these precious souls. Three of the children, all unmarried, are [away] from home on a farm rented to them by their mother. In the night season I was shown that little company and the course which they were pursuing. The young men were playing cards and drinking intoxicating drink. I arose about two o'clock a.m. and wrote out the scene and as soon as I can will have it copied for them to receive the warning from God to them. [Cf: 12MR74.01] p. 69, Para. 3, [1893MS].

The Lord sent us to Paremata to do this work, and although we had made our decision to leave the Thursday before, it rained so hard we could not go, and then Friday we went in the rain one mile to the station and waited more than one hour in the trap in the rain for the cars. There had been a washout. A bridge washed away, and there were many landslides and the train could not get through from Palmerston to Paremata Station where we were waiting. We returned in the rain to Sister Brown's, having to transport all our luggage back again. [Cf: 12MR74.02] p. 69, Para. 4, [1893MS].

We decided our work was not done and felt reconciled to the delay. We spent Sabbath with the family and I labored hard to present before them the important crisis that is just before us, when there will be two distinct parties--the one elevating the standard of truth, the other trampling under foot the law of God and lifting up and exalting the spurious sabbath. The world's favor is no chance matter. It is God's great plan that the Sunday question shall be agitated and the Sabbath of the fourth commandment be exalted as the Lord's memorial sign of the creation of the world, and that a knowledge of truth upon the Sabbath

question shall be brought before many minds as a witness. This brings the first-day sabbath-question and its weak foundation before the world. [Cf: 12MR74.03] p. 69, Para. 5, [1893MS].

I presented the truth in all the solemn importance I was capable of doing, and the Lord impressed hearts and it was indeed a most important meeting. I commenced at 11:00 a.m. and continued until about two o'clock, presenting the truth as much as I could in that time. In the evening I had another opportunity at family worship. Monday morning all the children at home decided to be Christians and then we felt we could go home free, having done all that we could do for that family. [Cf: 12MR75.01] p. 69, Para. 6, [1893MS].

Never, never was there a time when our hearts were more in earnest than now. The work is great; the time is short; the end is near. The rebuke of God is upon all self-sufficiency. We must walk humbly before God and depend wholly upon the merits of a crucified and risen Saviour. Clothed with the garments of Christ's righteousness, we may then appear before God. [Cf: 12MR75.02] p. 70, Para. 1, [1893MS].

A bare assent to the truth is not of saving value to any soul. The submission that arises from conviction will be revealed by the self-surrender of the will. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). While the understanding consents to the truth, the receiver trembles at the word of the Lord. Preparation may be made only at the throne of grace. Our tapers can be kindled alone at the altar of God by the holy fire. As we approach His altar He puts us under the guardianship of the Holy Spirit, who leads us in paths of holiness and peace, who takes the things of Christ, the precious words falling from His lips, and conveys them in living power into the obedient heart. The molding process of the Word of God places upon us the perfect image of its Author. [Cf: 12MR75.03] p. 70, Para. 2, [1893MS].

I hope and pray that those who read these lines may not be careless and think they can wait their own time and opportunity to suit themselves. God has given you knowledge, light, opportunities, and privileges. Shall the knowledge of God, which Jesus Christ came from heaven to impart, remain in our possession through our life as a dead letter? Shall we trifle with the letter from heaven which shows us the prescribed condition of salvation? "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:13). [Cf: 12MR76.01] p. 70, Para. 3, [1893MS].

We must serve God with true devotedness and Jesus will be found of us to be a whole Saviour, saving to the uttermost all who come unto Him--complete in Christ! Praise the Lord! Praise His holy name. The truth will make us free and free indeed."--Ms 59, 1893, pp. 1-5. ("Visit to Paremata," August 8, 1893.) [Cf: 12MR76.02] p. 70, Para. 4, [1893MS].

More On the Visit With the Family in Paremata--I am convinced that the Lord is moving upon hearts in Wellington [New Zealand]. I was trying to impress upon the minds of those with whom I was conversing that the Spirit of the Lord was surely at work upon the hearts of many honest souls in Wellington. I fully believe the leaven has been put to work in the hearts of those not of our faith. [Cf: 12MR76.03] p. 70, Para. 5, [1893MS].

August 3 I was speaking [in the night season] to a company of those interested in the truth. Oh, how earnestly I entreated them to search for the truth as for hidden treasures. I was awakened. I prayed the Lord to lead me that I might gain souls as sheaves to bring to the Master. I was again in most earnest labor for souls that were ready to perish. They seemed to be in peril. Temptations were surrounding them and these temptations came in such a matter-of-course way that they suspected not that the arch deceiver was tempting them to their ruin. [Cf: 12MR76.04] p. 70, Para. 6, [1893MS].

Sabbath day, what a burden was upon my soul for the A family! We had services. I spoke most earnestly from Isaiah 58, bringing out the Sabbath question, dwelling upon verses 12-14 and on Exodus 31:12,17. I presented the foundation of the Sunday--its being converted by the Roman power into a sacred day, and how nearly all Christendom had turned from the holy commandment, the fourth precept of the Decalogue--the day upon which the Lord rested, the day He sanctified as the day of His rest. He instituted the seventh day as the Sabbath, the memorial of Creation, that the Lord God should ever be revered and worshiped on the seventh day and no servile work should be done therein. [Cf: 12MR77.01] p. 71, Para. 1, [1893MS].

I felt the Spirit of God resting upon me in a special manner and I talked to them from 11:00 a.m. until about two o'clock. I felt the constraining power of God upon me and I know that hearts were feeling deeply.--Ms 59, 1893, p. 6 (August 5, 1893, appended to "Visit to Paremata.") [Cf: 12MR77.02] p. 71, Para. 2, [1893MS].

The girl, Nina Piper, has been with us several weeks. She is a remarkable girl among the girls. She is a sincere Christian. They have a large family and it is hard to support them. Mr. Piper has been a drunkard and poverty has been their experience. I pay the girl seven shillings per week and she is getting herself some clothing. But she was very sad when we decided to go to Napier. She had been told by her father that she must go out to work and earn her food and clothes. He has work now and has not drunk for two or three years, but he is not a Christian. I thought it would cost too much money to have her go with us, but as the time drew near when we must go, I told Emily my mind was ill at ease. I could perhaps get a girl in Napier, but she might be frivolous and want to be with the boys. She might be wasteful. She might be one who would be ill satisfied with the work, and Nina is feeling she is so privileged. She is willing to work hard and is saving, quiet, not forward. She answers well for us. I did not want Emily to do the housework, for she has more than she can do now. I could not lay any extra burden on Sister Wilson, for she must go with her husband, and we decided that we will not in the end save anything to go at a venture and leave a good girl behind. [Cf: 12MR136.01] p. 71, Para. 3, [1893MS].

When I proposed the matter to her, she was so elated and felt so privileged, she acted as though it was a dream. I never saw a girl as thankful, and it is such a rare thing to have anyone who does the common duties of life thankfully. I felt thankful that it was my privilege to make anyone so happy. She immediately communicated with her father and mother. They both felt very much pleased to have the girl with me, and the mother said it seemed so much of a favor to do

her, to employ her daughter. She thought the news too good to be true. [Cf: 12MR137.01] p. 71, Para. 4, [1893MS].

She went to the government office where her brother is employed in the stamp department, and she told her brother of the proposition made to her. He told her that her lines had fallen in pleasant places. He is not a believer and is a staunch Presbyterian, but she came back so happy. She said he told her he was glad to see her. The mother came down evening after the Sabbath and remained until past ten. I had a pleasant interview with her. I never saw a woman more thankful, for she has a mother's interest in her child. The mother is a sweet-faced, amiable-looking woman. [Cf: 12MR137.02] p. 71, Para. 5, [1893MS].

We shall have no trouble now in getting the help we so much need, and we know what we have by experience--a child in years, yet a woman in stern experience. This is the way matters stand. If I go to Sydney I shall certainly take her with me. [Cf: 12MR137.03] p. 72, Para. 1, [1893MS].

The mail day was a trying day. We sent off quite a mail, and we all have felt like doing next to nothing since. We have now quite a little mail for South Africa, copies of letters sent to America. We will be glad to welcome you to Napier. Elder Israel says he shall break up as soon as we do, so by the first of September Sister Tuxford will be left alone to manage the office. I will now leave this until tomorrow, after looking over the mail. [Cf: 12MR137.04] p. 72, Para. 2, [1893MS].

Monday, August 14. About eleven o'clock at night there was a knock at the door. My window being opened, I looked out and saw a man at the door. I inquired, "Is it the postman?" He answered, "Yes." Then I called Emily and they received the mail. It was a very light affair. I send your mail. Today, I think, the boat leaves. I send you Edson's letter. Poor boy, I feel sorry for him. I do not think he knows himself, else something more would have come than that scrap of a letter contains. [Cf: 12MR138.01] p. 72, Para. 3, [1893MS].

I send you the draft upon Echo office. My letters were: One from Elsie Hare, Emma and Edson, Reekie, Ebdall, Marian. I cannot believe this is all the mail I shall receive. It is very small indeed. I think there must be more to come. We have very little to answer this time if this is all. [Cf: 12MR138.02] p. 72, Para. 4, [1893MS].

August 15. We leave here for Napier. I think we will be comfortable. Brother Mountain is going to help us off in the morning. He worked late. Last night Nina's father came to see us and her. He seems quite an intelligent man. He thinks it the most wonderful thing that I take an interest in their daughter and expressed great gratitude as though we were doing them a great favor. I assured him we would have an interest in her. He thought it was such a rare thing, so unexpected.-- Letter 138, 1893. (To W. C. White, August 13, 1893.) [Cf: 12MR138.03] p. 72, Para. 5, [1893MS].

I have had so much trouble with these teeth and [have] expended on them no less than \$150 or \$200. I found Mrs. Dr. Caro a superior dentist of high repute. She had special interest in, and love for, Sister White. The matter was decided as far back as the conference in Napier, to have this done at once after the conference. [Cf:

12MR299.01] p. 72, Para. 6, [1893MS].

I leave Wellington in two months to go to Napier where Dr. Caro and Mrs. Dr. Dentist Caro live. Her dentist rooms are in their own house. I am glad the job that is the most disagreeable is done.--Letter 117, 1893, p. 2. (Written from Wellington, New Zealand, July 12, 1893, to Edson and Emma White.) [Cf: 12MR299.02] p. 72, Para. 7, [1893MS].

It is with sadness that I learn of your affliction. I sympathize with you in your daughter's illness, and we all pray for you. But, my brother and sister, there is a work that must be done for yourselves, as well as for your child, and I have hope that this work will be done. But let me tell you that unless you are willing to learn, you will not, cannot, obtain that Christian experience which it is so essential for every one of us to have. [Cf: 12MR339.01] p. 72, Para. 8, [1893MS].

I have been much pained as I have thought of your family; my heart aches every time I think of you. Sister Mccullagh, you have not that Christian experience which is obtained by walking daily in the footsteps of Jesus. All your life you have followed your own will and way, and you have not strength of character that comes only by perseveringly acting from principle. You have right impulses, and can speak those words that are right, but often you lose your hold of Christ, because you are not led and guided by the Spirit of God. Your Christian experience is fitful, for your own impulses have been brought into your religious life, and the atmosphere that surrounds your soul is more earthly than heavenly. [Cf: 12MR339.02] p. 73, Para. 1, [1893MS].

You have a controlling influence over your husband, and if your heart were a treasure house filled with the word of God, if your mind were a channel through which God could work, you could be a great blessing to him. But this is not so, neither has it been. You have not obtained those qualifications which it is essential that the wife of a chosen servant of God should have; and therefore you are unable to give spiritual help and wise counsel to your husband. By your words you have planted suspicion in his mind. You have suggested thoughts to him in reference to his brethren in the faith, which he never would have had, had you not suggested them to him. Thus seeds have been planted which were ready to spring into life at any favorable opportunity. [Cf: 12MR339.03] p. 73, Para. 2, [1893MS].

My sister, the transforming grace of Christ must be brought into your heart and mind. When the influence of this grace is seen in your life, you will no longer be a hindrance and a cause of temptation to your husband by bringing to his notice things which others have said and done, and which you think reflect upon his work in the ministry. Your pettish complaints of your brethren and sisters, the suggestions you make concerning them, are not of that character which encourages the Holy Spirit to preside with you. They do not stimulate the mind to right actions, but have a depressing influence upon it, and tend to pull it downward. [Cf: 12MR340.01] p. 73, Para. 3, [1893MS].

At times Brother Mccullagh thinks that he will no longer entertain the wrong views he has received, but your words are as poison to his mind. The enemy continues to present your views of different matters, and Brother Mccullagh decides, It is as my wife says. In turn, he thinks

and talks evil of others; and by so doing eats fruit which has been plucked from the tree of knowledge forbidden by God. [Cf: 12MR340.02] p. 73, Para. 4, [1893MS].

The wife of one of our ministers kept her husband, who was a very sensitive-minded man, tortured by suggestions similar to those you have uttered. Upon the words and actions of others she cast untruthful suspicions, and presented her views in such a strong light that her husband thought that she possessed superior insight into character. The Lord gave me a message for this brother and sister, but neither of them received it. He thought that he was right in his belief that his wife possessed superior discernment, and he believed that her suggestions were perfectly true. Any effort made to enlighten him, or to remove the wrong impressions he had received, were looked upon as a design to deceive him. And the unruly tongue of his wife was constantly at work. Any endeavor to save him from a breakdown was interpreted by her as a desire to put someone else in his place. His brethren worked with all their power to save him, but their plans were construed as deep-laid schemes set on foot to hurt his influence. Thus the work of God was counteracted by home influence. [Cf: 12MR341.01] p. 73, Para. 5, [1893MS].

I saw that God would take this matter into His hands, for nothing but the judgment of God could save the man or remove the blindness brought upon others by the wrong impressions given. All unexpectedly, Sister _____ was paralyzed. Her tongue was forever silenced; she was unable to speak more than a word or two. Today she is a helpless invalid, obliged to be lifted from place to place. She lives, but is as one dead, save that she is a burden and a care to those around her. Her mind, once active in creating distrust, is as the mind of a child. Thus a talent, which if rightly employed would have done good to the church and to the world, was laid in ruins. Both husband and wife are almost useless in the work of the Lord. [Cf: 12MR341.02] p. 74, Para. 1, [1893MS].

I write you these things to show you what one person may do when under the enemy's training. We needed Brother _____'s experience in the cause and work of God, and if he had allowed the Holy Spirit to influence him, he would have been a powerful instrument in God's hand. But Satan triumphed, and his wife remains as a monument of God's displeasure. [Cf: 12MR342.01] p. 74, Para. 2, [1893MS].

The spiritual and mental powers of Brother _____ should have been strong and vigorous. But they were not, for a cancer was eating away his spiritual life. When advice was given him by his brethren, advice which ought to have helped him, his suspicions were at once aroused; the leaven of distrust began to work. Suspecting that a design was on foot to damage his influence and to supplant him, he rejected counsel which should have been gratefully received. Those trying to help him were looked upon with distrust that has not a vestige of truth for foundation. The plans made to preserve him for the work and cause of God were criticized and looked upon as contrivances to keep him down. [Cf: 12MR342.02] p. 74, Para. 3, [1893MS].

Neither he nor his wife accepted the principles of health reform, chiefly because of her insinuations and misinterpretations. Fully armed to resist light, he took open issue with Dr. Kellogg on the health question, turning to ridicule the reform diet. And both he and his wife

used food which could not but bring disease to them. [Cf: 12MR342.03] p. 74, Para. 4, [1893MS].

It was decided that at a certain camp meeting, cheese should not be sold to those on the ground; but on coming to the ground, Dr. Kellogg found to his surprise that a large quantity of cheese had been purchased for sale at the grocery. He and some others objected to this, but those in charge of the grocery said that the cheese had been bought with the consent of Brother _____, and that they could not afford to lose the money invested in it. Upon this, Dr. Kellogg asked the price of the cheese, and bought the whole of it from them. He had traced the matter from cause to effect, and knew that some foods generally thought to be wholesome, were very injurious. But imagine the surprise of those who had studied the question of healthful living, to find their brethren working counter to right principles. Thus it was till the time of the General Conference at Minneapolis. We stood on the field of battle for nearly three years, but at that time decided changes took place among our people, and through the grace of God we gained decided victories. [Cf: 12MR342.04] p. 74, Para. 5, [1893MS].

While in California, we went over the same ground with Elder E. P. Daniells. He was a powerful speaker, and to all appearances had a wonderful control over his congregations. His wife possessed unusual ability and influence, and both were in the employ of the conference, for her influence was fully equal to his. But their course of action was not in harmony with the principles of truth. At times Elder Daniells took his position strongly on the subject of health reform. But he was of a very nervous temperament, and when once he lost his hold of the right principles, he broke down every barrier and by his practice went contrary to that which he had strongly advocated in his teaching. His wife might have helped him much on this point, but she did not. [Cf: 12MR343.01] p. 75, Para. 1, [1893MS].

Reproofs and warnings were sent to both of them, and he always received them. His wife received them too, apparently, but still she continued to set her table as she chose, irrespective of principle. Their children grew up around them and they saw that their parents' practice of truth was not in accordance with their profession. The mother furnished the table with food which gratified the appetite but which did not properly sustain life. The father was very liberal, too much so in some things, but he did not seem to realize that he must be governed by principle. [Cf: 12MR343.02] p. 75, Para. 2, [1893MS].

This indulgence and mismanagement led to sad results. For a time the father tried to maintain correct discipline, but the mother counteracted his work by acting contrary to his expressed requirements. Her children were indulged, with the excuse that their father was too strict, too particular, and they were charged that he must know nothing about it. Thus the children were educated to deceive, in order that discipline might be prevented. [Cf: 12MR344.01] p. 75, Para. 3, [1893MS].

Today this family have no connection with the truth. Because of mismanagement, father, mother, and children are lost to the cause of God. With them, the reaping meant the sowing.--Letter 40, 1893. (Written to Brother and Sister Mccullagh, September 7, 1893, from Hastings, New Zealand.) [Cf: 12MR344.02] p. 75, Para. 4, [1893MS].

(Written January 11, 1893, to N. D. Faulkhead.)--I am troubled in regard to you, for you are not walking in the light as the Lord permits it to shine upon your pathway. The Word of God is given as our guide, but you have not made that Word the book of your study. You have allowed other things to occupy your mind, and you have not disciplined yourself to search the Scriptures. Now, after being for years in the truth, you are ignorant of the very things you ought to know. You have not an experimental knowledge of God or of Jesus Christ, whom He hath sent. [Cf: 14MR9.01] p. 75, Para. 5, [1893MS].

The work of your salvation and mine depends wholly upon ourselves, for it rests with us to accept the provision that has been made for us. God has done everything for us that a God can do. Christ has purchased you with His own blood; He has paid the ransom money, that you might be united with God and separated from sin and sinners. When the heart is opened to Christ, the Holy Spirit will work in it with mighty, renewing power. But in order that we may be laborers together with God, there must be on our part an entire surrender to God. We must, to the extent of our ability, devote ourselves to Him, straining every spiritual sinew, and as faithful soldiers doing service for Christ. [Cf: 14MR9.02] p. 75, Para. 6, [1893MS].

Had you, in heart and life, obeyed the truth, you would now have been a man of experience in religious things. If you had improved the privileges and opportunities that God has given, you might have been a help and strength to your brethren, and a pillar in the office. But you have lost an experience which God has made every provision that you might gain. You have had light, you have had convictions from the Spirit of God, but you have not yielded to them. You have not cooperated with God and labored in the lines of work given you in Christ's service. [Cf: 14MR10.01] p. 76, Para. 1, [1893MS].

Your connection with secret societies has been a snare to you. In these societies you have been associated with men who are atheists, infidels tobacco-devotees, winebibbers. You have bound up your interest with theirs, and have to enjoy their society. The more you associate with them, the more you will become one with them in spirit, and the less will you be inclined to unite closely with the self-denying, self-sacrificing Redeemer. [Cf: 14MR10.02] p. 76, Para. 2, [1893MS].

You have been moved by the Spirit of God to sever your connection with these secret societies, but Satan has worked to strengthen the ties that bind you to these associations that are forbidden of God. As you have deferred action in the matter, Satan has prepared other bands to hold you. Your obligations to God are less and less realized as you connect yourself more decidedly with associations where God does not have a controlling power. Your obligation to serve God does not diminish, but your sense of the claims of God upon you is insensibly weakened. You become more and more absorbed in these worldly associations; you are more and more firmly bound, and have less and less power to extricate yourself. I know from the light given, if you remain connected with the Free Masons, you will surely be bound up with them at last, to receive your portion with them. [Cf: 14MR10.03] p. 76, Para. 3, [1893MS].

You cannot, in your present state, distinguish the advantages of the

people of God above those who do not believe the truth. You look at the few who have received the truth as being inferior; their defects are very apparent to you. Doubt and darkness are enveloping your mind, so that you do not clearly discern the things that are spiritual and eternal. If you had been walking in the light which God has given, you would long ago have broken the cords that have bound you away from Christ. You have now a work to do to sever your connection with secret societies. You can do them no good, and they can do you much harm. When you break loose from these societies, and unite fully with Christ, you will be a free man in Christ Jesus. [Cf: 14MR11.01] p. 76, Para. 4, [1893MS].

Every gratification or indulgence secured by neglecting the divine call to earnest, self-denying duty, is sowing seed for a harvest of like kind. Every step in the path that God has forbidden is a step toward destruction. Whatever excuse Satan may frame, the neglect of your present opportunities and privileges of knowing God and Jesus Christ, whom He hath sent, will result in eternal loss. Every advantage gained by disobeying the will of God is purchased at an infinite sacrifice. The way of obedience to God, however hard and trying it may seem to you, is always the path of life. [Cf: 14MR11.02] p. 76, Para. 5, [1893MS].

The law of duty [to God] is supreme. It claims authority over reason and conscience, over talents and possessions. It will admit no rival, and will not for one moment abate its high demands. It enters into no compromise with any oppressive power of earth. In every act of duty we are hiding self in Jesus. We reach out beyond ourselves, beyond the narrow scope of selfish and present gratification. Obedience to God brings the soul into agreement with the highest laws in the universe. It imparts dignity and true greatness to the humblest occupation where Christ can preside. It crowns the lowliest position in life with the highest honors, bringing men into alliance with God and binding up His interests with plans and purposes that have existence in the infinite mind from eternity. [Cf: 14MR11.03] p. 77, Para. 1, [1893MS].

The Lord Jesus Christ has paid the price for you, not to secure a mere assent to the truth, but for heart service. He desires the homage of your soul. You cannot cease to believe that you ought to do the will of God. You can no more release yourself from the claims of duty than you can flee from the presence of God. It is only in obedience to God that you will realize true happiness. [Cf: 14MR12.01] p. 77, Para. 2, [1893MS].

You may not think so now, because your senses are not spiritually awake. It may seem to you that much is to be gained and little is to be lost by remaining in a large degree insensible to the claims of God upon your heart, and deaf to His voice. But in the whispering of the Spirit of God to you is the power of God to quicken and elevate your mind and make you happy, if you will but surrender yourself, soul, body, and spirit, to His control. "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him" [1 Kings 18:21]. [Cf: 14MR12.02] p. 77, Para. 3, [1893MS].

Brother F., you have neglected duties until they are almost forgotten, but they are still binding upon you. If you continue to close the door of your heart against Christ, if you will not open to Him, every

opportunity, every privilege, that you have refused will be a swift witness against you in the day of judgment. The requirements of God are no less than they ever have been; and disobedience to them will be requited in proportion to the light which has been given. The Lord has a right to the service of every soul, and all who withhold their service from Him are committing robbery of God, and they must answer to this charge in the Judgment. [Cf: 14MR12.03] p. 77, Para. 4, [1893MS].

I entreat you to open the door of your heart and let your Saviour in. Give Him the whole heart--that which He has purchased. Ever bear in mind that it is you who must choose. God forces no man. He has chosen you and engraven your name in the palms of His hands. Will you not give yourself fully to Him? Time is short. You have not a moment to lose in hesitation. The divine Word is in your hands, to be a lamp to your feet and a light to your path. Its beams shine upon you, pouring light into your mind and heart. Will you follow the divine radiance? [Cf: 14MR13.01] p. 77, Para. 5, [1893MS].

To you it seems that the cause of truth can maintain its ground only by exertion and continual sacrifice. It is so. [Cf: 14MR13.02] p. 77, Para. 6, [1893MS].

My brother, the Lord sends thee this message in love. Oh, how can it be that God despises us not even in our sinfulness and our deformity of character. How strange it is that man will rebel against His Maker, and boastfully assert his independence of God. How easily could the Lord God of heaven say, "Poor, weak, foolish man, I will no longer bear with thine impenitence. I will cut off thy favors, and take away thy reasoning power, of which thou hast made so poor use, and will appoint thy portion, like Nebuchadnezzar's, with the beasts of the field." But the Lord does not do this. He is patient, longsuffering, full of goodness, mercy, and truth; and for this very reason men presume upon His goodness and forbearance. How few treat their fellow men as God has treated us. They are ready to exact the uttermost farthing, [and are] severe in judgment and condemnation. [Cf: 14MR13.03] p. 78, Para. 1, [1893MS].

Our redemption was laid by a sacrifice, the most costly that Heaven could give. The Son of God was rich, yet for our sakes He became poor, that we through His poverty might be made rich. He has made it our privilege to share in His self-denial and self-sacrifice for the salvation of men. When men spend their precious, probationary time in gratifying self, living for self-pleasing, refusing to cooperate in the Lord's beneficent designs for the world, what fellowship of communion can they have with Christ? Every one who partakes of the Spirit of Christ will unite with Him in His labor and sacrifice for the good of others. [Cf: 14MR14.01] p. 78, Para. 2, [1893MS].

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter" [Heb. 11:24]. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" [Acts 7:22]. Yet he gave up his prospective honor as the king's grandson, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward." [Cf: 14MR14.02] p. 78, Para. 3, [1893MS].

Egypt, in that age the greatest kingdom of the world, offered its highest position of honor to Moses. But he did not accept the alluring temptation; "for he endured, as seeing Him who is invisible." "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee" [Ps. 84:11, 12]. "A day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" [verse 10]. [Cf: 14MR14.03] p. 78, Para. 4, [1893MS].

The strength of Moses was his connection with the Source of all power, the Lord God of hosts. He rises grandly above every earthly inducement, and trusts himself wholly to God. He considered that he was the Lord's. While he was connected with the official interests of the king of Egypt, he was constantly studying the laws of God's government, and thus his faith grew. That faith was of value to him. It was deeply rooted in the soil of his earliest teachings, and the culture of his life was to prepare him for the great work of delivering Israel from bondage. He meditated on these things; he was constantly listening to his commission from God. [Cf: 14MR15.01] p. 78, Para. 5, [1893MS].

After slaying the Egyptian, he saw that he had not understood God's plan, and he fled from Egypt and became a shepherd. He was no longer planning to do a great work, but he became very humble; the mists that were beclouding his mind were expelled, and he disciplined his mind to seek after God as his refuge. He recognized the presence of God in his surroundings. All nature seemed to be filled with the presence of the Unseen One. [Cf: 14MR15.02] p. 79, Para. 1, [1893MS].

He knew God as a personal God, and as he meditated upon His character, he grasped more and more the sense of His presence. He found refuge in the everlasting arms. God talked with Moses face to face, as a man speaketh with his friend. The bright beams of the Sun of Righteousness shone into his heart and into the chambers of his mind. God was his refuge; God was his dwelling place, his home. [Cf: 14MR15.03] p. 79, Para. 2, [1893MS].

My brother, by faith you, like Moses, may endure as seeing Him who is invisible. The Lord desires to give you a precious experience. God has a work for you to do. You may seek after a higher sense of eternal things. God is nigh unto all them that call upon Him with the whole heart. What are the advantages and honors which the world proffers you, when compared with the privileges of the sons of God? [Cf: 14MR16.01] p. 79, Para. 3, [1893MS].

If you walk with Jesus here in humble obedience, you will share His triumph and His joy. The shades of darkness will soon pass away; the morning cometh; the conflict is well-nigh ended. There is a crown of life laid up for every one who has been a partaker with Christ in His suffering. The imagination in its most exalted flight cannot picture the glorious destiny that awaits the overcomer. He thought himself humbled in the dust, and his pride and ambition were put to shame, but the far more exceeding and eternal weight of glory is his through the ceaseless ages of eternity.--Letter 21a, 1893. [Cf: 14MR16.02] p. 79, Para. 4, [1893MS].

(From a letter written October 2, 1893, from Napier, New Zealand, to Dr. and Mrs. J. H. Kellogg.)--W.C.W. must meet the *Pitcairn* when it should arrive, for trouble was in the ship's crew. And there must be changes made in the seamen, and W.C.W. received many letters from Captain and passengers. He must also counsel with the Auckland people, and get their consent to have the [camp] meeting held in or near Wellington. Telegram received that they consented; and W.C.W. went on to Kaeo to see the brethren there, and also that the *Pitcairn* would call near Kaeo. Here we are soon to be engaged in another camp meeting.--Letter 36, 1893, p. 3. [Cf: 14MR88.01] p. 79, Para. 5, [1893MS].

(Written November 1, 1893, from Gisborne, New Zealand, to Brother and Sister Rice.)--I have thought I should get time to write to you ere this. Letters have come to me presenting before me the case of Sister Phillips, and inquiries have been made to me what I thought of the matter. I have not felt called out to encourage or condemn so long as I had no special light in reference to this case, but I now feel constrained to write. Matters have been presented before me which I will now mention. I can have time to express the matter only briefly. [Cf: 14MR181.01] p. 79, Para. 6, [1893MS].

Elder Rice and some others were encouraging this sister, to her injury, that she had been ordained of God to do a certain work, and he thought it was his duty to call the attention of the brethren and sisters to this work and present it in a light which leaves the impression upon minds that I have sanctioned or endorsed this work. I have not done this; I have not had the least confidence in her claims or the claims anyone has made in her behalf. I decided to let the matter develop. [Cf: 14MR181.02] p. 80, Para. 1, [1893MS].

But as there is danger of your being deceived and deceiving others by presenting this matter before them, I will say, The Lord has not given you this work to do to impress minds that this is a work which they must receive as from God. You have no duty to present it to the people in this light. My Guide said to you, "Look unto Jesus; receive your light from Jesus; talk of the light He has already given; trust in Jesus." [Cf: 14MR181.03] p. 80, Para. 2, [1893MS].

The Lord has placed light, wonderful light, before His people. Walk in the light. It is not the burden the Lord has given you to explain and interpret the words, the works, the writings of Sister Phillips. If you do this you will mislead the people. Take your Bible and explain the revealed will of God, which is assurance forever. This is a snare which you do not observe, prepared to lead souls to be taught of this sister in the place of looking to God for themselves to learn of Jesus. He is just as willing to teach them as He is to teach Sister Phillips to teach them. Looking unto Jesus, trusting in Jesus, is the duty of every soul. [Cf: 14MR182.01] p. 80, Para. 3, [1893MS].

This sister may sit at the feet of Jesus and learn of Him her duty, and others have the very like privilege to learn the precious lessons He has given to His disciples. The Lord has not laid upon her the work of accusing, of judging, of reproving, of condemning and flattering others. It is her privilege to draw near to Jesus and walk in all humility of mind, as one having a teachable spirit. "Behold the Lamb of God, which taketh away the sin of the world." [Cf: 14MR182.02] p. 80,

Para. 4, [1893MS].

I am sorry that Brother Rice has felt called upon to call the attention of other minds to the words and exercises of this sister. I will say no more at present on this subject, only this: I have been shown many who will claim to be especially taught of God, and will attempt to lead others, and from mistaken ideas of duty they will undertake a work that God has never laid upon them. Confusion will be the result. Let everyone seek God most earnestly for himself that he may individually understand His will. Elder Rice, my dear brother, if you will only heed the words of caution given you of God to speak short, right to the point, to pray short and right to the point, and bring to a period your remarks, you would have saved yourself much suffering, and accomplished more good. You have precious thought which you can readily communicate, but you have taxed the vital organs to your injury. I hope you have not gone too far for recovery. [Cf: 14MR182.03] p. 80, Para. 5, [1893MS].

I hope the Lord will have compassion upon you, but you need self-control, you need to consider your vital organs and the perseverance you have revealed in talking so long. You make yourself tedious, and thus wear out the hearers. This has been presented before you time and again; now let the word of the Lord be heeded, and no longer overtax your powers as you have done. One quarter of the time you have occupied will do a far more acceptable work than to speak at so great length. May God bless you both.--Letter 54, 1893. [Cf: 14MR183.01] p. 80, Para. 6, [1893MS].

(Written December 23, 1893, from Sydney, Australia, to "Dear Brethren and Sisters.")--I have a message to you from the Lord. Brother Rice is not engaged in the work which the Lord would have him do. God has given to every man his work, and Brother Rice is stepping out of the lines to which the Lord has appointed him. He cannot see the outcome of this work which he has taken up. Anna Phillips is being injured; she is led on, encouraged in a work which will not bear the test of God. [Cf: 14MR189.01] p. 81, Para. 1, [1893MS].

Anna Garmire was thus injured. Her father and mother made her believe that her childish dreams were revelations from God. Her father talked to the child as one chosen of God; all her fancies and dreams were written down as Anna's visions. She had figures and symbols presented to her, and had reproofs for her mother and for her father. After a scathing reproof, there followed the most flattering representations of the wonderful things the Lord would do for them. [Cf: 14MR189.02] p. 81, Para. 2, [1893MS].

These things I was pointed to as spurious, a deception. They descended to the most minute and trifling matters, and commingled common, cheap things, with important subjects. The imagination was largely developed, there was a mingling of the sacred and the common. The truth of God was belittled, and yet some received these pretended revelations, and carried out their teaching. A little party was formed who were apparently inspired by them, and the visions were declared to be more spiritual than the visions of Sister White. [Cf: 14MR189.03] p. 81, Para. 3, [1893MS].

Then Mr. Garmire issued tracts teaching that probation would close at

a certain time, and setting the time for the Lord to come. Testimonies on moral purity were borne, and next came the most loathsome theories concerning the third angel's message, theories too revolting to place upon paper. Some honest, God-fearing, trembling souls accepted these things, and some were defiled. One died broken-hearted; another was within a hair's breadth of moral ruin, when a testimony came from Sister White revealing the plottings of Satan and breaking the spell. Others were deceived and taken in the snare, whom we would have thought to be proof against all such delusions. [Cf: 14MR190.01] p. 81, Para. 4, [1893MS].

I had personal interviews with Garmire; he advocated the visions of his daughter, and in eloquent language and with power described the figures and symbols presented to her. The man was inspired, but not by the Spirit of God. I told him the Lord had shown me the character of that work, and that his daughter, who was not then at home, was corrupt in morals--in short, a prostitute. Yet there was such a semblance of inspiration in her work that it was very deceptive. Anna Garmire went away from home, became pregnant, and where she is now I know not. [Cf: 14MR190.02] p. 81, Para. 5, [1893MS].

I have received from God the warning which I now send to you. Anna Phillips should not have been given the encouragement she has had. It has been a great injury to her--fastened her in a deception. I am sorry that any of our brethren and sisters are ready to take up with these supposed revelations, and imagine they see in them the divine credentials. These things are not of the right character to accomplish the work essential for this time. Childish figures and illustrations are employed in describing sacred, heavenly things, and there is a mingling of the sublime and the ridiculous. While the work has an appearance of great sanctity, it is calculated to ensnare and mislead souls. Not a line concerning these things has been permitted to come to me, and yet the false statement has been made that they were endorsed by Sister White. I was shown Brother Rice presenting these things as manifestations of the Spirit of God. Some cannot discern that persons can read and copy and imitate the revealings of the Holy Spirit which have for years been before the people in our publications. The spurious must be a close imitation of the genuine, else it would not be a counterfeit. [Cf: 14MR190.03] p. 81, Para. 6, [1893MS].

The results of a counterfeit holiness. [an extreme position on] moral purity, make me afraid to urge the subject of purity. There is a manner of treating this subject which results in producing impurity. There is need of extreme caution in regard to this matter, that it may not be treated unwisely and produce an effect the opposite of that which it purports to secure. [Cf: 14MR191.01] p. 82, Para. 1, [1893MS].

Various things will appear claiming to be revelations from God but which flow from the imagination of a conceited and deceived mind. We had to meet these things in our early experience. There were youth and children as well as those of mature age who claimed to be led and taught of God, having a special message to declare. They were springing up on every side, having the truth on some points and error upon other points. For years the message from God came to me, "Believe them not, for they lead into false paths. God hath not sent them." [Cf: 14MR191.02] p. 82, Para. 2, [1893MS].

There were false dreams and false visions in abundance. Persons were reproving and rebuking others, accusing them of pride and selfishness, impurity and corruption. The light was given me, "Believe them not." They mingled with their work a commonness, a cheapness of talk and action that was earthly and sensual. They met some with censure, then healed the wound with flattery, telling them they would do some great thing. The flattery part was pleasant, and deceived souls received the message as from God. The manifestations through Anna Phillips present the same features as did those we met in our experience long ago, and similar results will follow. [Cf: 14MR192.01] p. 82, Para. 3, [1893MS].

Brother Rice, if God has given you a work to do, it is to proclaim His truth, to hold forth the word of life, planting the feet on the eternal Rock. As represented to me, the work of Anna Phillips in connection with Brother and Sister Rice is a work that God has not set in operation, and its fruits will testify that it is not of God. Take your Bible, teach the Word of God, not the revealings of Anna Phillips. Let all be educated to search the Scriptures, to be constantly looking unto Jesus and not to human agents to be their guide. The Word of God is to be the man of our counsel. That Word is infinite. Obeyed, it will guide us into safe and sure paths. But the Word diluted with human devices and imaginings is not a safe guide. [Cf: 14MR192.02] p. 82, Para. 4, [1893MS].

I caution all to walk carefully, to take the Word of God individually. We may meet Satan with the weapon, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" [Matt. 4:10]. The Bible is the great mine of truth, which we are to work as those seeking for hidden treasure. In no case is the attention to be diverted from that Word. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" [John 17:3]. [Cf: 14MR192.03] p. 82, Para. 5, [1893MS].

Christ declares His word to be spirit and life. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" [1 Peter 1:23-25]. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works" [2 Tim.3:16, 17]. [Cf: 14MR193.01] p. 82, Para. 6, [1893MS].

In this time above all others, every soul needs to have the eyes anointed with eyesalve, that he may see. God gives no one a mission that will cheapen and lower His work for these last days. He calls upon us to bring it up, to elevate, ennoble, honor, and advance His truth, revealing His wisdom as supreme. Talk the principles of our faith firmly and constantly, giving a "Thus saith the Scriptures." [Cf: 14MR193.02] p. 83, Para. 1, [1893MS].

Living the truth, practicing the lessons of Christ, always refines, ennobles, and sanctifies the soul. My burden is to uplift men and women by uplifting Jesus before them. When God is recognized as the theme of

all thought, as the object of love, reverence, and worship; when the Lord Jesus, the Pattern, is kept before the mind, the heart is being cleansed from all moral defilement. Then the soul becomes an accurate judge of propriety of action; every attitude is touched with grace. The sense of personal accountability to a personal, all-seeing God places every human agent on elevated ground; and there will be deep thinking and genuine self-denial on every point, because God is working on the hearts of the children of His love, who are His heritage. [Cf: 14MR193.03] p. 83, Para. 2, [1893MS].

The love of God ever tends to the fear of God--fear to offend Him. Those who are truly converted will not venture heedlessly upon the borders of any evil, lest they grieve the Spirit of God and are left to their own way, to be filled with their own doings. The Word of God is the Guidebook; turn not from its pages to depend upon the human agent. That Book contains the warnings, the admonitions, from God, the rebuke of every evil, the clear definition of sin as the transgression of the law which is God's great standard of virtue and holiness. [Cf: 14MR194.01] p. 83, Para. 3, [1893MS].

The Word is full of warnings, of the most merciful invitations, and also of words in decided condemnation of evil. Not one who will study the Word of God and apply its teachings will miss the way. By the love of God, by the fear of God, by the reverence and honor we feel for the Author of truth and righteousness, we are instructed, admonished, and profited. All such revealings as come from the human agent, as in the case of Sister Phillips, turn the mind away from the words of inspiration to the words of inexperienced humanity. [Cf: 14MR194.02] p. 83, Para. 4, [1893MS].

Let the Word of God speak to the soul. Teach this, impress it upon every mind. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19-26; 1 Tim. 6:10-14.) [Cf: 14MR194.03] p. 83, Para. 5, [1893MS].

I shall not attempt to write all that is impressed upon my mind. This is a delicate subject to deal with. But this I am instructed to say to our friends everywhere, in California and in other places: Your only safety is the deep searching of the sure Word of prophecy, making that Word your counselor. Turn not from the fountain of living waters to drink at broken cisterns. [Cf: 14MR194.04] p. 83, Para. 6, [1893MS].

Men and women, young and old, I have a message for you: Seek God for yourselves individually. Look to God alone. Search for the truth as for hidden treasure. Let every mind be enlarged and every soul vitalized by the heavenly current. The Word of God is not a dry theory, but light and life to mind and soul. Eating this Word, and drinking it in, practicing it, is eating and drinking the flesh of the Son of God. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me" [John 6:53-57]. Jesus explained these sayings, which seemed so hard for the

disciples to understand: "It is the spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life" [verse 63]. [Cf: 14MR195.01] p. 84, Para. 1, [1893MS].

The lessons of Christ are a firm foundation, an elevated platform. Let nothing that is presented by Sister Phillips induce any soul to apply to the human agent for light to be imparted through that channel. The words spoken by the human agent are Oh so much weaker and more feeble than the words of the Great Teacher. In comparison with the words of Jesus they are as chaff compared with the wheat. Symbols are manufactured and interpreted by the human agents, which are false from beginning to end. Things have been misconstrued in your minds by the artful power of the deceiver, and you do not discern the outcome. Let every soul come to the cool, snow waters of Lebanon, and no longer drink of the turbid streams of the valley. [Cf: 14MR195.02] p. 84, Para. 2, [1893MS].

Here is where many are led into by and forbidden paths. The human is so mixed with the divine declarations that fables are taught as truth. Turn to God and to your Bibles, and learn the true standard of Christian character. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). Hear the words of the Great Teacher, "Come unto Me, all ye that labor and are heavy laden" (Matt. 11.28). "Unto Me"; bring everything to Jesus, make Him your dependence, make Him your trust. He says, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11:29, 30). [Cf: 14MR196.01] p. 84, Para. 3, [1893MS].

Go to Jesus as He has invited you. There is but one Mediator, one Intercessor, who can help wisely and not make one indiscreet move. I point you to the "Lamb of God, which taketh away the sin of the world." In Him is all-sufficiency. Tell Him your failings, and receive instruction from His words. This is eating His flesh and drinking His blood, becoming partakers of the divine nature. Oh, let every one who nameth the name of Christ depart from all iniquity! [Cf: 14MR196.02] p. 84, Para. 4, [1893MS].

I beg of you to make a wise use of that which I write. Sister Phillips is not to be condemned and denounced; she has been led along step by step in false paths. There have been those who have given her wrong impressions; they have flattered and encouraged her, and their words have had an influence upon her life and upon the work she is doing, which she thinks God has given her. I feel sorry because our brethren and sisters have not kept their eyes steadfastly upon Jesus; and confusion and weakness are sure to follow. May the Lord by His Holy Spirit transform minds and characters, that they shall bear the mold and superscription of heaven. [Cf: 14MR196.03] p. 84, Para. 5, [1893MS].

Ideas have been given to this sister by Brother Rice, and encouragement by Brother A. T. Jones and several others, that have given her confidence and assurance. Now, in this Brother A. T. Jones was not guided by the wisdom of God. He has not had experience in the many things of this character that have arisen among our people, as some of us have had. [Cf: 14MR197.01] p. 85, Para. 1, [1893MS].

I have expected that some account of these matters would be sent to me, and that counsel would be asked, and thus the way would be opened for me to let the light from my past experience shine forth. But nothing has come to me, and now I have my commission to speak concerning these things. I am so sorry that brethren in whom our people have confidence should appear in any way to endorse these things that claim to be from God, when no real ground for faith has been given. It is a terrible mistake to accept and present before the people that which we have not had unmistakable evidence is the revelation of God, when so many deceptions are presenting themselves. [Cf: 14MR197.02] p. 85, Para. 2, [1893MS].

Why? Because this is to open a door whereby the enemy can enter with messages purporting to be of God, and can thus lead other minds to take up a similar work. Thus a deceiving power will work among us to cheapen the work of God and confirm minds in unbelief of all testimonies from God, and to lead astray some souls who are easily deceived. [Cf: 14MR197.03] p. 85, Para. 3, [1893MS].

There are many avenues through which the enemy will work, and those who are placed as watchmen on the walls of Zion must be reliable, discerning every device of the enemy. Christ has given warning of deception and falsehood that will come to us, and His warning should be strictly heeded. The senses of every one should be awake. They should study from cause to effect, and see the necessities of the situation, not only in one line but in all lines. They should understand what is to be endorsed and what is to be set aside. They should discern the spirit of everything purporting to be a direct message from Heaven. They should see when deceptions are multiplying in the very midst of us. They should see that the education and training of the people in these last days is to be that of firm reliance upon the Word of God, which is Yea and Amen in Christ Jesus. [Cf: 14MR197.04] p. 85, Para. 4, [1893MS].

There is great danger in encouraging these things that come from the human agent, which are but a weak repetition of the words of inspiration from God, and that make feeble that which is sufficient, full, and complete. I would counsel everyone, Study your Bibles, and obey the Word so plainly given to us. None need to turn from the Word to human agencies, and accept a lower standard than that which is given in the exposition of the ten holy requirements of God. The great principles of the law of God are made plain to the comprehension of all who in their hearts desire to discern truth from error. "To the law and to the testimony." Let the Word of God dwell in you richly. Let every one of the messengers lead souls to plant their feet on the sure Word of God. [Cf: 14MR198.01] p. 85, Para. 5, [1893MS].

Oh, I beseech those who are holding forth the word of life to present to all the necessity of individually searching the Scriptures for themselves that they may know the expressed will of God. There is need of a firmer, closer connection with God, and to all who have this connection there will be imparted wisdom, caution, farseeing discernment, and executive ability which will make them far more efficient than are mere worldly businessmen. Let there be no blundering work; every soul must look deeper than the surface. God does not generally lay out in His revelations the minute transactions of life.

His Word, the Guidebook, deals with great and elevated themes, opening up the principles which should underlie all our actions, and presenting them in language of such simplicity that all may comprehend them. [Cf: 14MR198.02] p. 85, Para. 6, [1893MS].

Satan has come down with great power; he is working with desperate energy, playing the game of life for the souls of men. We need now men of discernment and understanding, who will look deep and reason soundly, men in living touch with Christ, the risen Saviour. Falsehoods are everywhere, but God's Word is the solid rock. We are in the day of waiting; we are to be looking for and hastening the coming of the day of God. We are to be climbing, ever climbing, heavenward. [Cf: 14MR199.01] p. 86, Para. 1, [1893MS].

I entreat all who shall read or hear these words to be instant in season and out of season. Believe God, but do not without question sanction everything that claims to come from God. There will be many voices saying, Here is Christ, here is truth. Watch carefully, guard every point, lest you be taken unawares.--Letter 4, 1893. [Cf: 14MR199.02] p. 86, Para. 2, [1893MS].

(Diary entry written in Sydney, Australia, December 28 and 29, 1893.) *Thursday, December 28, 1893.* I was very nervous last night and could not rest for some time. My kidneys pained me. I am so thankful I did sleep very well the latter part of the night. This morning I am feeling as well as usual. I arose at half past four and commenced writing. The sky is covered with a thick blanket of clouds. [Cf: 15MR95.01] p. 86, Para. 3, [1893MS].

There is much business going on today. A telegram coming from Pitcairn brings the sad intelligence to Brother Mccoy that there are deaths in his family, but [the telegram] does not state who has died. A telegram is sent for answer to the inquiry, Who have fallen in death? Brother Mccoy is as one stricken by the palsy. All are seeking to render him all the assistance it is possible for them to give. I conversed with him for about one hour, and I think it did him good. He feels deeply over the intelligence given. His heart seems as if it would break. We had a praying season in union with Brother and Sister Starr. The Lord came graciously near and comforted and blessed the afflicted one. Telegram received from Willie that they would be at the depot that night half past ten. It has been a rainy day. [Cf: 15MR95.02] p. 86, Para. 4, [1893MS].

Friday, December 29, 1893. This day is a very busy day. The rain is falling steadily. The furniture and bedding are being removed to the campground. Everything is in confusion. [Cf: 15MR96.01] p. 86, Para. 5, [1893MS].

This day a telegram came responding that Brother Mccoy's wife [Eliza] and daughter Ella May Mccoy were dead; also Brother Young, elder of the church, the father of Brother Mccoy's wife. Here are three cut right out of the family. We cannot be surprised at the great grief of our afflicted brother. He seems bowed to the very earth with his great sorrow. We feel like weeping with him but direct him to Jesus.--Manuscript 89, 1893, pp. 5, 6. [Cf: 15MR96.02] p. 86, Para. 6, [1893MS].

(Written originally as a letter to James Edson White.) [Cf: 15MR97.01] p. 86, Para. 7, [1893MS].

"And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" [Luke 12:16-19]. [Cf: 15MR97.01] p. 86, Para. 8, [1893MS].

We have quoted the sayings of the man, and now we shall quote the sayings of God. "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" [verses 20, 21]. [Cf: 15MR97.02] p. 87, Para. 1, [1893MS].

You say you have no religious inclinations. I am not surprised at this, because it is a long time since you have taken yourself away from God and refused to be a follower of Jesus Christ, and changed leaders. The god whom you have chosen as your god is not at all religiously inclined, and as long as you give yourself [as] a willing subject to the great leader of apostasy, you will never be religiously inclined. [Cf: 15MR97.03] p. 87, Para. 2, [1893MS].

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here the conditions are plainly stated by Jesus Christ, the Sinbearer. When you deliberately decide to go contrary to the word spoken by Jesus Christ, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you," how can you expect to be religiously inclined? [Cf: 15MR98.01] p. 87, Para. 3, [1893MS].

To enlarge our views of His condescension and beneficence, He presents the picture of the judgment--the separation of the just and the unjust--and shows us He identifies His interests with suffering humanity. He is teaching in the open field where the eye can take in the beauties of nature and the creatures of God's creation. "Consider the ravens: for they neither sow nor reap; which neither have storehouses nor barn; and God feedeth them: how much more are ye better than fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?" [Luke 12:24-26]. [Cf: 15MR98.02] p. 87, Para. 4, [1893MS].

Here is presented definitely that man is dependent upon God for every breath he draws. The beating heart, the throbbing pulse, every nerve and muscle in the living organism, are kept in order and activity by the power of an infinite God. "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and

your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you" [Matt. 7:28-33]. [Cf: 15MR98.03] p. 87, Para. 5, [1893MS].

Here Christ leads the mind abroad to contemplate the open fields of nature, and His power touches the eye and the senses, to discern the wonderful works of divine power. He directs attention first to nature, then up through nature to nature's God, who upholds the worlds by His power. He points to the opening bud, [balance of sentence left out]. [First part of sentence out] human art can equal. He watches over little birds. Not a sparrow falleth to the ground without the notice of your heavenly Father. [Cf: 15MR99.01] p. 87, Para. 6, [1893MS].

The Lord Jesus appeals to the rain and the sunshine, every ray of light given to our world coming on the unjust as well as the just, the evil as well as the good, the unthankful as well as the thankful, to confirm His testimony to the unsurpassed goodness of God. Christ represents the divine attention given upon [various elements of] His creation that seem so insignificant, and to the objects of nature which His own hands have created. Every lofty tree, every shrub, every blooming flower, the lily of the field, and the earth clothed with its garment of living green, are kept in order and occupy their time and season to bear testimony that God loves man. [Cf: 15MR99.02] p. 88, Para. 1, [1893MS].

And as Jesus, the great Teacher, presents His lessons to be learned from the open book of nature, He opens the eye of their understanding to reveal the attention that is given to objects in proportion to the rank they occupy in the scale of creation. If the grass of the field, which today is so beautiful, delighting the senses, is tomorrow cut down and burned, receives so great attention from God, how much more will He not bestow upon man formed in His image. We cannot form exaggerated ideas of the value of the human soul, and the attention given by Heaven to man. He then gives the comforting assurance, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." [Cf: 15MR99.01] p. 88, Para. 2, [1893MS].

Jesus is the good Shepherd. His followers are the sheep of His pasture. A shepherd is always with his flock to defend them, to keep them from the wolves, to hunt up the lost sheep and carry them back to the fold, to lead them beside green pastures and beside living waters. [Cf: 15MR99.02] p. 88, Para. 3, [1893MS].

I cannot neglect the great salvation that has been brought to me at such an infinite cost to my heavenly Father, who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I will not dishonor my Redeemer to lightly esteem His sufferings, His trials, His condescension, His sacrifice, His death, because He so loves us, He would Himself become our sin-bearer. Oh, what love, what inexpressible love! He became a man of sorrows, acquainted with grief. He died on the cross [as if He were] a transgressor, that man might be justified through His merits. [Cf: 15MR99.03] p. 88, Para. 4, [1893MS].

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Not even to angels can we commit this precious soul which Christ has valued of such

a price that He died to redeem it, died that it should not perish. While the angels can and do minister unto all who are heirs of salvation, they are to be our faithful sentinels lest Satan should destroy us. [Cf: 15MR99.04] p. 88, Para. 5, [1893MS].

Stephen committed the keeping of his soul to Him whom he saw in his yielding up his life. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." He said "Lord Jesus, receive my spirit." He committed his soul unto Jesus. He only is able to take care of it. We are not our own selves able to appreciate or take care of our souls. And if we do not commit our souls to God in faith and trust every day, Satan himself will take the soul committed to his will. None should be entrusted with the soul but He [line left out] things we may say, "My soul is as an angel before God: its worth I can only estimate by the cross of Calvary. It is more precious than gold, silver, and precious stones. Its value is to be estimated by the price paid to redeem it." Peter 1:18-22, quoted.] [Cf: 15MR100.01] p. 88, Para. 6, [1893MS].

The soul is through the Lifegiver capable of living through eternal ages, and man is to take special care of the soul which Christ has purchased with His own blood. With Christ is Omnipotence. He alone is able to keep that which I have committed to His trust against that day. If the preciousness of the soul has not been appreciated, if its temple courts have been defiled with buyers and sellers, and with committing it to the rule and indwelling of Satan in thought or in feeling, I would in deep earnestness beseech you to make no delay, but come before God in sincere prayer without one moment's speculation or hesitation, and say, "O Lord, I have opened the door of my heart to Thy worst enemy, and the worst enemy of my soul. I have acted as though I could save my own soul, as if I could sin and then reform when I choose to do so; but I find a power holding me in his keeping. Thou alone can save me that my soul shall not be eternally ruined. I have despite [sentence out] I am lost and undone. I cannot cleanse this soul from one stain of guilt. No longer will I withhold it from Thee. I dare not trust it with any power but Thine. I bring it sinful and polluted to Thee. I lay it at Thy feet. Thou Lamb of God, wash my soul in the blood of the Lamb; clothe it with Thine own garments of purity and righteousness. Sanctify it through the truth. Put Thy Spirit in my heart, and inspire it with Thy love. Incline my heart to keep Thy commandments. Unite my poor misguided will to Thy will. Make me Thine, blessed Lord. Take not Thine Holy Spirit from me. Let this much abused temple of Thine that hath been filled with idols be cleansed and become a trophy of Thine agony." [Cf: 15MR100.02] p. 89, Para. 1, [1893MS].

Let the prayer in faith go up to God, "Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. . . . O Lord, open Thou my lips; and my mouth shall shew forth Thy praise. For Thou desirest not sacrifice; else would I give it: Thou delightest

not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise" [Ps. 51:1, 2, 10-13, 15-17]. [Cf: 15MR101.01] p. 89, Para. 2, [1893MS].

If you will without delay solemnly and earnestly take Christ as your personal Saviour, committing to His hands and care the keeping of your precious soul, He will take it. He is waiting for you to open the door. Will you let Jesus in now, just now? Christ has undertaken to save us. "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world" [John 17:24]. "Thine they were, and Thou gavest them Me." And again He says, "I give unto them eternal life;. . . neither shall any man pluck them out of My hand." [Cf: 15MR102.01] p. 89, Para. 3, [1893MS].

Christ will accomplish that which He has undertaken, if man, the human agent, will cooperate with Him, if he will not resist and refuse the great salvation offered to him. He has undertaken to save us. Shall we be saved? Will we commit the keeping of our souls to Him who hath identified His interests in so remarkable a manner with our interests? If we will accept Christ as our personal Saviour, He will elevate and cleanse us from all moral defilement, and He will present us faultless before the presence of His glory with exceeding joy. He will say to the Father, "Here are those whom Thou hast given Me. I will that they also be with Me where I am; that they may behold My glory." [Cf: 15MR102.02] p. 89, Para. 4, [1893MS].

And everyone who will break from the slavery and service of Satan, and will stand under the blood-stained banner of Prince Immanuel, will be kept by Christ's intercessions. Christ, as our Mediator, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy. Those purchased by His blood, He now keeps by His intercession. He ever liveth to make intercession for us. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" [Heb. 7:25]. [Cf: 15MR103.01] p. 90, Para. 1, [1893MS].

When David saw the prosperity of the wicked, and he himself fail, he was tempted to doubt the existence of God; but he need not have done this, for it was he himself that separated his soul from God. God would never separate the soul from Him. The human agent needs to abide in Christ, and choose Him, and Christ will live in him. God should not be reproached for the backslidings of any. The warnings and instructions are given fully and abundantly in the Word, to guard the soul from peril. But the will must be placed on the side of God's will. No one will be kept who does not put his soul into God's keeping. The soul that feels his dependence, and trusts in One who is able to keep his soul, will not perish.--Manuscript 73, 1893. [Cf: 15MR103.02] p. 90, Para. 2, [1893MS].

(Written January 9, 1893, from George's Terrace, St. Kilda Road, Melbourne, NSW, to Elder William Ings.) [Cf: 15MR294.01] p. 90, Para. 3, [1893MS].

This afternoon I had a long conversation with Brother Foster, a member

of the Prahran church, who is in perplexity and trial. He is a tailor by trade, and is a first-class workman. Before accepting the truth he had a position that commanded \$30 a week. When he began to keep the Sabbath, he was permitted to retain his position, losing only the day's wages for the Sabbath. He is a man of good address, and has good ability to teach the truth. He left his position and went into the field as a laborer, but was sent alone into a hard field, and became discouraged and confused, and almost fell under the delusive power of Satan. [Cf: 15MR294.02] p. 90, Para. 4, [1893MS].

At the conference one year ago he had a conversation with me. He became free; the meeting did him good. He has since moved to Melbourne, and works at his trade and leads the meetings in Prahran. But in the present depression of business he is in close circumstances; and being in poor health, with a large family, he has become much discouraged, and in this state of mind Satan has pressed temptation and darkness upon him. For weeks he has been in sore trial, and today he came to tell me his troubles. [Cf: 15MR294.03] p. 90, Para. 5, [1893MS].

He says he knew so little of the testimonies he did not understand the relation they sustained to the cause. Some time since while he was in perplexity asking the Lord for light, he had a very striking dream. He saw Sister White in a boat riding on the billows, which were sending the spray like light in every direction. It came into the room where he was with many others. He moved to get beyond its reach, when a hand stretched out to him [and] gave him a paper. The paper was on fire. [A voice said:] "Read quickly." [Cf: 15MR294.04] p. 90, Para. 6, [1893MS].

He put out the fire, and opened the paper. There was a testimony, and a key lying upon the testimony. The interpretation came to his mind with great force: the key to the testimonies is the testimonies themselves. He awoke with the blessing of God upon him. Then he prayed, "Lord, direct me to the testimony I should read, to help my case." He took up Testimony 31, and opened at the article, "The Testimonies Rejected." He read it through with intense interest and was deeply impressed that the testimonies were from God. [Cf: 15MR295.01] p. 91, Para. 1, [1893MS].

After this he saw in the *Review* the articles of Brother A. T. Jones in regard to the image of the beast, and then the one from Elder Smith presenting the opposite view. He was perplexed and troubled. He had received much light and comfort in reading articles from Brethren Jones and Waggoner; but here was one of the old laborers, one who had written many of our standard books, and whom we had believed to be taught of God, who seemed to be in conflict with Brother Jones. [Cf: 15MR295.02] p. 91, Para. 2, [1893MS].

What could all this mean? Was Brother Jones in the wrong? Was Brother Smith in error? Which was right? He became confused. When the important laborers in the cause of God take opposite positions in the same paper, whom can we depend on? Who can we believe has the true position? [Cf: 15MR295.03] p. 91, Para. 3, [1893MS].

Brother Foster was in such perplexity that he sent word by letter that he could not lead in the meetings. Since the beginning of the week of prayer, temptations were pressed so strongly upon him that he has

received no benefit. [Cf: 15MR296.01] p. 91, Para. 4, [1893MS].

These differences among our leading men have absorbed all his thoughts, and he is much distressed over the matter. I told him that I expected that others who should read these articles would have the same experience. These differences should not have been made public, for some who were weak in the faith would be caused to stumble, and as the result might lose their souls. I felt keen regret and deep sorrow of heart, for I know that the Lord was displeased. [Cf: 15MR296.02] p. 91, Para. 5, [1893MS].

But I said, "Brother Foster, you have the Bible. Search its pages with a prayerful heart; your Redeemer has promised that the Holy Spirit shall lead you into all truth. You have an Instructor that is full of wisdom, One who never errs. I charge you before God to cease worrying, receive the precious rays of light that come to you. Feast upon the truth as it is in Jesus, walk in the light while you have the light, and more light will shine upon you from the Source of all light. [Cf: 15MR296.03] p. 91, Para. 6, [1893MS].

Do not suffer your mind to dwell upon the differences you think you discern. If our leading brethren are so unwise as to allow their conflicting views to appear in the paper published to go to the world; if they present these differences before the large gatherings that assemble to worship God in the tabernacle or elsewhere, they are doing the very things the Lord Jesus told them not to do, and going directly contrary to the light given them through the testimonies. [Cf: 15MR296.04] p. 91, Para. 7, [1893MS].

Now, brethren, the zeal that leads to this kind of work is not inspired of God; Christ never prompts any man to work against Christ. He will not lead us to counteract His own instruction, or to act contrary to the spirit of the prayer He offered for His disciples just before He left them. [Cf: 15MR297.01] p. 92, Para. 1, [1893MS].

He knew they would be exposed to trials from the opposition of the world, and He said: "While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" [John 17:12-15]. [Cf: 15MR297.02] p. 92, Para. 2, [1893MS].

Our work is clearly aggressive. Our warfare is to be directed against error and sin, not against one another. God requires us to be a strength to one another, to heal, not to destroy. We are to be constantly receiving light; and we are not to spurn the message nor the messengers by whom God shall send light to His people. [Cf: 15MR297.03] p. 92, Para. 3, [1893MS].

If before publishing Elder Jones's article concerning the image of the beast, Elder Smith had conferred with him, plainly stating that his own view differed from that of Brother Jones, and, that if the article appeared in the *Review*, he himself must present the opposite position,

then the matter would appear in a more favorable light than it now does. [Cf: 15MR297.04] p. 92, Para. 4, [1893MS].

But the course pursued in this case was the same as that taken at Minneapolis. Those who opposed Brethren Jones and Waggoner manifested no disposition to meet them like brethren, and with the Bible in hand consider prayerfully and in a Christlike spirit the points of difference. This is the only course that would meet the approval of God, and His rebuke was upon those who would not do this at Minneapolis. [Cf: 15MR298.01] p. 92, Para. 5, [1893MS].

Yet this blind warfare is continued. Men of the same faith, in the same city, turn their weapons against each other. It is an astonishment to the heavenly universe. I feel deeply grieved, and if these things are a grief to me, how do they appear to Jesus, who suffered untold agony upon the cross to redeem men from the power of Satan and make them one in Christ? "All ye are brethren." What can lead brethren to present before the world opposite opinions without first coming together in love and comparing views to see if they cannot come into harmony? Will my brethren tell me what spirit is moving them to action? [Cf: 15MR298.02] p. 92, Para. 6, [1893MS].

We know that Brother Jones has been giving the message for this time--meat in due season for the starving flock of God. Those who do not allow prejudice to bar the heart against the heaven-sent message, cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church and from State to State; and light and freedom and the outpouring of the Spirit of God have attended the word, as events of a most startling nature in the fulfilment of prophecy show that the great crisis is rapidly approaching. [Cf: 15MR298.03] p. 92, Para. 7, [1893MS].

Brother Jones seeks to arouse the professed people of God from their death-like slumber, to see the importance of giving the warning to the world. But he advances some ideas with which not all agree, and instantly Brother Gage is aroused; he harnesses for the battle, and before the congregation in the tabernacle he takes his position in opposition to Brother Jones. Was this in the order of God? Did the Spirit of the Lord go from Brother Jones and inspire Brother Gage to do this work? Suppose that Brother Jones's statement concerning the formation of the image was premature; did the case demand such demonstrations? I answer No, no; not if God has ever spoken by me. [Cf: 15MR298.04] p. 93, Para. 1, [1893MS].

The Bible rules must be strictly followed. The matter concerning which a difference of opinion prevails should be calmly considered, with much prayer, with hearts yearning for unity, and with perfect love for one another's souls. Examine every point as if you could see the whole heavenly universe looking upon you. If there is a positive evidence that one of the brethren is in error, try to convince him from the Word of God. If success should not crown your efforts, even then the world has no business with this matter, for it would only dishonor the God of truth and Jesus Christ whom He hath sent. [Cf: 15MR299.01] p. 93, Para. 2, [1893MS].

I have received letters from different points telling the sad, discouraging results of these things. We have opposition enough from

our foes, and we shall have conflicts fierce and strong; let us not now cause Satan to glory because of the pitched battles within our own ranks. The unity for which our Saviour prayed should be brought into our practical life. Peace, the peace of Christ, inspired by truth and sustained by righteousness, we must each cultivate. [Cf: 15MR299.02] p. 93, Para. 3, [1893MS].

God so loved the world that He manifested His love by giving His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Jesus said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" [John 13:34, 35]. "This is My commandment, that ye love one another, as I have loved you" [John 15:12]. Let your zeal be manifest, not in exposing your variances but in cultivating the precious plant of love, just as Jesus has told us to do. [Cf: 15MR300.01] p. 93, Para. 4, [1893MS].

[1 John 3:16, 18, 19, 23; 4:8-13, 20, 21, quoted.] I have quoted only a few passages, but the Bible abounds in just such lessons. If it is not possible to love God unless we love our brother, the case will certainly go against us in the courts of heaven if we do not cherish Christlike love for one another. The Word is very explicit. [Cf: 15MR300.02] p. 93, Para. 5, [1893MS].

I am pained beyond measure when I see how little love is cherished and manifested among brethren. How long shall Satan use his arguments against us and weaken our influence by revealing to others how little love and deference and respect are shown for one another? Is it not time we were doers of the Word, and not hearers only? Shall we not closely examine our own souls, and see whether we are in the possession of the love of God? [Cf: 15MR300.03] p. 93, Para. 6, [1893MS].

Jesus came in the likeness of sinful flesh, by a pure and holy life to condemn sin in the flesh. He came to our world to represent the character of God, and it is our work to represent the character of Christ. If we have lost His love out of our hearts, our work is to seek the Lord, that our hearts may be renewed by His Holy Spirit. [Cf: 15MR300.04] p. 94, Para. 1, [1893MS].

"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" [1 Cor. 1:10-13]. [Cf: 15MR301.01] p. 94, Para. 2, [1893MS].

The cause of division or discord in the church is separation from Christ. The secret of unity is union with Christ. Christ is the great Center. We shall approach one another just in proportion as we approach the Center. United with Christ, we shall surely be united with our brethren in the faith. [Cf: 15MR301.02] p. 94, Para. 3, [1893MS].

To be a Christian means a great deal more than is supposed. A

Christian is Christlike. Membership in the church does not make us Christians. Has the light from Christ penetrated the heart? Are justice and purity and truth abiding in the soul temple? We may know; for the fruits will appear. [Gal. 5:22-26; 6:1-3, quoted.] This is not a time for brother to cherish prejudice against brother. Put not into our enemies' hands anything that bears the least suggestion of differences among us, even in opinion. [Cf: 15MR301.03] p. 94, Para. 4, [1893MS].

The conference at Minneapolis was the golden opportunity for all present to humble the heart before God and to welcome Jesus as the great Instructor, but the stand taken by some at that meeting proved their ruin. They have never seen clearly since, and they never will, for they persistently cherish the spirit that prevailed there, a wicked, criticizing, denunciatory spirit. Yet since that meeting, abundant light and evidence has been graciously given, that all might understand what is truth. [Cf: 15MR301.04] p. 94, Para. 5, [1893MS].

Those who were then deceived might since have come to the light. They might rejoice in the truth as it is in Jesus, were it not for the pride of their own rebellious hearts. They will be asked in the judgment, "Who required this at your hand, to rise up against the message and the messengers I sent to My people with light, with grace and power? Why have you lifted up your souls against God? Why did you block the way with your own perverse spirit? And afterward when evidence was piled upon evidence, why did you not humble your hearts before God, and repent of your rejection of the message of mercy He sent you?" The Lord has not inspired these brethren to resist the truth. He designed that they should be baptized with the Holy Spirit, and be living channels of light to communicate the light to our world, in clear, bright rays. [Cf: 15MR302.01] p. 94, Para. 6, [1893MS].

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13]. Here, according to the appointment of God, are the two agencies in man's salvation--the divine influence and a strong, living, working faith, a faith that receives the truth. God requires no man to cast aside his reason, and yield to the control of blind credulity. But we are to search the Scriptures in the spirit of learners. [Cf: 15MR302.02] p. 95, Para. 1, [1893MS].

In the meekness of Christ canvass every point of difference. Search for the truth as for hidden treasures. It will not do to ignore these questions of vital interest. Human assertions are as valueless as straw. Many will miss the path to heaven because they risk their faith upon men. They resist the message of mercy because someone in whom they have confidence is indifferent to it. But the soul is of too great value to rest its faith on man. No one but Christ can ransom the soul. [Cf: 15MR302.03] p. 95, Para. 2, [1893MS].

We have the Word of God, and this alone can we trust unwaveringly. Let brethren seek God together. Let them fall upon the Rock and be broken. "We are laborers together with God." We must understand the obligations imposed upon us by this cooperation, or we shall never stand approved in the judgment. "Laborers together with God" means fellow laborers with those of our own fallen race, but cooperating with divine agencies. It is the work of salvation to accomplish this union of the human with the divine. [Cf: 15MR303.01] p. 95, Para. 3, [1893MS].

The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master's work, is to be employed, not to hedge up the way before the messages God sends to His people, but to labor unitedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith. [Cf: 15MR303.02] p. 95, Para. 4, [1893MS].

There is danger that this course of action will produce the very result which they are seeking to avoid, and to a great degree the guilt will rest upon those who are watching for evil. Had they been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them safe counselors, men of sound judgment. [Cf: 15MR303.03] p. 95, Para. 5, [1893MS].

God would have His people love one another and help one another, thus strengthening every good work. We should counsel with one another, the old, experienced laborers with those whom God shall raise up to advance His work as we approach the great consummation. But if such men as Elder Smith, Elder Van Horn, and Elder Butler shall stand aloof, not blending with the elements God sees essential to carry forward the work in these perilous times, they will be left behind. God will complete His work in righteousness. These brethren have had every opportunity to stand in the ranks that are pressing on to victory, but if they refuse, the work will advance without them. [Cf: 15MR304.01] p. 95, Para. 6, [1893MS].

God will send by whom He will; His message will not return unto Him void, but will accomplish that whereunto it is sent. And if they refuse the message, the men whom God designed should hold the same relation to the younger workers as did Moses to Joshua, will fail of doing the work the Lord designed they should do. They will be a hindrance in the place of a blessing. The work will go forward; but these brethren, who might have received the richest blessings, will meet with eternal loss, for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action. They might have been God's instruments to carry the work forward with power; but their influence was exerted to counteract the Lord's message, to make the work appear questionable. Every jot and tittle of this will have to be repented of. [Cf: 15MR304.02] p. 96, Para. 1, [1893MS].

The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul-trying task; for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people to make them willing that God should work in the day of His power, the light of the glory of God has not been shining in clear, concentrated rays to our world. Thousands who are now in the darkness of error might have been added to our numbers. [Cf: 15MR304.03] p. 96, Para. 2, [1893MS].

All the time and thought and labor required to counteract the influence of our brethren who oppose the message has been just so much

taken from the work of warning the world of the swift coming judgments of God. The Spirit of God has been present in power among His people, but it could not be bestowed upon them, because they did not open their hearts to receive it. [Cf: 15MR305.01] p. 96, Para. 3, [1893MS].

It is not the opposition of the world that we have to fear, but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action; but coldness and distrust have brought disunion that has shorn us of our strength. [Cf: 15MR305.02] p. 96, Para. 4, [1893MS].

The Lord designed that the messages of warning and instruction given through the Spirit to His people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis tended to make of no effect the light God had given to His people through the Testimonies. *Great Controversy*, vol. 4, has not had the circulation it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God. [Cf: 15MR305.03] p. 96, Para. 5, [1893MS].

The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our own ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who knew the truth but did not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work? [Cf: 15MR305.04] p. 96, Para. 6, [1893MS].

While the angels were holding the four winds that they should not blow, giving opportunity for everyone who had light to let it shine to the world, there have been influences at work among us to cry peace and safety. Many did not understand that we had not time or strength or influence to be lost through dilatory action. While men slept, Satan has been steadily stealing a march upon us, working up the advantages given him to have things after his own order. [Cf: 15MR306.01] p. 97, Para. 1, [1893MS].

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted these men will never enter the mansions of the blest. [Cf: 15MR306.02] p. 97, Para. 2, [1893MS].

Some have been preaching the Word whose labors are tainted with

impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with the wicked. Others have carried the truth in a very indifferent manner; they have had no real burden of the work; they have gone backward rather than forward. It is high time for these to retrace their steps, for they have lost their first love. The Lord's injunction to them is, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: 15MR306.03] p. 97, Para. 3, [1893MS].

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the messages of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and help us." God in His providence has opened fields before us, and if the human agents cooperate with the divine agencies, many souls may be made partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched. [Cf: 15MR307.01] p. 97, Para. 4, [1893MS].

God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" there have been few voices to respond, "Here am I, send me." Through this neglect, many souls will lose the opportunity the Lord desired to give them. [Cf: 15MR307.02] p. 97, Para. 5, [1893MS].

[Luke 14:16-24, quoted.] When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Men and money are needed to carry it forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls. [Cf: 15MR307.03] p. 97, Para. 6, [1893MS].

The necessities of the work now demand a far greater outlay than ever before. The Lord calls upon His people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourselves and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, "Sell that ye have, and give alms." "Bring ye all the tithes into the storehouse; that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" [Mal. 3:10]. [Cf: 15MR308.01] p. 98, Para. 1, [1893MS].

The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. Oh, many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom He is testing to see what response they will make to His benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale at the thought of rendering unto the Lord His own--a just tithe. Make haste, brethren,

you have now [the] opportunity to be honest with God; delay not. For your soul's sake, no longer rob God in tithes and offerings. [Cf: 15MR308.02] p. 98, Para. 2, [1893MS].

The Lord calls for every talent of means and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom He hath sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lightened with the glory of the angel from heaven. [Cf: 15MR308.03] p. 98, Para. 3, [1893MS].

If the [people of the] world are to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber, for the Lord is waiting to bless His people who will recognize His blessing when it comes, and diffuse it in clear, strong rays of light. [Cf: 15MR309.01] p. 98, Para. 4, [1893MS].

"Then will I sprinkle clean water upon you, and ye shall be clean. . . . And I will put my Spirit within you, and cause you to walk in My statutes" [Eze. 36:25, 27]. If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon His people. [Cf: 15MR309.02] p. 98, Para. 5, [1893MS].

The heavenly agencies have long been waiting for the human agents, the members of the church, to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power. [Cf: 15MR309.03] p. 98, Para. 6, [1893MS].

At the same time there will be a power stirring everything from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and in casualties and crimes of no ordinary character. While God employs the angels of mercy to work through His human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control. [Cf: 15MR309.04] p. 99, Para. 1, [1893MS].

There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and "Lo, He is there." The deep plotting of Satan will reveal its working everywhere for the purpose of distracting attention from present duty. The appearance of a false Christ will awaken delusive hopes in the minds of those who allow themselves to be deceived. The church members that are awake will rise to the emergency, manifesting greater diligence as iniquity abounds. [Cf: 15MR310.01] p. 99, Para. 2, [1893MS].

The very manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and heaven [* GC Daily Bulletin, Feb. 28, 1893, Says, "Hell."] will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will

surely come to God's people. [Cf: 15MR310.02] p. 99, Para. 3, [1893MS].

Let all who believe the truth for this time put away their differences; put away envy, evil speaking, and evil thinking. Press together, press together. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [Cf: 15MR310.03] p. 99, Para. 4, [1893MS].

Work, oh, work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "Without Me ye can do nothing." Becoming partakers of the divine nature, you can do all things. Through Christ you can have power with God and with men. [Cf: 15MR310.04] p. 99, Para. 5, [1893MS].

A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon the earth, Thy saving health among all nations." Our God is waiting to be gracious. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Will the church give to the world the light of the knowledge of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues, and peoples? [Cf: 15MR311.01] p. 99, Para. 6, [1893MS].

"There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" [Rom. 10:12-15]. "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." [Acts 13:47]. [Cf: 15MR311.02] p. 99, Para. 7, [1893MS].

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" [Matt. 9:36-38]. Our work is plainly laid down in the Word of God. Christian is to be united to Christian, church to church, the human instrumentality cooperating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God.--Letter 77, 1893. [Cf: 15MR311.03] p. 100, Para. 1, [1893MS].

Comments on the Incarnation of Christ--The Son of God, who is the express image of the Father's person, became man's Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but he did not take the taint of sin.--Ms 93, 1893, p. 3. [Cf: 17MR24.02] p. 100, Para. 2, [1893MS].

(Diary entry written April 26, 1893, in Wellington, New Zealand.)
Willie and I have [had a] consultation in regard to Elder Tenney. Shall a telegram be sent to Elder Tenney to remain in America, or to return to Australia? We felt--both Willie and myself--that for several reasons it would be wisdom for him to return. The impression has been entertained by some that it was a scheme concocted by our American brethren to have him go to America to the General Conference and then manage to have him remain there. We do not want the brethren in Australia to have this impression--that W.C.W. and I have been working in an underhanded manner, because it is not true. We looked the situation all over and decided that Elder Tenney should attend the General Conference. After being separated so long from the great center of the work he had lost the impressions that are essential for him to have in regard to the management and progress of the work. [Cf: 17MR301.01] p. 100, Para. 3, [1893MS].

Nearly everything in Australia was revolving around Brother Tenney, and he was not broadening and his ideas were not enlarging with the increasing progress of the work. He needs so much to grow out of the dwarfed ideas which he has through want of association with the larger workings of the cause and with the brethren who were engaged in the living interests in America. He was becoming narrow and bound about in his ideas, and had not a sense of the greatness and the progress the work must make in this country. He has felt this decidedly, as I was assured he would after meeting in conference our brethren who were infused with the living interests that were stirring their souls to decided action in doing something. We decided that the telegram must go at once: "Return to this country to engage in the work all over the field as the providence of God may indicate duty." [Cf: 17MR301.02] p. 100, Para. 4, [1893MS].

In the after part of the day a telegram came from Napier that Elder Wilson, who contracted the measles from Sister Joseph Hare, has had a relapse, and prayer is solicited in his behalf. Brethren Israel, Starr, W.C.W., and Simpson came into the parlor occupied by me, and we have had a prayer season. We all sent up our requests to the Lord. A letter also was received in regard to Brother Anderson, who was laboring for the Scandinavians in Ormondville. He labored for a while in the bush among the working class, and it was damp and wet. He contracted the rheumatism, and we prayed for Brother Anderson and Brother Mccullagh that the Lord would heal these brethren and strengthen them to engage in active labor in His cause. Brother Mccullagh is an excellent laborer, and the people all speak highly of his ability.--Ms 80, 1893, pp. 5, 6. [Cf: 17MR302.01] p. 100, Para. 5, [1893MS].

(Written to Sister Brown and her family, August 4, 1893, from Long Point, Paremata, N. Z.) I have had during the past night some things represented before me, and I have risen early at four o'clock to trace out in writing for the benefit of your family. The angel of God said, "Follow me." I seemed to be in a room in a rude building, and there were several young men playing cards. They seemed to be very intent upon the amusement in which they were engaged and were so engrossed that they did not seem to notice that anyone had entered the room. [Cf: 20MR51.01] p. 101, Para. 1, [1893MS].

There were young girls present observing the players, and words were spoken not of the most refined order. There was a spirit and influence

that was sensibly felt in that room, that was not of a character calculated to purify and uplift the mind and ennoble the character. [Cf: 20MR51.02] p. 101, Para. 2, [1893MS].

There is a peculiar atmosphere surrounding every man's soul, and those with whom they are associated are affected with this exhalation. There is a breathing in unconsciously this atmosphere which is often charged with poisonous miasma of habits and practices which are demoralizing. The greatest danger is when this poisonous atmosphere is not sensed and is unconsciously inhaled. The ideas that are expressed are deleterious to the mind and to the morals. These influences are in the world and abound. I inquired, "Who are these and what does this scene represent?" The word was spoken, "Wait." [Cf: 20MR51.03] p. 101, Para. 3, [1893MS].

I had another representation. There was the imbibing of the liquid poison, and the words and actions under its influence were anything but favorable for serious thoughts, pure morals, and the uplifting of the participants or those who were associated with them. Everything that was connected with the scene represented was of a character that young people should decidedly shun. I asked again, "Who are these?" The answer came, "A portion of the family where you are visiting. The adversary of souls, the great enemy of God and man, the head of principalities and powers and the rulers of the darkness of this world, is presiding here tonight. Satan and his angels are leading on with his temptations these poor souls to their own ruin. He transforms himself into an angel of light, and deludes and bewilders the minds with ideas of pleasure, of liberty and freedom follow inclination, as the only path for happiness, and worldly visions for profit and success seems to be the height of their thoughts." [Cf: 20MR51.04] p. 101, Para. 4, [1893MS].

But the wages of sin is death. All is a delusive snare. Satan is a deceiver; he deceives the whole world, and those who yield themselves up to his will to follow the prince of darkness become the agents of the wily tempter to solicit others to sin; the tempted to enter into unsafe paths becomes a tempter and leads others to forbidden paths to the transgression of the law of God. [Cf: 20MR52.01] p. 101, Para. 5, [1893MS].

"The devil, as a roaring lion, walketh about, seeking whom he may devour." He secures as his allies youth who are inexperienced, and he leads them away from pure and divine influences into pleasure loving, pleasure seeking, and they are easily led to corrupt their God-given powers to the service of Satan. [Cf: 20MR52.02] p. 101, Para. 6, [1893MS].

Solicitations will meet every soul, and vices will betray the souls for whom Christ has died, away from safe paths, from holiness, and from God. Merriment and songs and hilarity and glee ascend to the god whom they serve and whom they worship, to the forgetting and dishonoring of the God of heaven, who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The spell of temptations is holding these souls with a fascinating, bewitching power. [Cf: 20MR52.03] p. 102, Para. 1, [1893MS].

Satan will lead them on from step to step, as it were blindfolded, and with his suggestions will, as they advance, stir up the human passions to depravity which will prove their eternal ruin. There is already developing a strong inclination to that which is evil and destructive in its manifestation. Appetites and passions are clamoring for indulgence and gratification. Reason and conscience remonstrated at every step for a time, but the voice of Satan is heard presenting worldly lusts in attractive garments, and sin becomes attractive. They depart farther from the counsel of God and the authoritative voice speaking from His Word. These youth need to pray, "Lead us not into temptation, but deliver us from evil." [Cf: 20MR52.04] p. 102, Para. 2, [1893MS].

There is great danger of the young man, whom he called A, of becoming that which you do not now dream of. But your course which you have entered upon is one of temptation at every step. Yielding to follow the temptations of Satan you are engaging in foolish and hurtful lusts. This is beneath the dignity of a soul bought by the blood of Jesus Christ, capable through the provisions Christ has made in his behalf of becoming a child of God, an heir to an immortal inheritance, an eternal substance in the kingdom of God. Your course is now toward perdition. You are sacrificing health and happiness, and if you follow on, you will reap that which you have sown and it is a terrible, forbidding harvest. [Cf: 20MR52.05] p. 102, Para. 3, [1893MS].

Actions are the following of desires and purposes, and have a moral character for good or for evil. The thoughts and feelings and inclinations of the heart are discerned only by the eye of God. He is a witness to every action however secret. You cannot lead your brothers or sisters into safe paths. Your sister needed the watchcare of your mother, and should not have been separated from her. She has been unaware of the greatness of the peril to the character of her daughter through associations of a kind which will not have an uplifting, refining tendency upon her present and eternal interest. [Cf: 20MR53.01] p. 102, Para. 4, [1893MS].

[The angel of God said,] "Warn the mother to be careful in regard to the association of her children. It is not safe to open a door whereby they are invited to enter where temptations of a dangerous nature will meet them. Satan is very earnest and wily in spreading his net wherewith he may entangle souls. [Cf: 20MR53.02] p. 102, Para. 5, [1893MS].

"The Lord is looking with pitying tenderness upon the entire family. The appetite and hereditary tendencies of the father had been transmitted to the children. That God who marks the fall of the little sparrows knows every member of the family by name. He loves and pities them. He will save every member of the family from disgrace and sin if they will accept of Christ their Redeemer by living faith. Then they will leave their course of sin, cease to do evil, and learn to do well. [Cf: 20MR53.03] p. 102, Para. 6, [1893MS].

"Warn the mother to guard her children from doubtful associations. It is not safe to bring children in contact with the influences here manifested, for it may prove their lasting injury. Card playing is dangerous to the soul, dangerous to the morals. This disposition to play cards will grow by practice into intensity of habit which leads to

gambling. The appetite is aroused for wine and liquor-drinking. [Cf: 20MR53.04] p. 103, Para. 1, [1893MS].

"This family of young men and women need to be garrisoned against the first indulgence of the wine cup, or the first handling of cards. Those indulgences lead step by step to the downward road to immorality, and have a bewitching power difficult to overcome, which presses souls deeper and deeper into the slavery of sin. All who associate with those who practice these indulgences will have corrupt morals. The children have inherited an appetite for wine and stimulating drinks and, if there is a yielding to the tempter, moral power is gone." [Cf: 20MR53.05] p. 103, Para. 2, [1893MS].

The demon is at your side, encouraging you to indulge your desire for wine and strong drinks. The mother has known its terrible effects upon the father and husband. How much she has had to endure and suffer will never be known by her children. Let her not be compelled to live over the past in any sense by having its history repeated. She must warn and command her household after her, and she needs all the help her elder children can give her. [Cf: 20MR53.06] p. 103, Para. 3, [1893MS].

The only question for them to decide is under which banner will they fight. Will they stand under the blood-stained banner of Christ Jesus? Will they fight, arraying nature against God, or will they accept Jesus Christ and cooperate with God in bringing under control appetites and passions, and stand in their God-given manhood and womanhood as conquerors? Self-control can be complete only in the strength which comes from Jesus Christ, ever true to the rightful dominion of the higher powers and attributes having dominion over the lower. [Cf: 20MR54.01] p. 103, Para. 4, [1893MS].

The power of self-restraint grows by exercise. That which at first seems difficult, by constant repetition becomes habitual and easy until right principles, right actions enter into and become a part of ourselves, and through the grace of Christ mold the sinner into a new character. He becomes a new creature in Christ Jesus. [Cf: 20MR54.02] p. 103, Para. 5, [1893MS].

There is now a necessity for you, young man, to have your practices changed, your powers exercised to flow in altogether another channel. This will not be possible unless you by faith shall place yourself on Christ's side of the question, giving your life to Him whose property you are. Then your thoughts, your motives, your practices, [will] find a new channel, even the channel of grace, and they will flow in their course more deeply, more fully, and more joyously than they have ever done before. [Cf: 20MR54.03] p. 103, Para. 6, [1893MS].

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Evil spirits are continually on your track to lead you into difficulties through your love for exciting pleasure and amusements and your indulgence of appetite. The slumbering inherited passions are irritated and awakened into activity. Every bad passion and subtle temptation is meeting you at every step. [Cf: 20MR54.04] p. 103, Para. 7, [1893MS].

You may stand forth as conqueror over yourself, conqueror over your inclinations, conqueror over principalities and powers and the rulers

of the darkness of this world and spiritual wickedness in high places. For this spiritual warfare human power is as nothing. The self-conqueror triumphs through no aptitude, no smartness or genius of his own will, but he conquers through God. [Cf: 20MR54.05] p. 104, Para. 1, [1893MS].

The uncontrolled will hurts none so much as the one who indulges his will. He who will not choose to take the trouble to exercise control over himself, his appetites, his passions, will fall an easy prey to satanic snares. Jesus calls for you to be restored to yourself and to God. [Cf: 20MR54.06] p. 104, Para. 2, [1893MS].

The youth were pointed to the mother who had led a terrible life through the father's habits of strong drink. The children, when solicited by temptation, have less moral power than had the father. For this reason, their only safety is entire, total abstinence. The words were spoken, "Warn the mother to stand in firm independence to warn and command her children." She needs the help of her elder children. She has reason to thank the Lord that so many are not [living], that they did not live to testify by physical and mental degeneracy the sins of the father. [Cf: 20MR55.01] p. 104, Para. 3, [1893MS].

The deficiencies of intellect must have been felt, as is seen in John, and still another young man that is not [living]. The jewel of the mind was dimmed. God has mercifully spared the greatest sorrows and the traits of character developed in the children, and the safety of every one is to place themselves soul, body, and spirit under control of Jesus Christ. He is the Restorer. The Lord has mercifully spared the mother the greater sorrow, which would have been a living sorrow had her little ones lived. [Cf: 20MR55.02] p. 104, Para. 4, [1893MS].

The mother must educate herself to look with reconciliation upon her present sorrows. It is well with these that are not [living]. She will if faithful meet them again in the morning of the resurrection. The Lord has mercifully softened the affliction ever before her eyes, of the birthright given to her son who is deficient of reason, through the besotted father. God has mercifully shielded the one that is not [living], and the one that still lives, from violence and insane madness that was exhibited in the father under the influence of liquor. [Cf: 20MR55.03] p. 104, Para. 5, [1893MS].

John and Mary will always be children, and will be restored by the power of the great Restorer when mortals shall have put on immortality. All their sad marks are obliterated. These marks are now a beacon of warning, repeating the history of what intemperance will do. [Cf: 20MR55.04] p. 104, Para. 6, [1893MS].

He [the angel of God] turned to the eldest and said, "Upon you rests a weighty responsibility to cooperate with heavenly intelligences and your mother to counteract, as far as in your power, the traces left upon the family. God has given you precious intellect. You have advantage in every respect over John, but if you practice a life of disobedience and transgression you will lose the future immortal life which will be given to John and Mary. [Cf: 20MR55.05] p. 104, Para. 7, [1893MS].

"Your light will go out in darkness unless you are loyal and true to

serve the Lord Jesus. Why are you not as is John--never able to increase in knowledge, never able to expand the intellect? It was no sin of his own that left him a child in reason, always a child. This should be contemplated by you, and you should make every effort to reach a higher standard than you have yet done. You have endowments that, if cultivated, will make you a laborer together with God. You may increase in knowledge. Cease to do evil, but do not stop here. Learn to do well, ever learning and growing up into Christ your living Head. [Cf: 20MR55.06] p. 105, Para. 1, [1893MS].

"You have no time to lose. Heaven is within your reach. If you continue to work in your own way, if you continue to walk in the path you are now pursuing, and if you continue to indulge your appetite, it will prove your ruin in this life, and you will not have the future immortal life. You will not be able to bear the abuse of your powers as did your father, for you have less physical and moral power than he had. [Cf: 20MR56.01] p. 105, Para. 2, [1893MS].

"Heaven is worth a life-long, persevering, untiring effort. If you lose heaven you lose everything. If you gain heaven you win everything. You have capabilities, you have intellect. Will you improve these for the glory of God? What more could the Lord do to save the sinner than He has done? Everything has been done to bring salvation within the reach of perishing souls. [Cf: 20MR56.02] p. 105, Para. 3, [1893MS].

"In regard to the case of John, you see him as he now is and deplore his simplicity. He is without the consciousness of sin. The grace of God will remove all this hereditary transmitted imbecility, and he will have an inheritance among the saints in light. To you the Lord has given reason. John is a child as far as the capacity of reason is concerned, but he has the submission and obedience of a child. [Cf: 20MR56.03] p. 105, Para. 4, [1893MS].

"You are a responsible member of the family. You have been redeemed by the blood of the only begotten Son of God. He gave His life for you. He bore the penalty of sin and transgression for every son and daughter of Adam, that they should not perish if they believe in Him but have everlasting life. The voice of God speaks to you from His holy Word. It is to be believed, studied, and obeyed. Truth and righteousness are brought to you for your acceptance. 'Turn ye, turn ye from your evil ways; for why will ye die?' Ignorant of your sinfulness you cannot consider your responsibilities to God." [Cf: 20MR56.04] p. 105, Para. 5, [1893MS].

All that I am writing to you is truth; but it may all be strange to you. You do not see that day by day you are manifesting before the world your disloyalty to the God of heaven and are choosing the way of the transgressor, which is sure to secure to you the wages of sin, which is death. And the kindness and longsuffering of God are prolonged, and you are spared by His mercy and His patience. [Cf: 20MR56.05] p. 105, Para. 6, [1893MS].

Your mother has loved and has indulged you in many ways; she has not dared to build up barriers against Satan's temptations. She has made a mistake in connecting her children with you who have not the grace of Christ or the experience to lead them or influence them to correct habits and right practices. She does not see that your influence cannot

but be detrimental to them and be the means of introducing them to temptations and surrounding them with influences which will lead them to sinful practices and development of character that will not refine, purify, and ennoble, but cheapen and disqualify them for the work of usefulness in this life which is uplifting and for the future immortal life. [Cf: 20MR56.06] p. 105, Para. 7, [1893MS].

The members of the family all need to see their spiritual necessities, that they may not be led and controlled by pride, worldliness, ungodliness which will not elevate them in the scale of moral worth in this life, and will not secure to them the future immortal life. Every one of this family need to carefully consider the change that must take place in the character and in their relation to God and the claims He has upon them. God has claims upon them, which if they respond to these claims, they will be true to all their responsibility in persevering integrity towards their fellow men. God alone can open your eyes to see your danger and to call a halt now where you are and to turn square about. [Cf: 20MR57.01] p. 106, Para. 1, [1893MS].

Let these young men consider what course they are pursuing, what influence they are exercising over one another. Are they uplifting? Are they building their characters with the chaff, or are they sowing the pure seed in the soil of the heart? Are they leading to purity and are their associations with others of a character to lead them to recognize and obey the law of God which He has given them? Here is the standard of character which will be approved of God. This holy law will be the standard to judge you in the last great day of reckoning. The mother has placed too great confidence in the moral nature of her children. You, her children, are taking a course which if you do not make a decided change at once will bring sorrow and anguish upon a heart already wounded and sore, and would be crushed were it not for the comfort and grace she receives of God. [Cf: 20MR57.02] p. 106, Para. 2, [1893MS].

I beseech of you, Let every card be burned. Let not one drop of wine or liquor pass your lips, for in its rise is madness and evil. Pledge yourself to entire abstinence, for it is your only safety. [Cf: 20MR57.03] p. 106, Para. 3, [1893MS].

While you follow in the course of action you are now pursuing, you suppose yourself sharp; in deal you may be scheming. You may and will, if you follow on in wrong doing, increase in dishonest practices in business deal, but bear in mind "that for all these things God will bring thee into judgment." His Word says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Cf: 20MR57.04] p. 106, Para. 4, [1893MS].

Will the Lord favor you in the least dishonest practices and indulgence of intellect that will rob you of calm reason to transact business or to be an agent in business? You will think yourself sharp and cunning, but your reason is sold for liquor. Satan has control of your powers, and the power of self-control will be overcome by the clamors of appetite. Under Satan's training your life will be wasted, and you will become in character that which you did not suppose you would be. [Cf: 20MR58.01] p. 106, Para. 5, [1893MS].

You may say, as did Hazael, when the prophet prophesied of the course of action that he would in cruelty pursue, "Is thy servant a dog that he should do this great thing?" He thought himself secure, but he had formed habits of character which led him on and developed into exhibitions of deeds and actions satanic in cruelty that he never supposed he could be guilty of doing. [Cf: 20MR58.02] p. 106, Para. 6, [1893MS].

It is not safe for one of your family to tamper with temptation on the wine cup. They are only safe in seeking that help which God alone can give. Let not one son by his words and his example become Satan's agent to tempt one of the family to lead to indulge and awaken the demon appetite, which spoiled the life of the father and sent him prematurely to the grave. The children have had these traits transmitted to them from the father. Satan exercises his utmost powers to surround the youth with every temptation which leads to evil ways.--Letter 1, 1893. [Cf: 20MR58.03] p. 107, Para. 1, [1893MS].

(Written March 20, 1893, from Napier, New Zealand, to Brother and Sister Maxson.) I have written to you twice, and other duties rushed in before I had completed the letters, and so the mail went without them. Now I am going to write to you first, and make sure you have that which I have written. Heretofore I received your letter with a little tract enclosed, but the same went to Melbourne and returned to me as I was on the boat en route for Auckland; on which boat I had a genuine seasick time, and Sister Starr was very sick, and Emily Campbell was sick the whole voyage. Willie was well, and he cared for us as much as he possibly could. I did not recover from the effects of this sickness for some time. [Cf: 20MR156.01] p. 107, Para. 2, [1893MS].

We rode out some few times, but it cost so much for horse and carriage that we did not give ourselves this blessing very often. I did enjoy the scenery in Auckland, and the city and surroundings are indeed beautiful. I am sure that both of you would be much pleased with the place. In winter it would be rather damp, and the chilliness of the atmosphere would not be as pleasant as in this season of the year. [Cf: 20MR156.02] p. 107, Para. 3, [1893MS].

I cannot see why you are not doing a good work in seeking to educate the youth and women how to take care of themselves. You will find that mothers are deplorably ignorant, and it seems so surprising when there has been so much light shining in a general way; but I do think we must be more specific and put forth determined effort in this line, and you are where you can do this and where you can talk to a purpose and educate. [Cf: 20MR156.03] p. 107, Para. 4, [1893MS].

Oh, that the Lord would arouse the intelligence of the ignorant to understand the matters which are so essential for the good of their children. [Cf: 20MR156.04] p. 107, Para. 5, [1893MS].

If ignorance reigns in America, I do not know what name you could apply to it here on moral subjects in Australia and New Zealand. It appears in very many places like heathenism. After the conference, or when we left Melbourne, I was much exhausted, but I had no period of rest. Every place visited brought upon me certain kinds of labor which I dreaded to touch. The Lord did help and bless me in a signal manner during the conference in Melbourne. I labored, before I entered it,

very hard, giving personal testimonies which I had written out one year before, but could not feel clear to send them. I thought of the words of Christ, "I have yet many things to say unto you, but ye cannot bear them now" [John 16:12]. When I enclosed the communication all ready to mail, it seemed that a voice spoke to me saying, "Not yet, not yet; they will not receive your testimony." [Cf: 20MR156.05] p. 107, Para. 6, [1893MS].

Prior to the conference I saw the persons in responsible positions, and labored with one man three hours, reading that which I had held so long. He said, "Sister White, had you sent that to me I would not have received it, but the Lord has moved upon you to move discreetly. For three nights past I dreamed that the Lord had shown my case to Sister White, and she had a message for me." The man had not a religious experience. He was bound up in Free Masonry.--Letter 39, 1893. [Cf: 20MR157.01] p. 108, Para. 1, [1893MS].

(Written January 2, 1893, from North Fitzroy, Melbourne, Victoria, to N. D. Faulkhead.) I am anxious that you shall be a free man from the slavery of all bondage. You have been binding yourself in bundles with those who are an offense to God. Your brethren, or many of them, do not know that which you yourself and the Lord know--the inward workings of the association with which you are connected. You do not yourself know its character. You are like a man intoxicated; every advancement perverts your senses. [Cf: 20MR282.01] p. 108, Para. 2, [1893MS].

I have determined that I will not confess the sins of those who profess to believe the truth, but leave these things for them to confess. This I sincerely hope that you will do. You know the things which are keeping you from making progress. Will you, in the name of Jesus, be determined that you will be an overcomer? You will not grow spiritually until you do this. Jesus came to our world and fought the battles with Satan in our behalf. He overcame the wily foe, making it possible for every soul to overcome in the name and strength of Jesus on his own account and in his own behalf. [Revelation 2:7, 11, 17; 3:5, 12, 21, quoted.] [Cf: 20MR282.02] p. 108, Para. 3, [1893MS].

I beseech of you, my brother, to carefully consider the matter in the light of the oft-repeated promises, and decide whether these promises shall be yours. The servant is not greater than his Lord. If Christ Jesus came to our world to perfect a Christian character in behalf of the fallen race, the requirement of God to us is to practice the example of our Substitute and Surety. Let not a blot or stain be found upon you. Be open and frank as the day, knowing that every hidden thing shall be brought to light. [Cf: 20MR282.03] p. 108, Para. 4, [1893MS].

The Lord has given us precious probationary time in which we are to form characters that will place our names in the book of life as overcomers. One step in the forbidden path and you are on Satan's side, an easy prey to his manifold temptations. [Cf: 20MR282.04] p. 108, Para. 5, [1893MS].

The truth as it is revealed in the Word of God is a sanctifier, else it is of no value to us. The question is, What has the truth done for us personally? Has it transformed us into Christ's likeness of character? Have we, under its refining, ennobling influence become pure from every defiling sin? The truth is a transformer; it reinstates and

subscribes the image of God upon man. [Cf: 20MR282.05] p. 108, Para. 6, [1893MS].

Let wisdom utter her voice, let her mark out the path. "Her ways are ways of pleasantness, and all her paths are peace" (Prov. 3:17). "The fear of the Lord is the beginning of wisdom" (Prov. 9:10). Whoever loves God supremely and his neighbor as himself is keeping the commandments of God. Although he has to meet the annoyances that will come from a fallen world, yet he is not discouraged, because Christ has said, "I have overcome the world." [Cf: 20MR283.01] p. 108, Para. 7, [1893MS].

It remains for you, my brother, to step over the line that God has marked out. The path of implicit obedience is the only path of safety, for this is the path cast up for the Christian to travel--the path which leads him close to the side of his Redeemer. He will have a converted body. His soul is in harmony with the laws of God. He is daily receiving renovating grace and is made rich by his title to an immortal inheritance. He is walking in the path of the overcomer. He has a title that will stand the test of law. Through the righteousness of Christ he holds a claim to the priceless gift of eternal life. His heart reposes upon the promise of full and free salvation, imperishable wealth, a far more exceeding and eternal weight of glory. [Cf: 20MR283.02] p. 109, Para. 1, [1893MS].

But the promises so oft repeated are not to the one who is overcome by any perverted appetite, but to him who is an overcomer. You may win a crown of life if you are marching steadily forward and the record of your life is registered, "Overcame through the blood of the Lamb and the word of his testimony." [Cf: 20MR283.03] p. 109, Para. 2, [1893MS].

Let every idol be cleansed from the soul temple, for this must be if you grow up to the full stature of a man in Christ Jesus. Heaven is worth everything to us. We are to fix our eyes upon Jesus, the Author and Finisher of our faith, and press forward toward the mark for the prize of the high calling of God in Christ Jesus. Will you make straight paths for your feet, lest the lame be turned out of the way? Will you, by faith, grasp the hand of infinite power and say, "Jesus, I am Thine; Thou hast purchased me--my reason, which I must not dim by any indulgence; my affections, which I must not withhold from Thee who hast first loved me; my virtue, which I will not tarnish, for this would dishonor my Redeemer? Take me just as I am, weak, helpless, unworthy; bind my heart to Thy great heart of infinite love. I would stand purified, refined, ennobled, sanctified through the truth. Then shall I discern between the sacred and the common." [Cf: 20MR283.04] p. 109, Para. 3, [1893MS].

The line of demarcation will be distinct between you and the world. The love of the truth will be in the heart, and you will be charmed with contemplating heavenly things. [Cf: 20MR283.05] p. 109, Para. 4, [1893MS].

The world has altogether too much influence over you. If the Lord has given you your work to associate with those who are worldlings and schemers, He will give you the grace which He gave to the noble statesman, Daniel, who was a bright light from heaven shining amid the

moral darkness in the wicked courts of Babylon. [Cf: 20MR284.01] p. 109, Para. 5, [1893MS].

You have been receiving a mold of character which is not favorable to religious growth. You will need more of Jesus, less of self. You will need to guard against sharp practices in dealing with brethren and with those not of our faith. These words should be written on the tablets of the soul, "Whatsoever ye would that men should do to you, do ye even so to them." Look not on your own things, but upon the things of others [cf. Phil. 2:4]. It would be well in matters of deal if you would put yourself in the place of the one you are dealing with, and watch unto prayer lest a sharp spirit come in, selfishness have a controlling power over your mind, and your soul become tarnished. [Cf: 20MR284.02] p. 109, Para. 6, [1893MS].

There are many things in your character that are not discerned. I tell you these things because I want you to make thorough work in character building. Draw nigh to God, and He will draw nigh unto you. [Cf: 20MR284.03] p. 110, Para. 1, [1893MS].

Oh, how thankful should we be because of the promises of God! As you closely examine your own heart, the Lord will reveal to you the work He wishes you to do. "Work out your own salvation with fear and trembling. For it is God which worked in you both to will and to do of His good pleasure" (Phil. 2:12, 13). [Cf: 20MR284.04] p. 110, Para. 2, [1893MS].

God works in you; cooperate with God, and you are a worker together with God in the saving of your own soul. Says Christ, "Without Me ye can do nothing." With Christ you can come off more than conqueror through Him that has given His life for you. [Cf: 20MR284.05] p. 110, Para. 3, [1893MS].

During the conference in Melbourne I was compelled to bear a very plain testimony to the church. I have spoken to some personally, but my work was not to single out individuals in the congregation and say, "Thou art the man." I read some matters which I had written in my diary, expecting that the Lord would give me strength to labor through the winter and seek to correct existing wrongs. [Cf: 20MR284.06] p. 110, Para. 4, [1893MS].

In the providence of God I was unable to labor as I had hoped, and my mind has been again exercised in reference to the existing state of things. Some things will need to be set in order in the church and in the Echo office. In my great weakness I read to some of those connected with the office, who are bearing responsibilities, the things which the Lord had shown me should control the workers in the office, from the highest to the lowest. I hoped that these things would have an influence to make a change for the better. But the burden comes back upon me again, and I will now copy some things that have been shown me of the Lord. [Cf: 20MR284.07] p. 110, Para. 5, [1893MS].

I was shown that the Spirit of the Lord has been working in convicting your heart. You have been drawn by the Spirit of God to make an entire surrender to God, but while your heart has been touched by the Spirit of the Lord you have not made a complete surrender, and the light which has come from the throne of God to you has not been cherished. [Cf:

20MR285.01] p. 110, Para. 6, [1893MS].

One great hindrance to your clear spiritual eyesight is your connection with secret societies. If Christ were abiding in your heart by faith you would understand His will in this matter, and would not need that anyone should enlighten you. You are losing faith and confidence in, and love for, the Lord and the truth. [Cf: 20MR285.02] p. 110, Para. 7, [1893MS].

We are amid the perils of the last days, and trying times are before us. Everything that can be shaken will be shaken, that those things that cannot be shaken may remain. Drought, famine, pestilence, earthquakes, casualties by sea and land, will multiply. Life will be unsafe anywhere, only as the life is hid with Christ in God. Now, while the angels are holding the four winds, is our opportunity to seek the Lord most earnestly. [Cf: 20MR285.03] p. 110, Para. 8, [1893MS].

You do not realize your peril. Nations and people have in different ages separated from God and lost faith in truth, in duty, so that they could not discern man's eternal responsibility to his God. You are passing over the same ground. You have clung to your idols, and are becoming spiritually benumbed. Whatever it may cost you to recover your faith, you would better deny self and make any sacrifice than live without the presence and favor of God. There is something more to be dreaded by individuals who have had light and knowledge of the truth than drought, famine, or temporal inconveniences. It is a worse thing to lose faith in God, in truth, in duty. It is far worse to choose your own way, to love money, to love those things that minister to selfish gratification and indulgence. It is a terrible thing to imperil the soul's highest interest for any temporal gain or worldly advantage. [Cf: 20MR285.04] p. 111, Para. 1, [1893MS].

If you, my brother, lose heaven, you lose everything. You cannot afford to fail of receiving the heavenly treasures which are to be given only to those who love God supremely and their neighbor as themselves. Treasures of immortal value will be given only to the self-denying and the pure in heart. Stand before God with a heart cleansed from every idol, a conscience void of offense, and you are prepared for anything. Life or death, trials or sufferings, will not uproot your faith, but make you strong to do and to suffer. [Cf: 20MR285.05] p. 111, Para. 2, [1893MS].

Many have a knowledge of the truth, but it is of no saving value to them unless they practice the truth. It is the ruin of thousands that they are pleased to have close connection with those who have no love for God and for the truth. Uniting with them, binding up with them by secret cords which God and heaven have never devised, will, in the place of making one Christlike and humble, holy, pure, and undefiled, make him, after a time, of the same mind and spirit as his associates. [Cf: 20MR286.01] p. 111, Para. 3, [1893MS].

I have been permitted to look in upon these secret societies, their feasts, their order, their works, and my prayer has been, "Hide them from my sight forever. Let me not understand more." One thing I do know, that those who remain in connection with them will be burned up with the bundles of tares, one with them in the last day. [Cf: 20MR286.02] p. 111, Para. 4, [1893MS].

Your eternal interest is hanging in the balance. The longer you associate with these men, the more will you become assimilated to their customs, their spirit, their practices. The unbelief, the infidelity, which is expressed by them will come to intrude upon your thoughts, and weaken your faith. [Cf: 20MR286.03] p. 111, Para. 5, [1893MS].

Can you, my brother, serve God and Baal at the same time? Can you, for a moment, associate Jesus, the world's Redeemer, with your gatherings, your councils, your feasts? If Christ is there it is as the Witness was present at the feast of Belshazzar. They who composed the number at that hilarious feast knew not that the eternal God was there. They drank wine and indulged appetite, feasting themselves. Sacred things were profaned. Money was expended freely. They deceived not the God in the midst of them--taking cognizance of every action, listening to their God-dishonoring sentiments. And when revelry was at its height, a bloodless hand came forth and wrote the words of doom upon the wall of that banqueting hall. [Cf: 20MR286.04] p. 111, Para. 6, [1893MS].

Could a child of God, an heir of heaven, be found in such society? The men who drink wine prepare the way for further excess. The tobacco devotee worships an idol, and the Lord speaks--listen, for He speaks to you--"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you saith the Lord Almighty" (2 Cor. 6:17, 18). All the enjoyment you can have in this riotous mirth and in the conversation of these men, unfits you for the study of the Scriptures, for the hour of devotion, for the service of God. What if you should behold Jesus, the world's Redeemer, in the midst of you--as He certainly is--would there not be a fainting of heart, even with you and your associates? [Cf: 20MR286.05] p. 112, Para. 1, [1893MS].

The Lord God of heaven witnessed every form of your ceremonies; His ear heard every pledge, every oath that bound you in unholy bonds to these secret societies. Every tie which you strengthen by continuing with them is binding your soul, body, and spirit in stronger unholy bonds. [Cf: 20MR287.01] p. 112, Para. 2, [1893MS].

The money paid in to increase their revenue is God's money, perverted to a wrong use. The tax you pay in your feasts had much better be put into the treasury of God to advance His cause. [Cf: 20MR287.02] p. 112, Para. 3, [1893MS].

There is nothing said or done or even thought that God does not know; nothing can escape His infinite eye. There is a Witness to every thought and word and action of our lives, and that Witness is the Holy One, a sin-hating God. The God of heaven is measuring character and weighing moral worth in the golden balances of the sanctuary. How many in these gatherings of the secret society are weighed and found wanting--wanting in the fruits of a life of piety and heart service! I speak that which I do know. To be found wanting when God, the Creator of heaven and earth, weighs character, is a terrible thing. Christ died for every individual soul of them, that He might draw them to Himself. God has made every provision, bestowed every gift, even heaven itself. Having given Jesus, He withholds nothing for the benefit of man. Your mind needs to dwell upon these things. [Cf: 20MR287.03] p. 112, Para. 4, [1893MS].

I address myself to you, Brother Faulkhead. Your soul is in peril. You are insensible to your perils and to your responsibility to God. The price paid for your redemption has bound your individual being up with God. You are His property, whatever course you may decide to pursue. Grave decisions are being made by you. You can never cease to be responsible to Him who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: 20MR287.04] p. 112, Para. 5, [1893MS].

God has given you talents, both in faculties and in opportunities. You are to employ these entrusted capabilities in His service. Years are passing into eternity. What are you doing? Are you making returns to God in the improvement and increase of your talents for His service? You must give an account to God for every jot of your influence, for influence is a power for good or for evil. If weighted with the Spirit of truth, you can surround your soul with an atmosphere that will be to those with whom you associate a savor of life unto life. If true to God, you will be indeed a colaborer with Him. You will be as a branch of the living Vine, vitalized by the nourishment which flows through the parent stock. [Cf: 20MR287.05] p. 112, Para. 6, [1893MS].

God has appointed you your work. You are not to make your temporal business all-absorbing. "Not slothful in business, fervent in spirit, serving the Lord." God has entrusted you with precious talents to use. You are to trade wisely with the entrusted goods of heaven. Your work is to glorify God. Watch unto prayer. But where is your devotion to God? You have almost divorced yourself from Him. In the place of educating yourself by practice how to pray, you are forgetting how to approach God in sincerity and truth, forgetting how to bear your testimony for Him. You have no special love for the Bible. You see not the hidden treasure there. Did you discern its value, you would sell all to buy the field. [Cf: 20MR287.06] p. 113, Para. 1, [1893MS].

You are now connected with the work of God, and you are constantly and strongly tempted to break this connection. You will be separated from the work eventually, because your heart takes little delight in it. [Cf: 20MR288.01] p. 113, Para. 2, [1893MS].

I feel an interest for your soul. Better, for your soul's sake, cast your idols out of your soul, sever the chains that bind you to secret societies, and surrender wholly to God. Your future, eternal interest demands this. Consider your associates. God is drawing you. You hear the message from the messengers God sends to you, but in the position in which you now stand you are so much absorbed you do not practice the truth, and its solemn appeals fade from your mind because it is not mixed with faith as you hear the truth. There is only one course for you to pursue--to humble your proud heart before God and become as a little child. Then He can lead you and use you in His cause and can say to you, "You are a laborer together with God." [Cf: 20MR288.02] p. 113, Para. 3, [1893MS].

If you would find joy and satisfaction in everything you do, you must do everything in the order of God and with an eye single to the glory of God. The character of a Christian will be intensely practical, because the human agent bears the stamp of the divine nature. [Cf: 20MR288.03] p. 113, Para. 4, [1893MS].

You are to be house-band in your home. You need not be a spiritual weakling at home or in the church, but a stalwart son of God, prepared through vital connection with God for all the circumstances of actual life. In your home you are to stand as priest of your household. Your wife will walk interestedly by your side; but your indifference, your manifest want of devotion, gives no strength of spirituality to your wife and her mother. [Cf: 20MR288.04] p. 113, Para. 5, [1893MS].

Said Christ, "I sanctify Myself that they also may be sanctified." This you need candidly to consider. What influence are you exerting in your home and in the business transactions in connection with His work and cause? I must tell you, your heart is not in the work. Your Christian life should sanctify the whole. It should pervade every branch of human action from the first to the last, from the highest to the lowest. "Whether . . . ye eat, or drink" (1 Cor. 10:31), or "whatsoever ye do in word, or deed, do all in the name of the Lord Jesus" (Col. 3:17). [Cf: 20MR288.05] p. 113, Para. 6, [1893MS].

The great and precious words of the Bible are treasures of knowledge, and its power you do not know by individual experience. God calls you to take a higher stand. You need to be transformed in character. The Lord will use you as a vessel unto honor if you will cooperate with God. [Cf: 20MR289.01] p. 113, Para. 7, [1893MS].

Study the Bible and then you will break with the associates in secret societies. Jesus associated with publicans and sinners and ate with them--not in words or spirit to become one of them, but by His words to sow the seeds of truth that they might be enlightened and become one with Him. And His influence was not in vain. We are not to go out of the world, but we are to be as stars shining amid the moral darkness, that souls may come to the light and by seeing our good works glorify God. When thou are converted, then thou wilt have a work to do to enlighten others. [Cf: 20MR289.02] p. 114, Para. 1, [1893MS].

You must be divested of self. You must be meek and lowly of heart, and then the teachings of Christ will be appreciated by you. There must be in the Echo office the transforming grace of Christ. Things are not as they should be. God forbid that religion should be only a profession with you. In your family you want the subduing, sanctifying power of the grace of Christ upon your own heart. Then levity and cheap nonsense will not prevail, but there will be cheerfulness and hopefulness and courage and faith. There will be no need of cheap, forced cheerfulness but there will be peace and joy in the assurance and love of Jesus. [Cf: 20MR289.03] p. 114, Para. 2, [1893MS].

Cast no stumbling block in the way of others. With the Sun of Righteousness shining into your heart, there will be joy in everything. Heaven's peace may be yours, although you have lost much time and are today dwarfed in Christian growth of character. It is not too late Jesus calls you today, "If any man thirst, let him come unto Me, and drink" (John 7:37). [Cf: 20MR289.04] p. 114, Para. 3, [1893MS].

Happiness is not dependent on the frivolities and dissipations of the world. When the door of the heart is opened to the love of Jesus, there are opened fountains of pure and never-ceasing joy in the soul. Jesus has said. "These things have I spoken unto you, that My joy might

remain in you, and that your joy might be full" (John 15:11). We have a precious, loving Saviour, who wants us to find our happiness in Him, because the happiness He gives is not fluctuating but enduring. The religion of Jesus Christ never makes its possessor unhappy, never creates gloom or despondency. God calls on every soul to enter His way of peace and find rest in placing all their burdens upon Him. [Cf: 20MR289.05] p. 114, Para. 4, [1893MS].

He has a work for you to do. You might have been far in advance of where you are today in a knowledge of God and Jesus Christ our Lord. The Lord has a work for you to do in His service. He accepts no divided service. The service of God and serving idols will not agree. He requires your entire cooperation. The talents He has entrusted to you are to be improved by exercising them in doing His work. The converting power of God must come to your heart. [Cf: 20MR290.01] p. 114, Para. 5, [1893MS].

You or I cannot be safe to defer obedience until every possibility of doubt or of mistake is removed. The human agent who demands perfect knowledge will never yield to faith. [Cf: 20MR290.02] p. 114, Para. 6, [1893MS].

Faith is not sight. It rests upon probability, not on demonstration, for then it would be no faith. You can, through consecration to God, with every capability and power sanctified be a colaborer with Jesus Christ. You can, in connection with the Echo office, be an efficient workman that needeth not to be ashamed. Your hands handling sacred things may be clean, your spirit pure, and you vitalized with the Spirit of God. The word of the Lord comes to you to change your course of action. The Lord will use you as His human instrument to do a good work for the Lord who gave His life for you. [Cf: 20MR290.03] p. 114, Para. 7, [1893MS].

My brother, the money you expend in the tax imposed in connection with your secret organizations, would supply many a want in the various branches of the cause of God. Saith God, "Them that honor Me I will honor." There are many ways opened whereby you could be a light to the world. The work of every follower of Jesus Christ is to seek and save those who are lost. God will give His Holy Spirit to all who manifest their love for the truth in good works. He supplies [to] all providential opportunities and facilities to make them laborers together with Him. All who will place themselves in the channel of light will seek and use the helps the Lord has provided. [Remainder missing.]--Letter 113, 1893. [Cf: 20MR290.04] p. 115, Para. 1, [1893MS].

As we behold the restless ocean and the sea and waves roaring, we think of the mighty power of God with whom we have to do. And all who accept of Jesus Christ are brought into close relationship with God. [John 1:1-14, quoted.] [Cf: 20MR323.01] p. 115, Para. 2, [1893MS].

What testimony does John bear? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not" (1 John 3:1). We have to continue to receive Christ and to confess Christ as our personal Saviour. We must day by day be kept by the power of God. We must in all humility of mind acknowledge in spirit and our actions

that we are not "sufficient of ourselves to think any thing as of ourselves." (2 Cor. 3:5). We cannot vindicate ourselves before God, or justify ourselves. The Holy Spirit alone can guide us into all truth. [Cf: 20MR323.02] p. 115, Para. 3, [1893MS].

Much more needs to be brought before the church, which will be a test of character; and our acceptance is not on our own merits, not on our own capabilities, but on our acceptance of light, which cometh from God and worketh with us to regulate our conduct toward God in complete sanctification of our own mind and our own will by the infallible standard. The expression of His character is in the positive declaration of His law. "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name?" (Rev. 15:3, 4). [Cf: 20MR323.03] p. 115, Para. 4, [1893MS].

There is altogether too little made of the work of the Holy Spirit's influence upon the church. Altogether too much dependence is placed upon the individual human agencies to bring success into the church. Where there is genuine piety in a church, there will be a genuine faith in the manifestations of the Holy Spirit's efficiency. It is depending so largely upon man and his supposed capabilities and his education and his knowledge that eclipses the Lord God, who is All-power and can help, and will help, and longs to manifest Himself to every neglected, cast-down soul who feels that he is weak in moral power. He must rely upon the Word of God with unwavering confidence, and not be continually making the arm of flesh his dependence and his trust. [Cf: 20MR323.04] p. 115, Para. 5, [1893MS].

The individual Christian will grow in grace just in proportion as he depends not on his or her smartness and supposed natural and acquired capabilities, but on the teachings and leadings of the Holy Spirit, and trains his mind and habituates himself to turning in contemplation and earnest prayer to his heavenly Father for guidance and instruction in righteousness. Every church member will be vigorous and fruitful in proportion as he honors the Father, who is not to be regarded as an essence but as a personal God who made man in His own image and likeness. [Cf: 20MR323.05] p. 115, Para. 6, [1893MS].

The Son of God, who is the express image of the Father's person, became man's Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but He did not take the taint of sin. As the second Adam He must pass over the ground where Adam fell, meet the wily foe who caused Adam and Eve's fall, and be tempted in all points as man will be tempted, and overcome every temptation in behalf of man. To Him should man look--to Him who endured the "contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. 12:3). While every human being is to be loved for Christ's sake, not one is to be looked to as supreme in counsel and unerring in wisdom. [Cf: 20MR324.01] p. 116, Para. 1, [1893MS].

The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes. [Cf: 20MR324.02] p. 116, Para. 2, [1893MS].

Those who are now our leaders, men in authority in important business transactions in all our institutions, must consider and plan wisely in regard to children and youth who are growing in years and in knowledge. The ones who are now using the school books will fill their places as educators, sit in councils, and have a voice in methods and plans to shape and mold the work. The church will consider that new elements will be connected with it as teachers, as deacons, as workers. Those who are to do this work satisfactorily will have to devote labors to new fields, and trusts and responsibilities will fall upon those who are now students in our schools. How is the work going forward with those who are now learners? How well fitted are they becoming for grave, important responsibilities? [Cf: 20MR324.03] p. 116, Para. 3, [1893MS].

The question of the proper training of children and youth is to be understood and acted upon. What is the nature of the studies that are given to the young? [Cf: 20MR324.04] p. 116, Para. 4, [1893MS].

The Lord would have every man have a true, living experience that the representation may be of that character as is brought before us in 1 Corinthians 4:1-3: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self." Can we say with Paul, "It is a very small thing"? [Verses 4-9, quoted.] [Cf: 20MR324.05] p. 116, Para. 5, [1893MS].

Here the deficiencies are apparent before angels and men. This whole chapter contains strong truths to be communicated. How important that every soul shall have His righteousness going before him; then will the glory of God be his rearward (Isa. 58:8). The most splendid workmanship is God's building in human character. The most splendid building art can produce is liable to come to naught. Cor. 1:1-10, quoted. [Cf: 20MR325.01] p. 116, Para. 6, [1893MS].

If this is not a possible thing to do, then these words would not be written. This whole chapter may be read and most earnestly taken into the life practice, and so answer the prayer of Christ in John 17. Cor. 3:9-13, quoted. --Ms 93, 1893. [Cf: 20MR325.02] p. 116, Para. 7, [1893MS].

Many have confused ideas as to what constitutes faith, and they live altogether below their privileges. They confuse feeling and faith, and are continually distressed and perplexed in mind; for Satan takes all possible advantage of their ignorance and inexperience. Through manifold temptations, Satan often succeeds in making the experience of the Christian dark and bitter, according to his evil designs. We are to accept of Christ as our personal Saviour, or we shall fail in our attempt to be overcomers. It will not answer for us to hold ourselves aloof from him, to believe that our friend or our neighbor may have him for a personal Saviour, but that we may not experience his pardoning love. We are to believe that we are chosen of God, to be saved by the exercise of faith, through the grace of Christ and the work of the Holy Spirit; and we are to praise and glorify God for such a marvelous manifestation of his unmerited favor. It is the love of God that draws the soul to Christ, to be graciously received, and presented to the

Father. Through the work of the Spirit the divine relationship between God and the sinner is renewed. The Father says: "I will be to them a God, and they shall be to me a people. I will exercise forgiving love toward them, and bestow upon them my joy. They shall be to me a peculiar treasure; for this people whom I have formed for myself shall show forth my praise." [Cf: ST 01-02-93 para. 01] p. 117, Para. 1, [1893MS].

The Father sets his love upon his elect people who live in the midst of men. These are the people whom Christ has redeemed by the price of his own blood; and because they respond to the drawing of Christ, through the sovereign mercy of God, they are elected to be saved as his obedient children. Upon them is manifested the free grace of God, the love wherewith he hath loved them. Everyone who will humble himself as a little child who will receive and obey the word of God with a child's simplicity, will be among the elect of God. Of the church at Ephesus, the apostle writes:-- [Cf: ST 01-02-93 para. 02] p. 117, Para. 2, [1893MS].

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." [Cf: ST 01-02-93 para. 03] p. 117, Para. 3, [1893MS].

In the council of heaven, provision was made that men, through transgressors, should not perish in their disobedience, but, through faith in Christ as their substitute and surety, might become the elect of God predestinated unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. God wills that all men should be saved; for ample provision has been made, in giving his only begotten Son to pay man's ransom. Those who perish will perish because they refuse to be adopted as children of God through Christ Jesus. The pride of man hinders him from accepting the provisions of salvation. But human merit will not admit a soul into the presence of God. That which will make a man acceptable to God is the imparted grace of Christ through faith in his name. No dependence can be placed in works or in happy flights of feelings as evidence that men are chosen of God; for the elect are chosen through Christ. [Cf: ST 01-02-93 para. 04] p. 117, Para. 4, [1893MS].

Jesus says, "Him that cometh unto me I will in nowise cast out." When the repenting sinner comes to Christ, conscious of his guilt and unworthiness, realizing that he is deserving of punishment, but relying

on the mercy and love of Christ, he will not be turned away. The pardoning love of God is appropriated, and joyful gratitude springs up in his heart for the infinite compassion and love of his Saviour. That provision was made for him in the councils of heaven before the foundation of the world, that Christ should take upon himself the penalty of man's transgression and impute to him his righteousness, overwhelms him with amazement, and calls forth from his lips words of praise and songs of gratitude. [Cf: ST 01-02-93 para. 05] p. 118, Para. 1, [1893MS].

Christ was the Lamb slain from the foundation of the world. To many it has been a mystery why so many sacrificial offerings were required in the old dispensation, why so many bleeding victims were led to the altar. But the great truth that was to be kept before men, and imprinted upon mind and heart, was this, "Without shedding of blood is no remission." In every bleeding sacrifice was typified "the Lamb of God, which taketh away the sin of the world." Christ himself was the originator of the Jewish system of worship, in which, by types and symbols, were shadowed forth spiritual and heavenly things. Many forgot the true significance of these offerings; and the great truth that through Christ alone there is forgiveness of sin, was lost to them. The multiplying of sacrificial offerings, the blood of bulls and goats, could not take away sin. [Cf: ST 01-02-93 para. 06] p. 118, Para. 2, [1893MS].

In the old dispensation many failed to see the force of the lesson presented to them in sacrifice and offering, and they were without excuse. But today we are living when type has met antitype in the offering of Christ for the sins of the world; we are living in the day of increased light, and yet how few are benefited with the grand and all-important truth that Christ has made an ample sacrifice for all! What justice required, Christ had rendered in the offering of himself, and "how shall we escape if we neglect so great salvation?" Those who reject the gift of life will be without excuse; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." By Mrs. E. G. White. [Cf: ST 01-02-93 para. 07] p. 118, Para. 3, [1893MS].

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." [Cf: ST 01-09-93 para. 01] p. 118, Para. 4, [1893MS].

These words are simple and plain, but do we understand them? Do we have a practical knowledge of what they mean? If we do not, as professed followers of Christ, we are to understand that we need to make haste, and place our affections on those things that are above, where Christ sitteth on the right hand of God. Why are we commanded to do this?--Because if we place our affections on the things of earth, we shall become earthly, common, and evil. Our minds take the level of the things on which our thoughts dwell, and if we think upon earthly things, we shall fail to take the impress of that which is heavenly. We would be greatly benefited by contemplating the mercy, goodness, and love of God; but we sustain great loss by dwelling upon those things which are earthly and temporal. We allow sorrow and care and perplexity

to attract our minds to earth, and we magnify a molehill into a mountain. In speaking of that which we are called upon to endure, Paul says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look"--at our difficulties, while we magnify our trials, and think only of our hardships? No, but "while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." [Cf: ST 01-09-93 para. 02] p. 118, Para. 5, [1893MS].

Temporal things are not to engage our whole attention, or engross our minds until our thoughts are entirely of the earth and the earthly. We are to train, discipline, and educate the mind so that we may think in a heavenly channel, that we may dwell on things unseen and eternal, which will be discerned by spiritual vision. It is by seeing Him who is invisible that we may obtain strength of mind and vigor of spirit. This is the way in which Daniel received strength. He was called to act a part in the first place in the kingdom of Babylon, and proved himself a noble statesman in all his connection with the court. He lived a noble life, and presented a worthy example. His eye was fastened on things unseen and eternal. He realized that he was fighting in the sight of the heavenly intelligences, and his dependence was in God. [Cf: ST 01-09-93 para. 03] p. 119, Para. 1, [1893MS].

We may not be called upon to act a part in public affairs, but in whatever place we are called by the providence of God, we may confidently expect that God will be our helper. We are not to be a toy to circumstances, but to be above circumstances. We are not to be controlled by circumstances. When we are placed in trying positions, and find things about us that we do not like, that try our patience, and test our faith, we are not to sink down in despondency, but to take a firmer hold upon God, and prove that we are not setting our affection on things on the earth, but on things above; that we are looking unto Jesus, the author and finisher of our faith. Jesus is to be the beginning and the end, the first and the last. He is to be our strength in every time of trial. God must be our sole dependence. When we drop God out of our reckoning, and cease to place our affections upon him, we deprive ourselves of great benefit. We cannot afford to do this, and God cannot afford to have us do it! Why?--Because we have been bought with an infinite price, even with the precious blood of his only begotten Son. God cannot afford to have us glorify the powers of darkness by turning our eyes upon things seen and temporal; for instead of being workers together with him, we cast our influence on the side of the enemy. [Cf: ST 01-09-93 para. 04] p. 119, Para. 2, [1893MS].

You are to work out your own salvation with fear and trembling, at the same time realizing that it is God that worketh in you both to will and to do of his good pleasure. When we are laborers together with God, we cannot set our affections upon things below; for where our affections are, our thoughts will be; and where our thoughts are, there will be our treasure. When we dwell upon things seen and temporal, we fail to obtain divine knowledge, as did Daniel. What is our position today? Are we learners in the school of Christ, earnestly seeking to know what is the will of God concerning us? How many in this congregation believe that Christ is their personal Saviour? How many can say, "He saves me"? I know that he wants that I should be saved. He looks upon me as of value in his sight, and therefore I know that my thoughts, my words,

and my works, all pass in review before him. Everything that is connected with the purchase of the blood of Christ is of value in the sight of God. By the price paid for our redemption we are under obligation to devote our entire affections to Christ. We are to give God all there is of us; and in giving to God our all, are we to consider that we sustain a great loss?--No, for in giving to him our talents, we are doubling them. Every gift he has given to us, when returned to him, receives his blessing, that it may have increased influence in the work of God. Wherever you may be, you are to realize that you belong to Christ, and that your influence is to be as far-reaching as eternity. [Cf: ST 01-09-93 para. 05] p. 119, Para. 3, [1893MS].

At one time a lawyer came to Jesus, and said, "Master, what shall I do to inherit eternal life?" Is there anyone here that wants that question answered? Jesus turned the question back upon the questioner, and said unto him, "What is written in the law? how readest thou?" The lawyer answered him in a way that made manifest that he understood what the law comprehended. He quoted the words found in Deuteronomy and Leviticus, and said, "Thou shalt love the Lord thy God with all thy heart [not giving half to the world and a third to self, but all to God. Will there be anything left for the world?] and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Our whole being is required in the service of God. No reservation is to be made. But someone says, "Well, I do not know how I would succeed in the things of this world were I to carry out this instruction." You would succeed much better; for you would find that godliness is profitable unto all things, providing that which is essential for your welfare in this world and your happiness in the next. You would succeed much better; for you would have God to work with you. You would live as seeing him who is invisible, realizing that you were working in the sight of the unseen world. [Cf: ST 01-09-93 para. 06] p. 120, Para. 1, [1893MS].

This is the way in which Moses succeeded. He lived as seeing Him who is invisible, and was therefore able to count the reproaches of Christ greater riches than the treasures of Egypt. If men would live in this way, we should see their faces aglow with the glory of God; for they would be viewing the glory of the eternal, and by beholding, would be transformed into the image of Christ. But instead of this, how general is forgetfulness of God! How few are constantly beholding the unseen Guest, realizing that he is at their right hand! How many ignore his presence! Did we treat others as we treat Jesus, what discourtesy it would be thought! [Cf: ST 01-09-93 para. 07] p. 120, Para. 2, [1893MS].

Suppose a friend were with us, and we should meet an acquaintance on the way and direct our whole attention to our newfound acquaintance, ignoring the presence of our friend, what opinion would men have of our loyalty to our friend, of our degree of respect to him? And yet this is the way we treat Jesus. We forget that he is our companion. We engage in conversation, and never mention his name or include his instruction in our words. We talk of worldly business matters, and where it does not bruise the soul, where it is essential, we do not dishonor Jesus, but we do dishonor him when we fail to mention him in our intercourse with our friends and associates. He is our best friend, and we should

seek for opportunities to speak of him. We should ever remember that he is at our right hand, that we should not be moved, and we should ever keep him in view. Our conversation should be of a character that would be of no offense to God. We are to be overcomers, copartners with Jesus, not lending our influence to the work of the enemy. Although "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," yet not a soul of us will be saved who fails to cooperate with God. Although our salvation is dependent upon our cooperation with God, yet we can take no glory to ourselves; for Jesus is the author and finisher of our faith; all the glory is to rebound to God. Christ is the beginning and the end, and we are utterly dependent upon him. [Cf: ST 01-09-93 para. 08] p. 120, Para. 3, [1893MS].

Jesus says, "Without me ye can do nothing." Since this is our position, shall we permit our minds to wander to the ends of the earth? Shall we spend our probationary time in jesting and joking? Shall we fail to realize that it is a solemn thing to live? Men generally agree that it is a solemn thing to die; but it is a far more solemn thing to live. Why?--Because every soul surrounds itself with an atmosphere that has a telling influence upon those with whom we are brought in contact. Many gather to themselves the atmosphere that breathes from the powers of darkness. Even professed followers of Christ often permit the hellish shadow of Satan to interpose between the soul and God. Their thoughts, their words are of a cheap, common order, and they give others the impression that religion is a cheap thing. Oh, we cannot afford to give any such instruction! We who may be imbued with the Spirit of Christ, who may have his love in our hearts, his vivifying influence in our souls, should shed upon men a beneficial influence. We should be copartners with Jesus. He says:-- [Cf: ST 01-09-93 para. 09] p. 121, Para. 1, [1893MS].

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [Cf: ST 01-09-93 para. 10] p. 121, Para. 2, [1893MS].

These are the truths upon which we should dwell. Our bodies are built up from what we feed upon, and our minds, our experiences, will be after the order of that which composes our spiritual food. Jesus says: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." (*To be concluded.*) By Mrs. E. G. White. [Cf: ST 01-09-93 para. 11] p. 121, Para. 3, [1893MS].

We are looking forward to the change from mortality to immortality; but what more can we have than it is now our privilege to have? We may have Jesus abiding in our hearts by faith. He died on Calvary's cross, that he might abide in you, and you in him. We may have the presence of Christ with us, as had Daniel in Babylon. God gave him wisdom in all knowledge, and he had understanding in all mysteries. But we may be as was Daniel. The Source of Wisdom is open to us. We may come to God, we may grow in wisdom. [Cf: ST 01-16-93 para. 01] p. 121, Para. 4, [1893MS].

There is no need of our being ignorant. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." The exhortation is given, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." How is it possible that we may grow in grace? It is possible to us only as we empty our hearts of self, and present them to heaven, to be moulded after the divine Pattern. We may have a connection with the living Channel of Light; we may be refreshed with the heavenly dew, and have the showers of heaven descend upon us. As we appropriate the blessing of God, we shall be able to receive greater measures of his grace. As we learn to endure as seeing him who is invisible, we shall become changed into the image of Christ. The grace of Christ will not make us proud, cause us to be lifted up in self, but we shall become meek and lowly in heart. It was the grace of Christ that made Moses the meekest man on earth. As we learn of the divine Master, we shall manifest this precious attribute. How long did it take Moses to learn the lesson of meekness, and become fitted to be a general to lead the armies of Israel out of Egypt? He went through a long discipline. For forty years he tended sheep in the land of Midian, learning how to be a good shepherd to the flock. In his position of shepherd he was called upon to care for the weak, to guide the wayward, to seek for the wandering. This was an essential training for him who was to be the leader of Israel; for in the care of the flock of God he would be called upon to nourish the weak, to instruct the wayward, and to bring the lost one back to the fold. This is the work of the follower of Christ. We are to watch for souls as they that must give an account, to do all in our power that those with whom we associate may grow to the full stature of men and women in Christ Jesus. [Cf: ST 01-16-93 para. 02] p. 121, Para. 5, [1893MS].

We are to realize to what we are called in Christ; for by faith we are to attain unto his righteousness. Since this is the standard for our attainment, how can any of us be satisfied with our present attainments? If we have been dwelling upon things seen and temporal, let us turn our attention to the things unseen and eternal. Let us not wait for a revival in the church, or for special conviction; but, realizing our need, and knowing that all heaven is at our command, let us now yield our hearts to God. Let us not think that we may wait until some Conference meeting, until a large company is called forward, to seek God's blessing. It is best for us to be awake individually, today yielding our hearts to God. Decide now to dedicate yourself to him, not only as a congregation, but as individuals; decide to seek those things which are above, where Christ sitteth on the right hand of God. Do not wait one for another. Do not look about you to see if your neighbor is going to make the surrender, but, realizing that each one of us must give an account of himself to God, that we have a living Saviour, who is our substitute and surety, draw nigh to God. [Cf: ST 01-16-93 para.

03] p. 122, Para. 1, [1893MS].

The word of the Lord says, "Draw nigh to God, and" perhaps he will draw nigh to you? No, the promise is, "He will draw nigh to you." God does not do anything for man without his cooperation. He draws you by the tender cords of his love, and as you respond to this drawing, you draw nigh to him. As you are seeking his face, the angels minister unto you. He has at his command ten thousand times ten thousand, and thousands of angels. They are constantly ascending and descending; for are they not all ministering spirits sent forth to minister for those who shall be heirs of salvation? They are ministering in the cities, towns, and villages. They receive their commission from God, whose eye beholds all things; and when a soul is in discouragement, he sends help from heaven, even before the prayer for help is uttered. Before we ask, he commissions his ministers to go forth with divine aid. During the sleepless nights I have passed through the months of my illness, I have taken indescribable comfort in these thoughts. As soon as my mind was fixed on Jesus, the clouds of darkness were transformed, and all was light in the Lord. My soul was melted with his love. Fix the eyes upon Jesus, and say, "Lead me, guide me." Your prayer will ascend before the Father as fragrant incense; for the merit of Christ will make it of value before God. [Cf: ST 01-16-93 para. 04] p. 122, Para. 2, [1893MS].

When Christ's righteousness is your plea, you will be accepted in the Beloved. Jesus encourages us to present his merit at the throne. He says, "If ye ask anything in my name, I will do it, that the Father may be glorified in the Son." Oh, educate the soul to believe the promises of God. Would he make such promises if he did not love us? We are his purchased property; bought at an infinite price. Would you know the manner of love that has been bestowed upon you? I point you to the cross of Calvary. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ died in behalf of the world. Our Heavenly Father has valued us at the price of Jesus, and, having been bought at such a cost, what right have we to spend our God-given capabilities in the service of the world and sin? What right have we to fritter away our time, to use our talents in aiding the work of the powers of darkness? "Set your affections on things above, where Christ sitteth on the right hand of God." [Cf: ST 01-16-93 para. 05] p. 122, Para. 3, [1893MS].

It means something to be a Christian, a joint heir with Jesus Christ. To what?--To an inheritance incorruptible, undefiled, and that fadeth not away. But are we preparing for such an inheritance when the mind is all full of lightness and trifling and folly, when we devote our God-given time to that which has no substantial value? We need the baptism of the Holy Spirit. Jesus said to his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." [Cf: ST 01-16-93 para. 06] p. 123, Para. 1, [1893MS].

We are to commune with God through the agency of the Holy Spirit; and

when we pray, the Spirit helpeth our infirmities. The plowshare of truth must go deep. We are full of "Thou sayest I am rich, and increased with self, satisfied with our condition. Jesus says, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." We must fall on the Rock and be broken, and then the Spirit of God will take possession of us, and mould us after the divine Pattern. [Cf: ST 01-16-93 para. 07] p. 123, Para. 2, [1893MS].

Then make the surrender at once. Don't wait till you get home, but make it manifest that you realize what is required of you. "Thou shalt love the Lord thy God with all thy heart." You are to set your affections upon God. In order to do this it is not necessary to sound a trumpet before you, to make a proclamation to the world that you have turned from darkness to light, and that you do not wish anyone to come near you to cast a cloud of darkness over you. Religion means the making of a daily consecration of yourself to God; it means meekness and lowliness of heart; it means to take everything that comes to you as a blessing, to let praise flow back to God. The Lord says, "Whoso offereth praise glorifieth me." As we praise God, the soul becomes strong in spiritual power. [Cf: ST 01-16-93 para. 08] p. 123, Para. 3, [1893MS].

At morning, noon, and night we should meditate upon the goodness and love of God, that we may know God; for this is life eternal. The Father has given the best gift, the greatest treasure of heaven, to us, and we are of value to God, and should render praise to him. But when we surround ourselves with a dark atmosphere, we forget that the Father knows our trials, and has sent them to us in love. The praise that should reach him never comes to his throne; for our affections are not centered upon him. [Cf: ST 01-16-93 para. 09] p. 123, Para. 4, [1893MS].

We should lay hold upon God with all our strength, and love him with undivided heart. Do not look to see what others are doing, but be yourself a copartner with him, a laborer together with God, a partaker of the divine nature. We are to consecrate ourselves to God, to help others, to surround ourselves with a fragrant atmosphere. Our words are to be cheerful and kind; we are to come heart to heart as members of the family of Christ. We are to be one, as Christ is one with the Father. Let us seek for this oneness, and by and by we shall see him as he is, and enjoy his presence through the ceaseless ages of eternity. We shall have the life that measures with the life of God. It will take all eternity to comprehend the science of redemption, to understand something of what it means that the Son of the infinite God gave his life for the life of the world. Then shall we not seek for glory, honor and eternal life? Shall we not make it our first business? We can have but a short lifetime here, but the life to come is eternal. We may attain unto this through daily consecration of ourselves to God, through the aid of the Holy Spirit, through following the example of Christ, who was tempted in all points like as we are, yet who sinned not, that he might be able to succor those who are tempted. Let us come to the throne of infinite love, and there wait and watch to see the

fulfillment of the promises of God. Make your appeal to heaven, knowing that what God hath said he will do, and will make his light shine through you to others. You may not know that you are giving light to others, but God will know it. To those on the right hand the Lord will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto thee, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They did not know that they were doing good to others; for it was the Spirit of Christ that wrought with them, and others took knowledge of them that they had been with Jesus, and learned of him. Let us have personal religion, and become rooted and grounded in love. [Cf: ST 01-16-93 para. 10] p. 123, Para. 5, [1893MS].

While the Conference was assembled at South Lancaster, Mass., a faithful old sister was dying, and she sent in this message to those assembled, "The anchor holds." This is what we want, a hope that we can cast like an anchor, entering into that which is within the veil. We want to be able to bear testimony that the anchor holds in the time of sickness, trial, or bereavement. In our darkest hours we want to be able to see matchless charms in Jesus, to set our affections on things above, where Christ sitteth on the right hand of God, that our life may be hid with Christ in God, that when Christ, who is our life, shall appear, we also may appear with him in glory. By Mrs. E. G. White. [Cf: ST 01-16-93 para. 11] p. 124, Para. 1, [1893MS].

From this far distant field of Australia I would address you in America, asking to what use you are putting your intrusted talents? Every talent is to be returned to the Master with interest; for the Lord has a work for one and all to do, which, if performed, will result in the accumulation of talent and blessing. All are called upon to work while it is day; for the night cometh, in which no man can work. There are towns and villages and cities that are white already to harvest; but where are the reapers? Seed sowers are needed, and the reapers should be ready to follow after. Time is short, and there is need of earnest laborers to go all through Michigan, for in this State especially the fields are white for the harvest. [Cf: ST 01-23-93 para. 01] p. 124, Para. 2, [1893MS].

Let not the work that needs to be done wait for the ordination of ministers. If there are not ministers to take up the work, let men of intelligence, with no thought of how they can accumulate the most property, establish themselves in these cities and towns, and lift up the standard of the cross, using the knowledge they have gained in winning souls to the truth. The knowledge of the truth is altogether too precious to be hoarded up, and bound about, and hid in the earth. Even the one talent intrusted by the Master is to be faithfully employed to gain other talents also. Where are the men and women who have been refreshed with rich streams of blessing from the throne of God? Let them ask themselves what they have done to communicate this

light to those who have not had like advantages? How will those who have neglected to use their talents stand in the judgment, when every motive will be brought under scrutiny? The heavenly Master has committed to every one of his servants talents. "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." [Cf: ST 01-23-93 para. 02] p. 124, Para. 3, [1893MS].

God has not given talents to merely a chosen few, but to everyone he has committed some peculiar gift to be used in his service. Many to whom the Lord has given precious talents have refused to employ them for the advancement of the kingdom of God; nevertheless, they are under obligation to God for their use of his gifts. Everyone, whether serving God or pleasing himself, is a possessor of some trust, whose proper use will bring glory to God and whose perverted use will rob the Giver. That the possessor of talents does not acknowledge God's claims upon him, does not make his guilt the less. If he chooses to stand under the black banner of the prince of darkness through this life, he will stand unconfessed by Christ in the day of final accounts. [Cf: ST 01-23-93 para. 03] p. 124, Para. 4, [1893MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The ransom money has been paid for every son and daughter of Adam, and that those who have been ransomed by the precious blood of Christ, refuse allegiance to him, will not shield them from the retribution that will come upon them in the last day. They will have to answer for their neglect to use their intrusted talents for the Master. They will have to answer for their reproaches against their Maker and Redeemer, and for their robbery of God in withholding their talents from his service, and burying their Lord's goods in the earth. [Cf: ST 01-23-93 para. 04] p. 124, Para. 5, [1893MS].

The human family is composed of responsible moral agents, and from the highest and most gifted to the lowest and most obscure, all are invested with the goods of heaven. Time is an intrusted gift of God, and is to be diligently employed in the service of Christ. Influence is a gift of God, and is to be exerted for the forwarding of the highest, noblest purposes. Christ died on Calvary's cross that all our influence might be used to lift him up before a perishing world. Those who behold the Majesty of heaven dying on the cross for their transgressions, will value their influence only as it draws men to Christ, and they will use it for this purpose only. Intellect is an intrusted talent. Sympathy and affection are talents to be sacredly guarded and improved, that we may render service to Him whose purchased possession we are. [Cf: ST 01-23-93 para. 05] p. 125, Para. 1, [1893MS].

All that we are or can be belongs to God. Education, discipline, and skill in every line should be used for him. The capital is his, and the improvement is the usury that rightfully belongs to the Master. Whether the amount intrusted is large or small, the Lord requires that his householders do their best. It is not the amount intrusted or the improvement made that brings to men the approbation of heaven, but it is the faithfulness, the loyalty to God, the loving service rendered, that brings the divine benediction, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." This

reward of joy does not wait until our entrance into the city of God, but the faithful servant has a foretaste of it even in this life. [Cf: ST 01-23-93 para. 06] p. 125, Para. 2, [1893MS].

Instead of burying our talents in the earth, those who are willing to trade upon them, will not trade in vain. God pronounces his blessing upon unselfish, unwearied diligence; and though we may have but one talent, and can make but a small investment, yet God will make the effort fruitful in results. The man who works in faith will realize that his intellect, his affections, his whole power, belongs to God, and he will seek to make diligent use of his powers, and will improve his faculties and talents. But, instead of realizing that all our faculties belong to God, how many are reckless, little thinking that their influence, their cheap, light words, are moulding the characters of those with whom they associate, and bringing down their minds to a low level. If they did but understand what they are doing, and could realize that they are accountable for their influence, and that in the sight of heaven they are wasting their opportunities, would they so belittle their talents of speech and mind, and so mould the minds of their companions to what is low and ignoble, by their trifling, cheap conversation? It is by the influence of reckless triflers that the confederacy of evil is strengthened and the intrusted talents of God are corrupted and buried in the earth. [Cf: ST 01-23-93 para. 07] p. 125, Para. 3, [1893MS].

But the very talents that men pervert to the service of evil have been bestowed by the Lord for their elevation and the elevation of those with whom they associate. Through the exercise of the faculties of the mind, through the power of speech, they are to be constantly improving, and feeding other minds with rich, intellectual food, thus becoming a blessing to the world. Shall we not individually make the best possible use of the natural powers of mind and body? Shall we not carefully treasure every intrusted talent, and by exercise strengthen every faculty, and live in such a way that the young and inexperienced and the aged and experienced shall be benefited by association with us? [Cf: ST 01-23-93 para. 08] p. 125, Para. 4, [1893MS].

The atmosphere that surrounds the soul is fraught with influence for good or evil according to the character of the thoughts. It may be full of poison and malaria, or be fragrant and pure and health giving. This moral influence will be according to our connection with Christ or our separation from him, who is light and life. Those who are united with Christ will realize that he has given them trusts according to their several ability; and, whatever their surroundings, they will consider them favorable for the development of moral character. We are to make the most of every advantage and opportunity. We may continually remember that we must train and improve our ability that we may not disappoint our Master, but reach the highest possible standard, and thus influence others to follow in the footsteps of our Example. We may say, "Neither society nor intimate companions must have their ideas of Christian character cheapened by my course of action." Those who take and keep this position will find that the gospel is the power of God unto salvation. Such will receive the commendation, "Well done, good and faithful servant." [Cf: ST 01-23-93 para. 09] p. 126, Para. 1, [1893MS].

In the work of disseminating the gospel, Christ sent his disciples out

by two and two. In our efforts we should follow the plan of our Master. There are many that think it would be more advantageous to scatter our forces as much as possible so as to take in as much territory as possible; but Christ's way is best, and it will always result in loss to follow other methods than his. If two workers could come to this distant field, qualified by the Holy Spirit, and would deny self and take up the cross and follow Jesus, making it manifest that they were true disciples, an important work could be accomplished in the cities and their suburbs. We desire that men and women should come to these fields who have a knowledge of the truth, who are not as children tossed to and fro, who want not a pleasant time, but who are willing to carry burdens. [Cf: ST 01-23-93 para. 10] p. 126, Para. 2, [1893MS].

Oh! that the Lord would baptize men and women who were once in darkness and have seen great light, with his Holy Spirit, that they may realize their duty to let the light shine forth to others who are in darkness. [Cf: ST 01-23-93 para. 11] p. 126, Para. 3, [1893MS].

The advantages of you who have heard the truth in America have been great; but what use are you making of your privileges? What are you doing with your talents? Are you putting them out to the exchangers? Have you treasured up the truth in good and honest hearts, accepting the light ray after ray as it has come to you, and do you feel under obligation to diffuse the light you have received? Do you comprehend what the Lord would impress upon you by the parable of the talents? The Lord committed to every man talents according to his ability, and all were to trade upon these intrusted goods. By doing as their Lord commanded, they doubled their talents. But there was one who had but one talent intrusted to him, and he went and wrapped it in a napkin, and hid it in the earth; and when the Master returned and reckoned with his servants, he returned the talent to his Lord, bearing false witness against his Master, accusing him of being a hard man, who reaped where he had not sown, and gathered where he had not strewn, and he made this misapprehension of his Lord's character an excuse for his slothfulness. But the Lord penetrated his disguises and answered him according to his estimate:-- [Cf: ST 01-23-93 para. 12] p. 126, Para. 4, [1893MS].

"Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give unto him that hath ten talents. For unto everyone that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." [Cf: ST 01-23-93 para. 13] p. 127, Para. 1, [1893MS].

But upon those who faithfully employed their talents, and who by wise use of their gifts doubled their ability, the Lord pronounced his divine benediction. To them he said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." By Mrs. E. G. White. [Cf: ST 01-23-93 para. 14] p. 127, Para. 2, [1893MS].

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in

righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." In the word of God is contained everything essential to the perfecting of the man of God. It is like a treasure house, full of valuable and precious stores, but we do not appreciate its riches, nor realize the necessity of equipping ourselves with the treasures of truth. We do not realize the great necessity of searching the Scriptures for ourselves. Many neglect the study of the word of God in order to pursue some worldly interest, or to indulge in some trifling pleasure. A passing affair is made an excuse for ignorance of the Scriptures given by inspiration of God. Oh, we might better put off anything of an earthly character than the investigation of the word of God, which is able to make us wise unto life eternal. [Cf: ST 01-30-93 para. 01] p. 127, Para. 3, [1893MS].

"Given by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works"--the Book of books has the highest claims to our reverent attention. Superficial study of the word of God cannot meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the words of truth, and to drink deep the spirit of the holy oracles. To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit but little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. We cannot obtain wisdom from the word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are, indeed, too plain to be misunderstood; but there are many portions whose meaning cannot be seen at a glance; for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture; there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure find truths of the greatest value which are concealed from the careless seeker. [Cf: ST 01-30-93 para. 02] p. 127, Para. 4, [1893MS].

You must dig in the mine of truth till you find its richest treasure, and by comparing scripture with scripture you may find the true meaning of the text. But if you do not make the sacred teachings of God's word the rule and guide of your life, the truth will be nothing to you. Truth is efficient only as it is carried out in practical life. If the word of God condemns some habit you have indulged, a feeling you have cherished, a spirit you have manifested, turn not from the word of God, but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promises of God, and showing your faith by your works. If the truths of the Bible are woven into practical life, they will bring the mind up from earthliness and debasement. Those who are conversant with the Scriptures will be men and women who exert an elevating influence. [Cf: ST 01-30-93 para. 03] p. 128, Para. 1, [1893MS].

In searching for heaven-revealed truths, the Spirit of God is brought

into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the word of God. No other book is so potent in elevating the thoughts, in giving vigor to the faculties, as is the Bible, which contains the most ennobling truths. If God's word were studied as it should be, we would see breadth of mind, stability of purpose, nobility of character, such as is rarely seen in these times. [Cf: ST 01-30-93 para. 04] p. 128, Para. 2, [1893MS].

But the study of the word of God is made a secondary consideration, and a great loss is sustained thereby. The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we would see a people who were better developed, who were capable of thinking more deeply, who would manifest greater intelligence than those who have earnestly studied apart from the Bible the sciences and histories of the world. The Bible gives the true seeker for truth an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted. It is because men are unacquainted with the precious Bible histories that there is so much lifting up of man and so little honor given to God. [Cf: ST 01-30-93 para. 05] p. 128, Para. 3, [1893MS].

The Bible contains that which will give the Christian vigor of spirit and intellect. The Psalmist says, "The entrance of thy word giveth light; it giveth understanding unto the simple." The Bible is a wonderful book. It is a history that opens up to us the past centuries. Without the Bible we would have been left to conjectures and fables in regard to the occurrences of past ages. It is a prophecy that unveils the future. It is the word of God unfolding to us the plan of salvation, pointing out the way by which we may escape eternal death and gain eternal life. Of all the books that flood the world, however valuable, the Bible is the Book of books, most deserving of our study and admiration. It gives not only the history of this world but a description of the world to come. It contains instruction concerning the wonders of the universe, it reveals to our understanding the character of the Author of the heavens and the earth. In it is the revelation of God to man. [Cf: ST 01-30-93 para. 06] p. 128, Para. 4, [1893MS].

The searching of all books of philosophy and science cannot do for the mind and morals what the searching of the Bible can do, if its teaching is made practical. He who studies the Bible holds converse with patriarchs and prophets. He comes in contact with truth clothed in elevated language, which exerts a fascinating power over the mind and lifts the thought from the things of earth to the glory of the future immortal life. What wisdom of man can compare with the revelation of the grandeur of God? Finite man who knows not God, seeks to lessen the value of the Scriptures, claiming that their supposed knowledge of science will not harmonize with the word of God; but the word of God is a lamp unto our feet and a light unto our path. By Mrs. E. G. White. [Cf: ST 01-30-93 para. 07] p. 129, Para. 1, [1893MS].

Those who boast of wisdom beyond the teaching of the word of God, need

to drink deeper of the fountain of knowledge, that they may learn their real ignorance. Men boast of their wisdom when it is foolishness in the sight of God. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness." The greatest ignorance that now curses the human race is in regard to the binding claims of the law of God; and this ignorance is the result of neglecting the study of the word of God. It is Satan's plan to so engage the mind that men shall neglect the great guidebook, and thus be led into the path of transgression and destruction. [Cf: ST 02-06-93 para. 01] p. 129, Para. 2, [1893MS].

The Bible is not exalted to its place among the books of the world, although its study is of infinite importance to the souls of men. In searching its pages the imagination beholds scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. Oh, how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of his own Son that we might be elevated to a place with him upon his throne! Let every student of the Scriptures contemplate this great fact, and he will not come from a study of the Bible without being purified, elevated, and ennobled. The truth will be opened to the mind, and applied to the heart by the Spirit of God. Through connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrating, his judgment be better balanced and far seeing. His understanding, exercised in contemplation of exalted truths, will be expanded, and in obtaining heavenly knowledge, he will better understand his own weakness and grow in faith and humility. When there is little attention given to the word of God, divine counsels are not heeded, admonitions are in vain, grace and heavenly wisdom are not sought that past sins may be avoided, and every stain of corruption may be cleansed from the character. David prayed: "Make me to understand the way of thy precepts; so shall I talk of thy wondrous works." "Open thou mine eyes, that I may behold wondrous things out of thy law." [Cf: ST 02-06-93 para. 02] p. 129, Para. 3, [1893MS].

There is a great work to be done by earnest Bible students, for gems of truth are to be gathered up, and separated from the companionship of error. Though the Bible is a revelation from heaven, yet many do not comprehend its divine teaching. We are to discover new aspects of truth in both Old and New Testaments, to behold the exceeding breadth and compass of truths which we imagine we understand, but of which we have only a superficial knowledge. He who earnestly searches the Scriptures will see that harmony exists between the various parts of the Bible, will discover the bearing of one passage upon another, and the reward of his toil will be exceedingly precious. [Cf: ST 02-06-93 para. 03] p. 129, Para. 4, [1893MS].

All over the field of revelation are scattered glad springs of heavenly truth, of peace and joy. These glad springs of truth are within the reach of every seeker. The words of inspiration, pondered in the heart, will be as living streams flowing from the river of the water of life. Our Saviour prayed that the mind of his followers might be opened to understand the Scriptures. Whenever we study the Bible

with a prayerful heart, the Holy Spirit is near to open us the meaning of the words we read. The man whose mind is enlightened by the opening of God's word to his understanding, will not only feel that he must more diligently seek to understand the word of God, but that he must have a better understanding of the sciences. He will feel that he is called to a high calling in Christ Jesus. The more closely connected man is with the Source of all knowledge and wisdom, the more he will be convinced that he must advance in intellectual and spiritual attainment. The opening of God's word is always followed by a remarkable opening and strengthening of man's faculties; for the entrance of God's words giveth light. By contemplation of great truths the mind is elevated, the affections purified and refined; for the Spirit of God through the truth of God quickens the lifeless spiritual faculties, and attracts the soul heavenward. [Cf: ST 02-06-93 para. 04] p. 130, Para. 1, [1893MS].

Then take your Bible and present yourself before your Heavenly Father, saying, "Enlighten me; teach me what is truth." The Lord will regard your prayer, and the Holy Spirit will impress the truth upon your soul. In searching the Scriptures for yourself, you will become established in the faith. It is of the greatest importance that you continually search the Scriptures, storing the mind with the word of God, for you may be separated from the companionship of Christians, and placed where you will not have the privilege of meeting with the children of God. You need the treasures of God's word hidden in your heart, that when opposition comes upon you, you may bring everything to the Scriptures. [Cf: ST 02-06-93 para. 05] p. 130, Para. 2, [1893MS].

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who we have a reason to believe desire to know what is truth as much as we do. Suppose a brother holds a view that differs from yours, and he comes to you, proposing that you sit down with him and investigate that point in the Scriptures; should you rise up filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians and investigate the position presented in the light of God's word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position, though it were false, or strengthen your position, though it were true. If the pillars of our faith will not stand the test of investigation, it is time that we knew it, for it is foolish to become set in our ideas, and think that no one should interfere with our opinions. Let everything be brought to the Bible; for it is the only rule of faith and doctrine. [Cf: ST 02-06-93 para. 06] p. 130, Para. 3, [1893MS].

We must study the truth for ourselves; no living man should be relied upon to think for us, no matter who he may be or in what position he may be placed. We are not to look upon any man as a perfect criterion for us. We are to counsel together, and be subject one to another, but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment, that we may individually develop a character that will stand the test in the day of God. [Cf: ST 02-06-93 para. 07] p. 130, Para. 4, [1893MS].

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. Many are

drifting into darkness and infidelity, picking flaws with the Bible, bringing in superstitious inventions, unscriptural theories, and speculations of vain philosophy; but it is the duty of everyone to seek a thorough knowledge of the Scriptures. The importance and benefit of Bible study cannot be overestimated. In searching the Scriptures our minds are caused to dwell upon the infinite sacrifice of Christ, on his mediation in our behalf. As we see his love, as we meditate upon his humiliation and sufferings, the same spirit of self-denial and sacrifice for the good of others will be kindled in our hearts. As we behold Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord." By Mrs. E. G. White. [Cf: ST 02-06-93 para. 08] p. 131, Para. 1, [1893MS].

The law of love is the foundation of God's government, and the service of love the only service acceptable to heaven. God has granted freedom of will to all, endowed men with capacity to appreciate his character, and therefore with ability to love him and to choose his service. So long as created beings worshiped God they were in harmony throughout the universe. While love to God was supreme, love to others abounded. As there was no transgression of the law, which is the transcript of God's character, no note of discord jarred the celestial harmonies. [Cf: ST 02-13-93 para. 01] p. 131, Para. 2, [1893MS].

But known unto God are all his works, and from eternal ages the covenant of grace (unmerited favor) existed in the mind of God. It is called the everlasting covenant; for the plan of salvation was not conceived after the fall of man, but it was that which was "kept in silence through times eternal, but now is manifested and by the Scriptures of the prophets according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." [Cf: ST 02-13-93 para. 02] p. 131, Para. 3, [1893MS].

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an after thought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing, not only of this atom of a world, but for the good of all the worlds that God had created. [Cf: ST 02-13-93 para. 03] p. 131, Para. 4, [1893MS].

Before Him who ruleth in the heavens, the mysteries of the past and future are alike outspread, and God sees beyond the woe and darkness and ruin that sin has wrought, the outworking of his purpose of love and blessing. Though clouds and darkness are round about him, yet righteousness and judgment are the foundation of his throne. [Cf: ST 02-13-93 para. 04] p. 131, Para. 5, [1893MS].

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of his love in giving "his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through Christ our Heavenly Father is made known as the God of love. [Cf: ST 02-13-93 para. 05] p. 131, Para. 6, [1893MS].

When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the Satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal, and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be. To the angels there seemed to be no way of escape for the transgressor. They ceased their songs of praise, and throughout the heavenly courts there was mourning for the ruin sin had wrought. Out of harmony with the nature of God, unyielding to the claims of his law, naught but destruction was before the human race. Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God. Divine love had conceived such a plan. It was through Satan's misrepresentation of God's character that man was led to doubt the reality of his love, and came to look upon God as his enemy. As Satan had done in heaven, so he did on earth,--declared God's government unjust, the restrictions of his law unnecessary, and bade man, as he had angels, to throw aside the yoke and let the dictates of their own nature be their only guide and law. He promised liberty; but as he himself is the servant of corruption, he brought the race into bondage, to sin, misery, and death. He represented God as claiming all and giving nothing, as requiring men's service for his own glory, but denying himself nothing for man's good. [Cf: ST 02-13-93 para. 06] p. 132, Para. 1, [1893MS].

In the work of creation, Christ was with God. He was one with God, equal with him, the brightness of his glory, the express image of his person, the representative of the Father. He alone, the Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could manifest the Father's love; for God was in Christ, reconciling the world unto himself. Christ could be the "day's man" between a holy God and lost humanity, one who could "lay his hand upon us both." None but Christ could redeem man from the curse of the law. He proposed to take upon himself the guilt and shame of sin,--sin so offensive in the sight of God that it would necessitate separation from his Father. Christ proposed to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. Christ, the Lamb slain from the foundation of the world, offered himself as a sacrifice and substitute for the fallen sons of Adam though in this offering all heaven was involved in infinite sacrifice. But the Father so loved the world that he gave his only begotten Son, that through his smitten heart a channel might be found for the outflowing of infinite love for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was impossible for him of himself to come into harmony with God, whose nature is purity and love. But Christ redeemed him from the condemnation of the law, and imparted divine power, and through man's cooperation, the sinner could be restored to his lost estate. [Cf: ST 02-13-93 para. 07] p. 132, Para. 2, [1893MS].

The grace of Christ alone could change the heart of stone to a heart of flesh, make it alive unto God, and transform the character, so that a degraded child of sin might become a child of God and heir of heaven. Man had no power to justify the soul, to sanctify the heart. Moral disease could be healed only through the power of the great Physician.

The highest gift of heaven, even the only begotten of the Father, full of grace and truth, was able to redeem the lost. [Cf: ST 02-13-93 para. 08] p. 132, Para. 3, [1893MS].

The only hope for the fallen race was found in becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. Christ came to the world, and in carrying out the plan of salvation, revealed the fact that "God is love." [Cf: ST 02-13-93 para. 09] p. 133, Para. 1, [1893MS].

When the plan of salvation was revealed to the angels, joy, inexpressible joy, filled heaven. The glory and the blessedness of a world redeemed outmeasured even the anguish of the Prince of Life. Through the celestial courts echoed the first strain of that song that angels sang above the hills of Bethlehem,--"Glory to God in the highest, on earth peace, good will to men." And the lost pair in the garden of Eden, standing as criminals before the righteous Judge, waiting the sentence their transgression merited, heard the first notes of the divine promise. Before the life of toil and sorrow which sin had brought upon them was depicted before them, before the decree that the wages of sin is death was pronounced, they heard the promise of redemption. Though they must suffer from the power of their mighty foe, still through the merits of Christ they could look forward to victory. The mystery of the gospel was spoken in Eden, when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." If Satan could have touched the head with his specious temptations, the human family would have been lost; but the Lord had made known the purpose and plan of the mystery of grace, declaring that Christ had bruised the serpent under his feet. [Cf: ST 02-13-93 para. 10] p. 133, Para. 2, [1893MS].

But not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. Through the plan of salvation, the sacrifice of Christ, not only was man but his dominion to be redeemed. Through the merits of Christ all that man lost through sin was to be restored. The time would come when there would be "no more curse, but the throne of God should be in it, and his servants should serve him." The promise would be fulfilled, "The righteous shall inherit the land and dwell therein forever." [Cf: ST 02-13-93 para. 11] p. 133, Para. 3, [1893MS].

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and results of sin made plain, and the perpetuity of the law fully demonstrated. Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirement. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation the precepts of the law were to be proved perfect and immutable, that at last one glory and love might rise to God throughout the universe, ascribing glory and honor and praise to him that sitteth upon the throne and to the Lamb forever and ever. (*To be continued.*) By Mrs. E. G. White. [Cf: ST 02-13-93 para. 12] p. 133, Para. 4, [1893MS].

To fallen man was revealed the plan of infinite sacrifice through which salvation was to be provided. Nothing but the death of God's dear Son could expiate man's sin, and Adam marveled at the goodness of God in providing such a ransom for the sinner. Through the love of God, a star of hope illumined the terrible future that spreads before the transgressor. Through the institution of the typical system of sacrifice and offering, the death of Christ was ever to be kept before guilty man, that he might better comprehend the nature of sin, the results of transgression, and the merit of the divine offering. Had there been no sin, man would never have known death. But in the innocent offering slain by his own hand, he beheld the fruits of sin,-- the death of the Son of God in his behalf. He sees the immutable character of the law he has transgressed, and confesses his sin; he relies upon the merits of the Lamb of God, who taketh away the sins of the world. [Cf: ST 02-20-93 para. 01] p. 133, Para. 5, [1893MS].

The plan of saving sinners through Christ alone was the same in the days of Adam, Noah, Abraham, and in every successive generation that lived before the advent of Christ, as it is in our day. The patriarchs, the prophets, the martyrs from righteous Abel, looked forward to a coming Saviour, and they showed their faith in him by sacrifices and offerings. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to his death upon the cross. But at the crucifixion type met antitype, and the typical system there ceased. [Cf: ST 02-20-93 para. 02] p. 134, Para. 1, [1893MS].

The Son of God is the center of the great plan of redemption which covers all dispensations. He is the "Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Christ is the substance or body which casts its shadow back into former dispensations. When Christ died, the shadow ceased. At the death of Christ the typical system was done away, but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honorable. The gospel was good tidings of great joy to Adam, Noah, Abraham, and Moses; for it presented to them a coming Saviour. A more clear and glorious light now shines upon the Christian. Those who lived before the coming of Christ looked forward by faith to his coming, but what had to be grasped by faith by them is assurance to us; for we know that Christ has come, as foretold by the prophets. It is just as essential for us to have faith in our Redeemer, who came to earth and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, represented by their offerings and sacrifices. [Cf: ST 02-20-93 para. 03] p. 134, Para. 2, [1893MS].

In becoming man's substitute, in bearing the curse which should fall upon man, Christ has pledged himself in behalf of the race to maintain the sacred and exalted honor of his Father's law. He came to convince men of sin, which is the transgression of the law, and through divine mediation bring them back to obedience to God's commandments. God has given the world into the hands of Christ, that he may completely vindicate the binding claims of the law, and make manifest the holiness of every principle. Christ was the Father's "appointed heir of all things, by whom also he made the worlds." He was the "brightness of his

glory, the express image of his person." And he upheld "all things by the word of his power." He possessed divine excellency and greatness. It pleased the Father that in him all fullness should dwell. And Christ "thought it not robbery to be equal with God." Yet Jesus exchanged a throne of light and glory which he had with his Father, counting it not a thing to be desired to be equal with God, while man was lost in sin and misery. He came from heaven to earth, clothed his divinity with humanity, and bore the curse as surety for the fallen race. He was not compelled to do this; but he chose to bear the results of man's transgression that man might escape eternal death. [Cf: ST 02-20-93 para. 04] p. 134, Para. 3, [1893MS].

The coming of Christ to our world was a great event, not only to this world, but to all the worlds in the universe of God. Before the heavenly intelligences he was to take upon himself our nature, to be tempted in all points like as we are, and yet to leave an example of perfect purity and unblemished character. [Cf: ST 02-20-93 para. 05] p. 134, Para. 4, [1893MS].

Satan and his angels exulted as they discovered that the Son of God had taken upon himself the nature of man, and had come to be man's substitute, to engage in the conflict in our behalf. The human family had been overpowered by the deception of the enemy; for all have sinned, and come short of the glory of God, and the enemy hoped that Christ also would become a victim to his seductive wiles. Satan gloried in the opportunity of besieging the Son of God with fierce temptations. Because he had taken upon himself the nature of man, Satan deemed that his victory was certain, and with every malignant device in his power he strove to overcome Christ. The steadfast resistance of Christ to the temptations of the enemy brought the whole confederacy of evil to war against him. Evil men and evil angels united their forces against the Prince of Peace. The issues at stake were beyond the comprehension of men, and the temptations that assailed Christ were as much more intense and subtle than those which assail man as his character was purer and more exalted than is the character of man in his moral and physical defilement. In his conflict with the prince of darkness in this atom of a world, Christ had to meet the whole confederacy of evil, the united forces of the adversary of God and man; but at every point he met the tempter, and put him to flight. Christ was conqueror over the powers of darkness, and took the infinite risk of consenting to war with the enemy, that he might conquer him in our behalf. [Cf: ST 02-20-93 para. 06] p. 135, Para. 1, [1893MS].

The Redeemer of the world clothed his divinity with humanity, that he might reach humanity; for, in order to bring to the world salvation, it was necessary that humanity and divinity should be united. Divinity needed humanity, that humanity might afford a channel of communication between God and man, and humanity needed divinity, that a power from above might restore man to the likeness of God. Christ was God, but he did not appear as God. He veiled the tokens of divinity, which had commanded the homage of angels and called forth the adoration of the universe of God. He made himself of no reputation, took upon him the form of a servant, and was made in the likeness of sinful flesh. For our sakes he became poor, that we through his poverty might be made rich. [Cf: ST 02-20-93 para. 07] p. 135, Para. 2, [1893MS].

He humbled himself to pass through man's experiences, and he would not

turn aside from the plan by which salvation could come to man. Knowing all the steps in the path of his humiliation, he refused not to descend step by step to the depths of man's woe, that he might make expiation for the sins of the condemned, perishing world. What humility was this! It amazed the angels. Tongue can never describe it. Pen can never portray it. The imagination cannot take it in. Sinless and exalted by nature, the Son of God consented to take the habiliments of humanity, to become one with the fallen race. The eternal Word consented to be made flesh. God became man. [Cf: ST 02-20-93 para. 08] p. 135, Para. 3, [1893MS].

But he stepped still lower; he humbled himself to bear insult, reproach, accusation, and shameful abuse. In the world which he had made, which was sustained by the word of his power, there seemed to be no room for him. He had to flee from one place to another until his life work was accomplished. He was betrayed by one of his followers, and denied by another. He was mocked and taunted. He was crowned with thorns, and forced to bear the burden of the cross. He was not insensible to ignominy and contempt; he submitted to it, but he felt its bitterness as no other being could feel it. Pure, holy, and undefiled, he was yet arraigned as criminal before the eyes of the world. From the highest exaltation the adorable Redeemer took step after step in the path of humiliation. He consented to die in the sinner's stead, that by a life of obedience man might escape the penalty of the law. He humbled himself, and became obedient unto death. And what a death! It was the most shameful, the most cruel--the death upon the cross as a malefactor. He died not as a hero in the eyes of men, loaded with honors; he died as a condemned criminal, suspended between the heavens and the earth--died a lingering death, exposed to the tauntings and revilings of a debased and profligate mob. "All they that see Me laugh Me to scorn; they shoot out the lip, they shake the head." He was numbered with the transgressors, and even his kinsmen according to the flesh disowned him. He was forced to see the sword pierce the heart of his mother,--he beheld her sorrow. He expired amidst derision. But all his sufferings were counted as of small account in consideration of the result he was working out in behalf of man, and for the good of the whole universe. He expired on the cross exclaiming, "It is finished," and that cry rang through every world, and through heaven itself. The great contest between Christ, the Prince of Life, and Satan, the prince of darkness, was practically over, and Christ was Conqueror. His death answered the question as to whether there was self-denial with the Father and the Son. (*To be concluded next week.* By Mrs. E. G. White. [Cf: ST 02-20-93 para. 09] p. 135, Para. 4, [1893MS].

Through the death of Christ a door of hope was opened for fallen man. Man was under sentence of death for the transgression of the law of God. He was under condemnation as a traitor, as a rebel; but Christ came to be his substitute, to die as a malefactor, to suffer the penalty of the traitors, bearing the weight of their sins upon his divine soul. He descended lower and lower till there was no lower depths of humiliation to sound in order that he might lift up those who would believe in him, and cleanse the guilty from moral defilement, and impart to them his own righteousness. He died to make an atonement, to redeem, cleanse, restore, and exalt man to a place at his right hand. [Cf: ST 02-27-93 para. 01] p. 136, Para. 1, [1893MS].

Through his life upon earth he scattered blessings wherever he went. Though at his word legions of angels would render him homage, yet he walked the earth unhonored, unconfessed. In place of praise he met reproach. He walked among men as one of the poor and lowly. Though he healed the sick, relieved the oppressed, bound up the broken hearted, yet few called him blessed, and the great of the earth passed him by with disdain. [Cf: ST 02-27-93 para. 02] p. 136, Para. 2, [1893MS].

As a member of the human family he was mortal, but as God he was a fountain of life to the world. He could have withstood the advances of death and refused to come under its dominion, but voluntarily he laid down his life that he might bring life and immortality to light. He bore the sin of the world, endured the penalty, yielded up his life as a sacrifice, that man should not eternally die. Contrast his suffering and humiliation with the riches of his glory, with the wealth of praise pouring forth from immortal tongues, with the anthems of adoration, with the homage of millions of holy angels in the heights of the sanctuary, and seek to comprehend what manner of love inspired the heart of Jesus. [Cf: ST 02-27-93 para. 03] p. 136, Para. 3, [1893MS].

How much has God loved the race of men?--Look to Calvary. As you behold Jesus upon the cross, does not the heinous character of sin appear? It was sin that caused the death of God's dear Son, and sin is the transgression of the law. Says the prophet: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. . . . It pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." When the sinner realizes that Christ died for him, that he might impute his righteousness unto him, he magnifies the love of God in providing the plan of salvation. [Cf: ST 02-27-93 para. 04] p. 136, Para. 4, [1893MS].

"The gift of God is eternal life through Jesus Christ our Lord." At infinite cost the salvation of man has been purchased. The world may refuse the gift, but this will not lessen its value, or relieve men of its responsibility. When he was upon earth Jesus said to those who refused him, "Ye will not come unto me that ye might have life." There are many who are refusing to respond to the drawing love of Christ today. Jesus calls, but many refuse to respond to the invitation. They will not avail themselves of the privilege of having Jesus for their personal Saviour. They do not come in humility and faith, that they may know by a personal experience what they are to Jesus, and what he is to them. But the promise is, "He shall see of the travail of his soul, and shall be satisfied." Jesus will not rest until he leads his followers unto the realms of perfect joy and glory. [Cf: ST 02-27-93 para. 05] p. 136, Para. 5, [1893MS].

The plans of God cannot fail. Men make great plans, but fail to accomplish the object that they design. They begin to build and are not

able to finish. They do not count the cost. But Jesus counted the cost of the salvation of every son and daughter of Adam. He provided abundant means whereby all might be saved, if they would but comply with the conditions and lay hold upon eternal life. Unfailing resources are at his command to complete the work which he has begun. Those who respond to his love, yielding their wills to him, will not perish, but have everlasting life. [Cf: ST 02-27-93 para. 06] p. 137, Para. 1, [1893MS].

How the wondrous provision of the plan of God for the salvation of men widens and exalts our ideas of the love of God! How it binds our hearts to the great Heart of infinite love! How it makes us delight in his service, as our hearts respond to the drawing of his lovingkindness and loving mercy! John calls upon men to behold the marvelous love of God. He exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Those who are true, who are pure, who love and obey the words of God, will be counted children of the Heavenly King, members of the royal family, heirs of God, joint heirs with Christ. By Mrs. E. G. White. [Cf: ST 02-27-93 para. 07] p. 137, Para. 2, [1893MS].

Jesus had given the lesson concerning the sower and the seed. He had said, "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up; some fell upon stony places," and made a pretentious show of life, but "because they had no root, they withered away." And some fell among thorns and briers, and the rank growth of the thorns choked out the seed, and it yielded no fruit; but some fell upon soil prepared for its reception, and it sprang up and increased, and bore fruit, some an hundredfold, some sixtyfold, some thirtyfold. [Cf: ST 03-27-93 para. 01] p. 137, Para. 3, [1893MS].

When the soil has been prepared for the reception of the seed, the sower casts it in, and by processes which men cannot control or understand, the seed begins to grow, and advances to maturity. Jesus compared the growth of the kingdom of God to the sowing of seed, and to its development into the full measure of maturity. The seed is the word of God, and the soul who receives it, is said to be born again, not of corruptible seed, but of incorruptible, which liveth and abideth forever. "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." [Cf: ST 03-27-93 para. 02] p. 137, Para. 4, [1893MS].

This parable of the kingdom was designed to illustrate to the disciples the growth and progress of Christian character. The good seed of the word falls into the heart, and at once the first development of Christian experience is made manifest. This experience is likened to the tender blade, and to the young child. The blade is beautiful, and the child is attractive, but should there be no further development, we would look upon the plant as stunted, and the child as dwarfed. The

young convert is to advance in knowledge, to grow in grace. Christ looks upon his children, and he is not ignorant as to how the seed is developing. Temptations will come, and it will be only through constant trust in his Redeemer that perfection of Christian character can be attained. The convert is to look to the mighty Helper, lest he be surprised off guard, and seduced by the enemy. He is not to be ignorant of Satan's devices, nor rest satisfied with the knowledge he has attained; for "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [Cf: ST 03-27-93 para. 03] p. 137, Para. 5, [1893MS].

The experience of the Christian in his earliest love is full of simplicity and freshness; but as his opportunities multiply, his experience should enlarge, and his knowledge increase. He should become strong to bear responsibility, and his maturity should be in proportion to his privileges. But the young convert is not to worry or perplex his mind with questioning as regards his advancement and growth. He is to trust himself wholly to Jesus, and with fear and trembling work out that which God works in; for it is God that worketh in you, both to will and to do of his good pleasure. Advancement in Christian experience can be accomplished only through cooperation with heavenly agencies, for it is a result of growth in grace. Feeling his helplessness, the young Christian is to place himself in the channel of light, and improve all the opportunities that are graciously bestowed upon him, that he may gain a deeper experience, and take deep root in Christ, as the plant roots in the soil. His faith must increase, his consecration be maintained, his love be made perfect, as is represented by the blade, the ear, and the full corn in the ear. His zeal should be ardent and tireless; and with unwavering trust in Christ, his growth may be unmarred; for a genuine experience will result in the development of a Christlike character. [Cf: ST 03-27-93 para. 04] p. 138, Para. 1, [1893MS].

But unless there is an hourly dependence upon Christ, increasing knowledge and privileges will result in self-trust and self-righteousness. The young Christian is in danger of forgetting that it is Christ that has begun the good work in him, and that it is Christ that must finish it. The soul must renounce all merit, and trust wholly in the merit of Him who is too wise to err. Man of himself can do no good thing. Said Jesus, "Without me ye can do nothing." The soul is to stay itself upon God. In the gift of Christ all Heaven was poured out, and through Christ the Holy Spirit is promised to the believer. Jesus said to his disciples, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Christ not only offers pardon to the believing, repenting soul, but he promises him the constant aid of the Holy Spirit. [Cf: ST 03-27-93 para. 05] p. 138, Para. 2, [1893MS].

In the growth of the seed in the soil, man cannot see the working of unseen agencies that develop the plant to perfection, bringing up first the blade, then the ear, then the full corn in the ear. But though young in the faith, you may know that you have passed from death unto life, if the fruits of the Spirit are made manifest in your life. If you are growing in faith and hope and love, you may know that your spiritual vision has been cleared. If you delight to dwell upon the plan of salvation, upon the glorious manifestations of the divine

character, if your heart, in contemplation of the love of God, glows with thankfulness and joy, you may be sure that you have been illuminated by the beams of the Holy Spirit, and heavenly agencies are bringing your character up to maturity of Christian life. You may not realize that you are growing up into Christ, your living Head. Your part is simply to submit your ways and your will to God. You are to trust yourself fully to God, knowing you cannot make yourself grow. A Paul may plant, and an Apollos may water, but it is God that giveth the increase. (*Concluded next number.*) By Mrs. E. G. White. [Cf: ST 03-27-93 para. 06] p. 138, Para. 3, [1893MS].

Through vital connection with Christ, the mysteries of the kingdom of heaven will be unfolded, and according to your capacity to receive, the Lord will bless you, if you are willing and obedient. But the young Christian may often be brought into strait places, and into trying circumstances, as were the children of Israel. Of old the Lord brought his people into these trying places that he might finally bring them blessing. He says: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." God knew what was in the hearts of his people before he brought trial upon them; but they were ignorant of the condition of their own hearts. Under trial and test their deficiencies were made manifest, and they felt indeed that they had not understood themselves. But the fierce flames of trial and temptation did not consume them, but rather worked for their purification and refinement, and aided them in the development of Christlike character. [Cf: ST 04-03-93 para. 01] p. 138, Para. 4, [1893MS].

Let the young Christian seek to fulfill all the responsibilities that devolve upon him, and meet obstacles and difficulties with courage, keeping an eye single to the glory of God, that his profiting may appear unto all. In whatever circumstances you may be placed, the Lord designs that you shall find his grace sufficient, that your love may abound more and more, that you may approve things that are excellent, and be filled with the fruits of righteousness which are by Christ Jesus, unto the glory and praise of God. But unless the Christian continues to grow, he will retrograde, and his experience will become sickly and be fruitless of good. Jesus says, "Herein is my Father glorified, that ye bear much fruit." [Cf: ST 04-03-93 para. 02] p. 139, Para. 1, [1893MS].

In order to bear much fruit, we must make the most of our privileges and opportunities, becoming more and more spiritually minded. We must put away all commonness, all pride, all worldliness, and daily receive divine aid. If you grow spiritually, you must employ all the means which the gospel provides, and be prepared to gain in piety by the influence of the Holy Spirit; for the seed is developed from blade to full corn by unseen and supernatural agencies. The promise with which Jesus consoled his disciples just before his betrayal and crucifixion was that of the Holy Spirit; and in the doctrine of divine influence and agency, what riches were revealed to them; for this blessing would bring in its train all other blessings. The Holy Spirit breathes upon the soul who humbly rests on Christ, as the author and finisher of his faith; and from such a believer fruit will come forth unto life eternal. His influence will be fragrant, and the name of Jesus will be music in his ears, and melody in his heart. [Cf: ST 04-03-93 para. 03]

p. 139, Para. 2, [1893MS].

The Christian will be a savor of life unto life to others, although he may not be able to explain the mysteries of his experience. But he will know that when clouds and darkness compassed him about, and he cried unto the Lord, the darkness was dispersed, and peace and joy were in the temple of the soul. He will know what it is to have the pardoning love of God revealed to the heart, to experience the peace that passeth all understanding, to have praise and thanksgiving and adoration welling up in the soul unto him who has loved us, and washed us from our sins in his own blood. He has peace through Jesus Christ, and joy in the Holy Ghost. One with Christ, his soul is filled with submission to his will, and heaven is enshrined in his heart while he is enfolded in the bosom of infinite love. Christians of this order will bear much fruit to the glory of God. They will rightly interpret the character of God, and manifest his attributes unto the world. [Cf: ST 04-03-93 para. 04] p. 139, Para. 3, [1893MS].

Jesus illustrated the compassionate mercy and tender love of God in many of the parables that he uttered, and in his own life and character he gave us an exhibition of infinite love. He represents himself as the life of the world. He says, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." There is no growth where there is no life. Where there is no life, there is no fruit. [Cf: ST 04-03-93 para. 05] p. 139, Para. 4, [1893MS].

But how shall we know that we are in Christ?--We may know it by the character of our fruit. The fruit borne on the Christian tree is holiness of heart,--wholeness to Christ. God will be in the thoughts of the Christian, and he will love those for whom Christ has died. He will follow in the path of self-denial, and his life will be fragrant with the love of Jesus. He will delight more in contemplation of the love of God than in anything earth can offer. He will prefer his plain, homely duties rather than romantic novelties, and will be satisfied with the place God has appointed him. When the heart is renewed by the Spirit of God, when consecration to God is maintained, there can be only love and thankfulness and praise in the heart, because Jesus is within, the hope of glory, and they live as seeing him who is invisible. Christ is in him a well of water springing up unto everlasting life, and the true follower of Christ strengthens the good purposes of everyone with whom he comes in contact. Such believers are living, growing Christians. They carry with them the fragrance of holiness, and are reaching on to the measure of the stature of men and women in Christ Jesus. By Mrs. E. G. White. [Cf: ST 04-03-93 para. 06] p. 140, Para. 1, [1893MS].

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and

faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [Cf: ST 04-10-93 para. 01] p. 140, Para. 2, [1893MS].

The world's Redeemer passed over the ground where Adam fell because of his disobedience to the law of Jehovah. The only begotten Son of God came to our world as a man, to reveal to the world the fact that men through divine power could keep the law of God. Satan, the fallen angel, had declared that no man could keep God's law, and he pointed to the disobedience of Adam as proving the declaration true. But the Son of God placed himself in man's stead, and passed over the ground where Adam fell, and endured temptation stronger than ever was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner in which every tempted soul may resist the evil one. He referred the tempter to the inspired record and said, "It is written." Christ overcame the temptations as a man, by relying solely upon the word of God; and every man may overcome as Christ overcame. [Cf: ST 04-10-93 para. 02] p. 140, Para. 3, [1893MS].

We need not place the obedience of Christ by itself as something for which he was particularly adapted, because of his divine nature; for he stood before God as man's representative, and was tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of a man to have, Satan would have made capital of this matter. But the work of Christ was to take from Satan his control of man, and he could do this only in a straightforward way. He came as a man, to be tempted as a man, rendering the obedience of a man. Christ rendered obedience to God, and overcame as humanity overcame. We are led to make wrong conclusions because of erroneous views of the nature of our Lord. To attribute to his nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the completeness of his humanity. The obedience of Christ to his Father was the same obedience that is required of man. Man cannot overcome Satan's temptations except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God in his own divine person could do, but what he could do through humanity. Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset. It was the Majesty of heaven who became a man, who humbled himself to our human nature; it was he who was tempted in the wilderness and who endured the contradiction of sinners against himself. [Cf: ST 04-10-93 para. 03] p. 140, Para. 4, [1893MS].

We are not to serve God as if we were not human, but we are to serve him as those who have been redeemed by the Son of God and through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We shall never gain strength in considering what we might do if we were angels; but as obedient children we are to turn in faith to Jesus Christ, and show our love to God through obedience to his commands. Jesus "was in all points tempted like as we are, yet without sin." Jesus says, "Follow me." "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus leads the way. Do not wait and continue in disobedience, hoping circumstances may change, making it easier for you to obey. Go forward, for you know the will of God. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with

my Father in his throne." [Cf: ST 04-10-93 para. 04] p. 141, Para. 1, [1893MS].

The Garden of Eden, with its foul blot of disobedience, should be carefully compared with the Garden of Gethsemane, where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon him. Listen to the prayer of the only begotten Son of God, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." And the second time he prayed, saying, "O my Father, if this cup may not pass from me, except I drink it, thy will be done." And the third time he prayed, saying the same words. Oh, it was here the mysterious cup trembled in the hands of the Son of God! Shall he wipe the bloody sweat from his agonized countenance and let man go? The wail, wretchedness, and ruin of a lost world roll up before him. "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." "And there appeared an angel unto him from heaven, strengthening him." [Cf: ST 04-10-93 para. 05] p. 141, Para. 2, [1893MS].

The conflict is ended. Jesus consents to endure the curse of sin. He was obedient unto death, even the death of the cross. Here we see what was involved in Adam's disobedience, and what the obedience of the Son of God means to us. Adam did not consider what would be the consequences of disobedience. He did not set his mind in defiance against God, nor did he in any way speak against God; he simply went directly contrary to his express command. And how many today are doing the very same thing, and their guilt is of much greater magnitude, because they have the example of Adam's experience in disobedience and its terrible results to warn them of the consequences of transgressing the law of God. So they have clear light upon this subject, and no excuse for their guilt in denying and disobeying God's authority. Adam did not stop to reckon what would be the result of his disobedience. [Cf: ST 04-10-93 para. 06] p. 141, Para. 3, [1893MS].

With the after sight we are privileged to have in this age, we can see what it means to disobey God's commandments. Adam yielded to temptation, and we have sin and its consequences laid distinctly before us. Reasoning from cause to effect, we see it is not the greatness of the act of disobedience which constitutes sin, but the fact of variance from God's expressed will in the least particular, for this is a virtual denial of God, a rebellion against the laws of his government. The happiness of man is found in obedience to the laws of God. In obedience to God's law he is surrounded as with a hedge and kept from the evil. No man can depart from God's specified requirements, and set up a standard of his own which he decides he can safely follow, and still find peace and joy. Were each one left to follow his own way, there would be a variety of standards to suit different minds, and the government would be taken out of the Lord's hands, and man would grasp the reins. The law of self would be erected. The will of man would be made supreme; and the high and holy will of God would be dishonored, disrespected. To what extent man would choose to follow the promptings of his selfish heart it is impossible to tell. But whenever man chooses his own way, there is controversy between the man and God. By Mrs. E. G. White. [Cf: ST 04-10-93 para. 07] p. 141, Para. 4, [1893MS].

Since the fall of our first parents, obedience has not been deemed an

absolute necessity. Men have followed the imagination of their own hearts, which the Lord has said is "evil, and that continually." The Lord Jesus declares, "I have kept my Father's commandments." How? as a man? "Lo I come to do thy will, O God." To the accusations of the Jews he stood forth in his pure, virtuous, holy character, and challenged them to point out a defect in his life. He said, "Who of you convinceth me of sin?" The world's Redeemer came not only to be a sacrifice for sin, but to be an example to man in all things. He was a teacher, such an educator as the world never saw or heard before. He spake as one having authority, and yet he invites the confidence of all. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: ST 04-17-93 para. 01] p. 142, Para. 1, [1893MS].

The only begotten Son of the infinite God has, by his words and in his practical example, left us a plain pattern which we are to copy. By his words he has educated us to obey God, and by his own practice he has showed us how we can obey God. This is the very work he wants every man to do, to obey God intelligently, and by precept and example teach others what they must do in order to be obedient children of God. Jesus has helped the whole world to an intelligent knowledge of his divine mission and work. He came to represent the character of the Father to our world; and as we study the life, the words, and works of Christ, we are helped in every way in the education of obedience to God; and as we copy the example he has given us, we are living epistles known and read of all men. We are the living human agencies to represent to the world the character of Christ. Not only did Christ show us how we may become obedient children, but he showed us in his own life and character just how to do those things which are right and acceptable with God, so there is no reason why we should not do those things which are pleasing in his sight. [Cf: ST 04-17-93 para. 02] p. 142, Para. 2, [1893MS].

We are ever to be thankful that Jesus has proved to us by actual life that man can keep the commandments of God, contradicting Satan's falsehood that man cannot keep them. The great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by his holy obedience to all the requirements of God, showing it is possible to obey all the commandments of God. He has demonstrated that a lifelong obedience is possible. Thus he gives men to the world, as the Father gave the Son, to exemplify in their life the life of Christ. [Cf: ST 04-17-93 para. 03] p. 142, Para. 3, [1893MS].

Christ redeemed Adam's disgraceful failure and fall, and was conqueror, thus testifying to all the unfallen worlds and to fallen humanity that through the divine power granted to him of heaven man can keep the commandments of God. Jesus, the Son of God, humbled himself for us, endured temptation for us, overcame in our behalf, to show us how we may overcome; by the closest ties he bound up his interest with humanity, and gave positive assurance that we shall not be tempted above that we are able; for with the temptation he will make a way of escape. [Cf: ST 04-17-93 para. 04] p. 142, Para. 4, [1893MS].

The Holy Spirit was promised to be with those who were wrestling for victory, demonstrating the power of might by endowing the human agent with supernatural strength, and instructing the ignorant in the

mysteries of the kingdom of God. The Holy Spirit is to be our helper. Of what avail would it have been to us that the only begotten Son of God had humbled himself, endured the temptations of the wily foe, and wrestled with him during his entire life on earth, and died, the just for the unjust, that humanity might not perish, if the Spirit had not been given as a constant working, regenerating agent to make effectual in our cases what had been wrought by the world's Redeemer? [Cf: ST 04-17-93 para. 05] p. 142, Para. 5, [1893MS].

The Holy Spirit implanted in the disciples, enabled them to stand firmly against idolatry, and to exalt the Lord alone. The Holy Spirit guided the pens of the sacred historians that the record of the precious words and works of Christ might be presented to the world. The Holy Spirit is constantly at work seeking to draw the attention of men to the great sacrifice made upon the cross of Calvary, to unfold to the world the love of God to man, and to open to the convicted soul the precious promises in the Scriptures. It is the Holy Spirit that brings to the darkened minds the bright beams of the Sun of Righteousness. It is the Holy Spirit that makes men's hearts burn within them with an awakened intelligence of the truths of eternity. It is the Holy Spirit that presents before the mind the moral standard of righteousness and convinces of sin. It is the Holy Spirit that produces godly sorrow which worketh repentance that needeth not to be repented of, and inspires faith in Him who alone can save from all sin. It is the Holy Spirit that works to transform character by withdrawing the affections of men from those things which are temporal and perishable, and fixing them upon the immortal inheritance, the eternal substance which is imperishable. The Holy Spirit recreates, refines, and sanctifies the human agents, that they may become members of the royal family, children of the Heavenly King. [Cf: ST 04-17-93 para. 06] p. 143, Para. 1, [1893MS].

Jesus says: "Follow me." "He that followeth me shall not walk in darkness, but shall have the light of life." Consider it not a hard duty. The commandments of God are his expressed character flowing out of a heart of love in thoughtful plans that man may be preserved from every evil. They are not to exercise an arbitrary authority over man, but the Lord would have men act as his obedient children, members of his own family. Obedience is the outgrowth and fruit of oneness with Christ and the Father. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." [Cf: ST 04-17-93 para. 07] p. 143, Para. 2, [1893MS].

When we unmistakably hear his voice and obey, every murmuring thought will be repressed; and we will leave all consequences with Him who gave the commandment. If, as we see the footprints of Jesus, we step in them and follow him, we shall have love and power. [Cf: ST 04-17-93 para. 08] p. 143, Para. 3, [1893MS].

The question is often asked, "What difference does it make which day we keep for the Sabbath?" But it does make a difference; for the same principle is involved as was involved in Adam's case. He was put to the same test. For he was to prove by obedience his loyalty to God or by disobedience to forfeit the right to the tree of life. Satan presented

this same specious question. What difference does it make whether you eat of the tree of the knowledge of good and evil, or of any other tree of the garden? Adam's sin consisted in doing the thing the Lord had forbidden him to do, and this opened the flood gates of woe on our world. We should carefully meditate upon the life of Christ, and desire to understand the reason why he came at all. We should search the Scriptures as Christ has enjoined upon us to do, that we may know those things that are testified of him. By searching we may find the virtues of obedience in contrast with the sinfulness of disobedience. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." [Cf: ST 04-17-93 para. 09] p. 143, Para. 4, [1893MS].

The Lord Jesus has bridged the gulf that sin has made. He has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, as our example, could only keep the commandments of God in the same way that humanity can keep them. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: ST 04-17-93 para. 10] p. 144, Para. 1, [1893MS].

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The glory mentioned is character, and by faith we become changed from character to character. "And be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." By Mrs. E. G. White. [Cf: ST 04-17-93 para. 11] p. 144, Para. 2, [1893MS].

We should contemplate the love of Jesus, his mission and his work in reference to us as individuals. We are to say, Jesus so loved me that he gave his own life to save me. The Father loves me, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It becomes us to ascertain upon what terms Christ promises the gift of eternal life. I answer, It is upon our faith. We must have faith in the promises. Jesus says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye who love me know him; for he dwelleth with you, and shall be in you." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14: 12-17, 21. [Cf: ST 04-24-93 para. 01] p. 144, Para. 3, [1893MS].

"He that hath my commandments" means he that hath light upon what constitutes the commandments of God, and will not disobey his commandments, although it might seem an advantage to do so. "If a man love me, he will keep my words [my commandments]; and my Father will

love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." If it were not possible for us to keep the commandments of God, we should all be lost. But under the Abrahamic covenant, the covenant of grace, every provision for salvation has been made. "By grace ye are saved." "For as many as received him, to them gave he power to become the sons of God." [Cf: ST 04-24-93 para. 02] p. 144, Para. 4, [1893MS].

John writes to the children of God, "My little children, these things write I unto you, that ye sin not." And what is sin?--"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." And if any man sin, he need not give up his hope in Christ. He need not say it is of no use longer to attempt to keep the commandments of God; for this would be placing himself wholly on Satan's ground. Satan follows you with his temptations, in order that he may persuade you to yield and sin; and when you sin, then he tells you it is of no use for you to try, and you might just as well announce yourself an open transgressor of the law of God, for you cannot keep his commandments. In the name and strength given of God we may be obedient to all his commandments, and his commandments are not grievous. We are happy in doing them. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning." [Cf: ST 04-24-93 para. 03] p. 144, Para. 5, [1893MS].

The Lord would not leave the enemy any opportunity to perplex the soul or to becloud the mind as to the commandments of which he is speaking. It is the commandments which he made when the foundations of the earth were laid, "when the morning stars sang together, and all the sons of God shouted for joy." Away back in the world's history, before there were any people distinguished as Jews, he laid the foundations of his law, when he laid the foundations of the world. "The old commandment is the word which ye heard from the beginning." John, the beloved disciple, as mouthpiece for God, gives the inspired message, and it comes echoing down the lines, from age to age, to our time. Thank God, we are not left in mist and confusion in regard to the commandments. [Cf: ST 04-24-93 para. 04] p. 145, Para. 1, [1893MS].

We are required to keep the commandments of God, and to demonstrate before the heavenly worlds that we are obedient children, loyal and true to the government of God. We may not expect the world, which is under the power and dominion of Satan, to obey God and keep his commandments. There are but two classes in our world, the obedient and the disobedient, the holy and the unholy. When our transgressions were laid upon Jesus, he was numbered among the unholy on the sinner's account. He became our substitute, our surety, before the Father and all the heavenly angels. By imputing the sins of the world to Jesus, he became the sinner in our stead, and the curse due to our sins came upon him. It becomes us to contemplate Christ's life of humiliation and his

agonizing death; for he was treated as the sinner deserves to be treated. He came to our world, clothing his divinity with humanity, to bear the test and proving of God. By his example of perfect obedience in his human nature, he teaches us that men may be obedient. [Cf: ST 04-24-93 para. 05] p. 145, Para. 2, [1893MS].

And the apostle writes, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." It is here plainly revealed that whosoever believeth in Jesus Christ becomes a partaker of the divine nature. Let divinity and humanity cooperate, and fallen man may be more than conqueror through Christ Jesus. By Mrs. E. G. White. [Cf: ST 04-24-93 para. 06] p. 145, Para. 3, [1893MS].

Jesus Christ was the light of the world; for "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." [Cf: ST 05-01-93 para. 01] p. 145, Para. 4, [1893MS].

If Christ had thought it necessary, he could have opened to his disciples mysteries which would have eclipsed and put far out of sight all the discoveries of the human mind. He could have presented facts concerning every subject that would have gone beyond human reasonings, and yet not misrepresented the truth in any particular. He could have revealed that which was unknown, that which would have put imagination to the stretch, and attracted the thoughts of successive generations to the close of earth's history. He could have opened doors into mysteries that the human mind had sought in vain to open. He could have presented to men a tree of knowledge from which they might have plucked from age to age; but this work was not essential to their soul's salvation, and the knowledge of the character of God was necessary to their eternal interests. As it is, men have devoted their time and talents to the pursuit of certain kinds of knowledge merely for the gratification of curiosity, and have neglected the momentous subjects that have been plainly revealed, which concern their eternal interests. [Cf: ST 05-01-93 para. 02] p. 146, Para. 1, [1893MS].

Jesus, the Lord of life and glory, came to plant the tree of life for the human family, and to invite the members of a fallen race to eat and be satisfied. He came to reveal to them what was their only hope, their

only happiness, both in this world and in that which is to come. "For this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." He would allow nothing to divert his attention from the work which he came to do. He knew that men would seek out many inventions, and follow the imagination of their own hearts. He knew that they would use their God-given intellect to please and glorify themselves, that they would forget God, and lose the knowledge of his way and will. Jesus saw that men needed to have their minds attracted to God, that they might become acquainted with his character, and obtain the righteousness of Christ represented in his holy law. He knew that it was necessary that men should have a faithful representation of the divine character, that they might not be deceived by the misrepresentations of Satan, who had cast his hellish shadow athwart men's pathway, and to their minds clothed God with his own Satanic characteristics. [Cf: ST 05-01-93 para. 03] p. 146, Para. 2, [1893MS].

Jesus came to the world to reveal, in their beauty, original truths that had been lost sight of through the misconception of men, and had been buried beneath a mass of tradition and error. He severed the old familiar truths from the companionship of error, that they might no longer be clouded and hidden by the customs and superstitions of men, but stand forth in their original, purity. For ages truth had been thrust from its true position, and Jesus reinstated it, reset it in the framework of truth, and established it anew upon the basis of its own eternal merit. The principles of justice and right that through the working of Satan upon the human mind had become powerless in their influence upon men, he revived, and commanded them, like the stars in the firmament, to stand fast forever and ever. [Cf: ST 05-01-93 para. 04] p. 146, Para. 3, [1893MS].

The Redeemer of the world did not come to encourage curiosity, to stimulate human speculation, but to show the real character of truth, so long falsified by Satan, and set before the world in a distorted light. The suggestions of Satan had been received by the depraved human heart, had been repeated by human agents, and traced by human pens; but Jesus restored the jewels of truth to the world, and made them shine before the eyes of men in all their original splendor and beauty. The Son of Man, our Lord, possessed an intellect of the highest order, and nothing before or since his appearance has been presented that approached to the elevation of the themes which he presented in his lessons to his disciples, which by their testimony have been transmitted to us. Apparently he borrowed the thoughts of minds inferior to his own, but this was not the case in reality, for he was the originator of all truth, and he had given to men all the light they had upon all mysteries, all the knowledge they had in every branch of science. In him were hid all the treasures of wisdom and truth, both of heavenly and earthly things. In quoting the utterances of patriarchs and prophets, he quoted that which he himself had imparted. The uttermost stretch of the human mind can embrace but a fractional part of the infinite whole, and even that fractional part is the outworking of the mind of Him who comprehends all science, all mystery and knowledge. All the wisdom of men should roll back glory and praise to the great Originator. [Cf: ST 05-01-93 para. 05] p. 146, Para. 4, [1893MS].

The Redeemer of the world gave evidence of his superiority over the

men of the world in the way in which he presented truth to the human mind. However great and wise the teachers of the world might have been regarded in his day or may be regarded in our day, yet in comparison to him they are not to be admired; for all the truth they uttered was but that which he originated, and all that came from any other source was foolishness. Even the truth they uttered, in his mouth was beautified and made glorious; for he presented it in simplicity and dignity. Such attractiveness was in his words that not only the common people heard him gladly, but wise and noble men declared, "Never man spake like this man." By Mrs. E. G. White. [Cf: ST 05-01-93 para. 06] p. 147, Para. 1, [1893MS].

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee." [Cf: ST 05-08-93 para. 01] p. 147, Para. 2, [1893MS].

In these words of denunciation a solemn warning is given to the churches of today. It will make every difference with us as regards our eternal future whether we receive or reject the message and the messenger that God sends. All truth originates with God, and according to its character is invested with influence to move men. Spiritual truth is above all else, and Christ came to reveal this manner of truth to the world. The Father came in vital connection with the world through his well-beloved Son, and the revelation of divine truth through the Son was designed to draw men to the Father. [Cf: ST 05-08-93 para. 02] p. 147, Para. 3, [1893MS].

Satan has been the central object of the world's worship; but where stands Satan's seat, the throne of God should have been planted. Christ purposed that his cross should become the center of attraction, whereby he should draw the hearts of men to himself. Taking upon him human nature, he became one with the fallen race, and by virtue of the divine nature he laid hold of the throne of the Infinite, and enlisted the cooperation of every heavenly instrumentality to carry out his plan for redeeming a lost race. He sends down upon the hearts of men the bright beams of his righteousness in order to dispel the shadow which Satan has cast upon the world. To counteract his work, Satan and his hosts combined their forces with evil men, and sought to overthrow the work of Christ; but heavenly agencies, united in their great Head, advanced to meet the confederacy of evil, and evil and error were in conflict with goodness and truth. [Cf: ST 05-08-93 para. 03] p. 147, Para. 4, [1893MS].

The love of God was to be revealed to the world in the death of his beloved Son, crucified on Calvary for the sins of the world. He was to present to the world the gospel, which was to be the power of God unto salvation. This was not a new truth, but through the traditions of men it had become obscured, and the original truths, by separation from their Author, had lost their meaning to the world. When Christ came, a flood of light was to be shed upon the utterances of patriarchs and

prophets. Through this revelation, neglected obligations were to be taken up. Obedience was to take the place of rebellion, and the truth would work a transformation of character in all who should receive it. The great atoning Sacrifice was to be the central and supreme truth, about which all other truths were to cluster. And Christ himself came to the world to bear this truth to his rebellious subjects. [Cf: ST 05-08-93 para. 04] p. 147, Para. 5, [1893MS].

Before the coming of Christ, prophets had been sent, and message after message had been delivered to the people of God; but they had beaten one and stoned another, and at length the loving Father said, "They will reverence my Son." But when he came with the message of divine love, their hearts had grown so hard through their rejection of light, their resistance had become so stubborn, that they said, "This is the heir; come, let us kill him, and let us seize on his inheritance." The work of rejection of light was to result in the murder of their Lord. Among the most diligent enemies of Jesus were the scribes and Pharisees. They were ready to bear false witness, and in their blindness even thought that they were doing God service. Jesus went through all the land of Canaan, and mighty works were wrought in Chorazin, Bethsaida, and Capernaum; but notwithstanding all his mighty works in these cities, they did not believe on him. The great mass of the people would and did listen to the great Teacher, and they would have taken their position with him had it not been for the counterworking of the scribes and Pharisees and those who sat in Moses' seat. But the priests and teachers, filled with intense hatred and unreasonable prejudice, made every possible effort to make his words and works of no effect. They saw the fruit of his doctrine and the results of his work, but when they had exhausted all their objections, they inquired for a sign of his authority. [Cf: ST 05-08-93 para. 05] p. 148, Para. 1, [1893MS].

The lessons that Jesus taught, the work he wrought, gave unanswerable evidence that he was the Son of God. Abundant evidence was given of the most conclusive character, but they closed their eyes lest they should see, and their ears lest they should hear, and refused to listen to his appeals. What sadness it brings to the heart as we read that "he came unto his own, and his own received him not"! He had to leave his own, and go from city to city, and from place to place, in order to preserve his life until his work was done. We read, "He walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him." [Cf: ST 05-08-93 para. 06] p. 148, Para. 2, [1893MS].

At one time the people came to the priests and asked, "When Christ cometh, will he do more miracles than these which this man hath done?" And so enraged were the Pharisees at the evident conviction that had settled upon the people, that they immediately dispatched officers to arrest him. He was teaching the people and healing the sick, and when the officers came within the sound of the melody of his voice, and heard his gracious words, they stood as men entranced, and forgot what had been their errand. Hardened as were their hearts, they were melted under his words of truth and compassion; and when the chief priests and Pharisees inquired, "Why have ye not brought him?" they answered, "Never man spake like this man." Then answered them the Pharisees: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed." [Cf: ST 05-08-93 para. 07] p. 148, Para. 3, [1893MS].

The Pharisees charged the people with ignorance of the prophecies, and yet it was themselves who were willingly ignorant that Jesus met in his life and works and character every specification of the Scriptures. There was no want of evidence of his Messiahship, no dimness of light concerning his divine claims; but they did not wish to believe, and permitted prejudice to blind their eyes. [Cf: ST 05-08-93 para. 08] p. 148, Para. 4, [1893MS].

The Man of sorrows, who bore our griefs and carried our sorrows, who was bruised for our iniquities, and wounded for our transgressions, by whose stripes we are healed, was indeed without form or comeliness to the Jews; and yet he was the predicted Messiah, who was to shine before the ancients gloriously, to reign from sea to sea, and from the river to the ends of the earth. As he came in his humiliation to our earth, no conquering armies were visible to mortal eyes, and the unbelieving Jews decided that he could not be the illustrious King for whom they were looking, as there was no outward display. And why did the people of Chorazin, Bethsaida, Capernaum, and Jerusalem reject the Lord of life and glory? Why did they keep up a continual controversy with him? It was because those who claimed to believe and teach the word of God interpreted its utterances to suit their own preconceived opinions, so that the word of God might seem to harmonize with the traditions and commandments of men. It was because the people did not see the necessity of searching the Scriptures for themselves, of comparing scripture with scripture, that they might know the truth. They gave credence to what the priests and Pharisees taught, in place of seeking to understand the true meaning of the word of God for themselves, instead of using the reason and judgment which God had given them that they might understand. They placed the priests and rulers where they should have placed God, and rejected the truth of God, that they might keep their own tradition. Let us take a lesson from the mistake of the Jewish people, and not be found committing a similar error. By Mrs. E. G. White. [Cf: ST 05-08-93 para. 09] p. 149, Para. 1, [1893MS].

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." [Cf: ST 05-08-93 para. 01] p. 149, Para. 2, [1893MS].

The apostle wrote these words of encouragement in order that we upon whom the ends of the world have come, might receive benefit. Through the grace of Christ such a transformation of character is to take place in us that the word of the Lord may leave an impression upon many minds, that "in every place your faith Godward is spread abroad." When the people of God yield themselves to be controlled entirely by the Holy Spirit, in them will appear that Christlikeness which is in accordance with the richness and grandeur of the truth. But in order

that Christ shall be revealed in the human agent, self must die. The believer is to study the life and character of Christ, that by beholding he may become changed into his divine image in life and character. [Cf: ST 05-08-93 para. 02] p. 149, Para. 3, [1893MS].

How cautious should each one be lest he cultivate an unsanctified independence! The enemy is vigilant, working with tremendous power to subvert souls who have had presented before them the light of truth. Satan watches that he may take advantage of every unconsecrated element of character in the human agent, in order that he may use him who professes to be a servant of Christ to further his Satanic designs. He will take advantage of prejudice, of preconceived opinion, of side issues, that he may make of no effect the words of God's messenger to the church. Contention and strife will be aroused, and the message of heaven will be rendered of no effect through the working of this evil leaven. [Cf: ST 05-08-93 para. 03] p. 149, Para. 4, [1893MS].

In the days of Paul there was need of warning the churches against bringing in their own ideas and opinions, of setting their stakes, and of holding the measuring tape in their hands, so that if the message or the messenger differed in some little degree from their preconceived ideas, they closed the door firmly against the light and the lightbearer. In the words of Paul, the Lord warns every man to take heed as to entertaining this spirit of jangling and strife. He says: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." "And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. But godliness with contentment is great gain." [Cf: ST 05-08-93 para. 04] p. 150, Para. 1, [1893MS].

From the words of Paul we can see that he had the same difficulties to deal with in his day that we have to deal with in our day. There were in the early church those who made much of matters of minor importance, and wrought mischief among the believers in creating strife and contention. Through pride men and women are led to take the position that rendering service to a brother or sister in certain ways has a degrading tendency; but it is just as commendable to serve in what are called menial positions as to minister from the pulpit. There is no degradation in doing the duties that must be done in the house, and there is no humiliation in being able to do well and thoroughly the duties that devolve on a housemaid or a man of all work. It will never injure self-respect to be a good servant if the right view is taken of

the subject. [Cf: ST 05-08-93 para. 05] p. 150, Para. 2, [1893MS].

But in whatever branch of the Lord's work you are, you should study to show yourself approved unto God, a workman that needeth not to be ashamed, willing to be taught, ready to learn, faithful in your work, and ever growing in power and efficiency. [Cf: ST 05-08-93 para. 06] p. 150, Para. 3, [1893MS].

There is no safety for any of us unless we trust fully in God, and take a decided stand, guarding the avenues of the will, resisting the first insinuations of Satan, rejecting his counsel to yield to questionable impulses. This requires watchfulness, perseverance, and continual adherence to the word of God under all circumstances. We are here as probationers, and are deciding our own eternal destiny. Then how important it is that we daily educate and train the will power to render obedience to God in the least as well as in the greatest tests. How important to ever remember the fact, "Thou God seest me. Thou knowest every thought, and art acquainted with every action"! How important that we regard ourselves as pupils in the school of Christ, that we learn to repress every vain, trifling word! Jesus has been tempted in all points like as we are, and it is our Saviour who admonishes and warns us concerning evil. He has identified his interest with that of suffering humanity, and he bids us "watch and pray, lest ye enter into temptation." We should esteem his counsel as of the highest value. You are not to be off guard for an instant, but as a faithful sentinel to stand at your post of duty, and having done all to stand. But with all our watchfulness we are to remember that "except the Lord keep the city, the watchman waketh but in vain." Man must cooperate with the heavenly agencies; he must use his God-given abilities to their utmost in earnest endeavor to keep his own soul from being degraded by sin; but he must not trust in his own finite strength, for it will be as a broken staff, a bruised reed. With his human endeavor he must mingle faith in a divine Deliverer, and express his dependence upon God in prayer. The promise is given, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." There is no safety for us outside of entire dependence on Jesus Christ. His wisdom, his power, his grace, his love must be our only support. We are to unite prayer with watchfulness, and thus lay hold upon his mighty power, feeling our insufficiency to cope with self and the powers of darkness. [Cf: ST 05-08-93 para. 07] p. 150, Para. 4, [1893MS].

Then looking unto Jesus, who is the author and finisher of our faith, with perfect assurance we may commit the keeping of our souls unto him, while we cooperate with divine agencies. Every soul may say: "Lord, without thee I can do nothing in saving or keeping my soul from sinning against thee; but thou art able to keep me from falling, and to present me faultless before the presence of thy glory with exceeding joy. To thee I commit the keeping of my soul as unto a faithful guardian, and I leave all in thy hands, knowing that thou doest all things well." By Mrs. E. G. White. [Cf: ST 05-08-93 para. 08] p. 151, Para. 1, [1893MS].

When John was cast into prison, he sent messengers to Jesus to inquire, "Art thou He that should come? or look we for another?" For an answer to this inquiry Jesus showed them his works. "And in that same hour he cured many of their infirmities and plagues, and of evil

spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." [Cf: ST 05-29-93 para. 01] p. 151, Para. 2, [1893MS].

Jesus had seen these messengers as they left John, and he was prepared to answer them. He wrought as only God could for those who were afflicted and suffering, and under the cruel power of the destroyer. He who was seeking to deliver manifested his mighty power, and wrought wonderful miracles. The voice of the mighty Healer penetrated the deaf ear; a word, a touch of his hand opened the blind eyes to behold the light of day, the scenes of nature, the faces of friends, and the face of the Deliverer. Jesus rebuked disease and banished fever. His voice reached the ears of those who were dying, and they arose and became strong. Paralyzed demoniacs obeyed his voice, and their madness left them, and they worshiped him. All this was witnessed by the disciples of John, and they bore back to John the report of Christ's marvelous works. This report was as heaven's light flashing in amid the darkness of the prison. John accepted and appreciated this light. [Cf: ST 05-29-93 para. 02] p. 151, Para. 3, [1893MS].

And Jesus said unto his followers: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." These words apply to us as well as to them. There is great reluctance to discern and gratefully receive the light from heaven. Moral darkness covers the earth, and gross darkness the people. Satan has the heart service of the world; his hellish shadow pervades and overshadows all human society, and how positively essential that Christ's professed followers should be channels of light. Says Christ, "Ye are the light of the world;" then how important that we place ourselves directly under the bright beams of the Sun of Righteousness. Those who are sanctified through the truth will be bright and shining lights in the world. [Cf: ST 05-29-93 para. 03] p. 151, Para. 4, [1893MS].

The whole earth is to be lightened with the glory of God. But how difficult for some to see and acknowledge the light and be converted, that I, Christ says, should heal them. The atmosphere of selfishness, pride, formality, and self-righteousness surrounds their souls, and it is very difficult for them to discern light as light and appreciate it. Some walk away from the light into darkness, and how much greater is the darkness that enshrouds their souls because they have had the light. Refusing to walk in the light, they stumble at most precious things. Refusing to see the truth, they stumble and know not at what they stumble. The light that has been graciously given has not been appreciated and brought into the practical life, and many are not doers of the word. Every true believer should have a realization of his solemn responsibility before God, to be a missionary seeking to save those that are lost. We should see armies of consecrated workers seeking to do, not their own will or pleasure, but the will of God. They should be laborers together with God. They should work, pray, and continually look unto Jesus, who is the author and finisher of their faith. Those who surrender wholly to God will put thought and prayer

and earnest, consecrated tact into their labors. [Cf: ST 05-29-93 para. 04] p. 151, Para. 5, [1893MS].

Young men and young women, if you are true disciples of Christ, you will consecrate every talent, and be able to reach out for the unconverted, by ways and methods that will be effective. You will be active, working agencies for Christ. In every church there should be devoted workers. All should realize that they are to seek counsel of God, that by well-directed personal efforts they may save souls for whom Christ died. No sinner should come within the sphere of a Christian's influence and feel that his interest has not been enlisted on the side of Jesus, the Lamb of God, who taketh away the sin of the world. Those who profess to believe the truth should walk in the light of the precious beams of the Sun of Righteousness. [Cf: ST 05-29-93 para. 05] p. 152, Para. 1, [1893MS].

Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth? Who will put their talent out to the exchangers? Who will feel their sacred accountability and put to use every ability given them of God to win souls? Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. It is stated that when the householder left his servants, "he gave to every man his work." Not one was to be idle. [Cf: ST 05-29-93 para. 06] p. 152, Para. 2, [1893MS].

I appeal to both young and old, and ask, Is Jesus your personal Saviour? If you do not realize that he is yours, by all means make him yours. Then without delay teach others what you have experienced in the Christian life. Instead of being as frail reeds blowing in the wind, show yourselves as those who have root in themselves--that you believe and that you practice the truth, and its sanctifying power is upon your life and character. Then you will be walking in the light while you have the light. Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith; for there is no respect of persons with God? All souls are precious; they are the purchase of the blood of the Son of God. Why has there been so little interest and soul burden for sinners? Many outside the ranks of Sabbath keepers, who have not had the light, give more promise of becoming children of God, joint heirs with Jesus, than do those who have had the light of truth, and who have not appreciated it, but have walked in the sparks of their own kindling. No one can labor successfully for souls without true, earnest, unselfish interest. Those who do so labor will see souls converted, and will themselves grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. They will not have a dwarfed experience in the things of God. They will be learners in the school of Christ, and educators as well, making known to others the things which they have learned of Jesus. By Mrs. E. G. White. [Cf: ST 05-29-93 para. 07] p. 152, Para. 3, [1893MS].

They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on

my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: ST 06-12-93 para. 01] p. 152, Para. 4, [1893MS].

The work expected of those who honor God has been plainly opened before us. "They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations." This prophecy refers to the fourth commandment, which has been broken down and laid waste. The prophet brings to view a class of people who see and feel the importance of exalting the day that God has specified as his own, which is being dishonored and disregarded by the Christian world. [Cf: ST 06-12-93 para. 02] p. 153, Para. 1, [1893MS].

Paul, in his second epistle to the Thessalonians, points out the power that has attempted to break down the law of God. He warns the believers concerning the great apostasy and the blasphemous antichristian power that would be developed and perform its work before Christ should come the second time. He says: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . The mystery of iniquity doth already work; only he who now letteth [hindereth] will let [hinder], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The prophet Daniel, describing the same power, says, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." [Cf: ST 06-12-93 para. 03] p. 153, Para. 2, [1893MS].

How strikingly have these prophecies been fulfilled by the Romish Church! Not only has this power attempted to change the times and laws of God, but she openly avows that she has made such changes, and she declares that by the observance of Sunday, which rests solely upon her authority, the Protestant world is acknowledging the supremacy of Rome. It is the breach which has thus been made in the law of God that the people described by Isaiah are seeking to build up. [Cf: ST 06-12-93 para. 04] p. 153, Para. 3, [1893MS].

"Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people. . . . The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." [Cf: ST 06-12-93 para. 05] p. 153, Para. 4, [1893MS].

Mark the conditions of the promise; it is to him "that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." And the time when this promise especially applies is when "My salvation is near to come, and My righteousness to be revealed." There is a special work for God's people in these last days, to turn away their feet from trampling upon the Sabbath of the fourth commandment, and to exalt it before men, calling it "a delight, the holy of the Lord, honorable." [Cf: ST 06-12-93 para. 06] p. 153, Para. 5, [1893MS].

But when the claims of the Sabbath are presented, there are many who ask, What difference does it make what day we keep as the Sabbath, so long as we observe one day in seven? We answer, It makes all possible difference whether we obey or disregard the word of God. God has given us the Sabbath as a memorial of the great work of creation. He says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." He declares through Moses, "It is a sign between me and the children of Israel forever." And the children of Israel include all who believe in Christ. For "if ye be Christ's, then are ye Abraham's seed." Again, by the prophet Ezekiel, the Lord says, "Hallow my Sabbaths; for they shall be a sign between me and you, that you may know that I am the Lord your God." The Sabbath is a sign of God's creative power; it shows him to be supreme, the Maker and Upholder of the universe, the One from whom we receive "life and breath and all things," and hence the One to whom our allegiance is due. [Cf: ST 06-12-93 para. 07] p. 154, Para. 1, [1893MS].

Satan is determined that the knowledge of God, of his creative power, shall be banished from the contemplation and remembrance of men. But he cannot accomplish his purpose while the fourth commandment is kept; for the Sabbath directs the minds of men to the Creator. Therefore Satan has worked through the Papacy to set aside this precept. He inspired the Romish Church to "think to change" the times and laws of God. In setting aside the true Sabbath, which is the sign of God's power and authority, and substituting the institution which is the sign of Rome's supremacy, the "man of sin" is indeed "sitting in the temple of God, and showing himself that he is God." He is turning the minds of men away from God, and directing them to himself, and to the one whose instrument he is,--to the prince of evil. [Cf: ST 06-12-93 para. 08] p. 154, Para. 2, [1893MS].

The Sunday sabbath, the child of the Papacy, has been accepted by the Protestant church, who have fostered and cradled it as if of heavenly birth. But their human sanction can never give it acceptance with God. It is a rival, spurious Sabbath, usurping the place of the holy day upon which God rested, which he blessed and sanctified, and gave to man as an everlasting memorial of the Creator's work. When the facts are brought before them, will Protestants, by their deference to the Sunday, consent to recognize the sacrilegious claims of the man of sin? Will they choose to worship him instead of God? [Cf: ST 06-12-93 para. 09] p. 154, Para. 3, [1893MS].

Can we who see the Sabbath as the sign of the living God consent to renounce that sign? Do we wish to renounce it? Or do we desire to keep

and cherish the sign which God has given to designate his commandment-keeping people? The world's persistent unbelief of this grand truth does not lessen its importance. Although we may refuse to obey, it remains the truth still; if not allowed to guide, it will condemn us. [Cf: ST 06-12-93 para. 10] p. 154, Para. 4, [1893MS].

Now is the time when God calls upon us to honor his precepts that have been made void. As soon as the light shines upon us, we are to seek, by voice and pen and influence, to make up the breach in the law of God. [Cf: ST 06-12-93 para. 11] p. 154, Para. 5, [1893MS].

The mystery of iniquity, which had already begun to work in Paul's day, will continue its work until it be taken out of the way at our Lord's second coming. The climax of the working of iniquity will soon be reached. When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,--when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,--it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth. [Cf: ST 06-12-93 para. 12] p. 155, Para. 1, [1893MS].

Our Duty.--The prophet says: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." When do her sins reach unto heaven? When the law of God is finally made void by legislation. Then the extremity of God's people is his opportunity to show who is the governor of heaven and earth. As a Satanic power is stirring up the elements from beneath, God will send light and power to his people, that the message of truth may be proclaimed to all the world. [Cf: ST 06-12-93 para. 13] p. 155, Para. 2, [1893MS].

The Lord calls upon his people to rise to the emergency; the human agencies are to cooperate with the divine. It is always difficult to hold fast to the profession of faith, when a deadening, paralyzing influence is exerted in the religious world against loyalty to God. But because iniquity abounds, shall God's people permit their love to grow cold? Shall our hearts faint? Shall we not rather stand to our allegiance, and bear the noblest testimony that man can bear to the honor of God? Those who are not wholehearted will lean to the world's side of the question; they will advise that the plain, decided truth be suppressed. But such is not the teaching of the word of God. [Cf: ST 06-12-93 para. 14] p. 155, Para. 3, [1893MS].

"The dragon [Satan and all that are imbued by his spirit] was wroth with the woman, and went to make war with the remnant of her seed,

which keep the commandments of God, and have the testimony of Jesus Christ." "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." The true children of God will not be less fervent in their adherence to his law because it is made void. As opposition to God's law increases, the chosen and faithful will love his commandments above gold, while the world counts them as dross. All who are loyal to heaven will put on the whole armor of God, that they "may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Cf: ST 06-12-93 para. 15] p. 155, Para. 4, [1893MS].

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." The time when God is especially dishonored by those who make void his law is the time when every loyal subject should unfurl the banner inscribed "The commandments of God and the faith of Jesus." [Cf: ST 06-12-93 para. 16] p. 156, Para. 1, [1893MS].

The Lord's injunction to Joshua when he was about to take command of the armies of Israel, was: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Those who do thus meditate in the commandments of God, and whose hearts are stayed on the Lord, are the ones who will be found repairers of the breach in God's holy law. They will build the old waste places, and raise up the foundations of many generations. By Mrs. E. G. White. [Cf: ST 06-12-93 para. 17] p. 156, Para. 2, [1893MS].

Jesus said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." [Cf: ST 06-19-93 para. 01] p. 156, Para. 3, [1893MS].

The gifts of God are on every hand, and all his gifts come to us through the merit of Jesus, whom he gave to the world. The apostle Paul breaks forth in an exclamation of gratitude, saying, "Thanks be unto God for his unspeakable gift." And with Christ God has given us all things. The opening bud, the blooming flowers in their variety and loveliness, delightful to the senses, are the work of the Master Artist's expressions of his love toward us. What beautiful things his hands have made, and yet many behold the lovely things of nature, and do not associate God with these blessings. They do not realize that the beautiful things about them are tokens of God's love to fallen humanity, his efforts to attract them to himself. The Lord has taken great care that everything should be grateful and pleasant to us, and yet how much greater effort he has made to provide us with that gift whereby we may perfect a Christian character, after the pattern of Christ. [Cf: ST 06-19-93 para. 02] p. 156, Para. 4, [1893MS].

Through the flowers of the field God would call our attention to the loveliness of Christlike character. Jesus says, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." God is a lover of the beautiful. He desires that we shall consider the lovely flowers of the valley, and learn lessons of trust in him. They are to be our teachers. They grow, as God has designed they should, in purity and natural simplicity. The Lord takes care of the flowers of the field, and clothes them with loveliness, and yet he has made it evident that he looks upon man as of greater value than the flowers for which he cares. He has lavished upon us such gifts as human hand could not fashion, and yet the great mass of humanity take his gifts as a matter of course, or as if they came by chance. They offer no grateful thanks; their hearts are not awakened with love toward the gracious Giver. [Cf: ST 06-19-93 para. 03] p. 156, Para. 5, [1893MS].

Suppose that our benevolent Father should grow weary with man's ingratitude, and for a few weeks should withhold his innumerable bounties. Suppose he should become discouraged in seeing his treasures applied to selfish ends, in hearing no response of praise and gratitude for his unmerited mercies, and should forbid the sun to shine, the dew to fall, the earth to yield her increase. What a sensation would be created! What dismay would fall upon the world! What a cry would be raised as to what we should do to supply our tables with food and our bodies with clothing! And yet, dependent as we are upon his bounties, many have taken his gifts as have the beasts of the field, and have never said, "I thank thee, kind Father, for thy daily benefits." If his mercies should be withdrawn, it would be no more than we deserve; for it would be treating us as unworthy of such unrequited love. [Cf: ST 06-19-93 para. 04] p. 157, Para. 1, [1893MS].

God has not only supplied us with temporal benefits, but has provided for our eternal welfare; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Oh, if we did but know the gift of God, if we did but appreciate what this gift of God means to us, we would have been earnestly seeking for it with unwavering perseverance! We would have offered such supplication, such appeals to God, that the gift of grace would not have been withheld, and the living water would have come to satisfy our longing, thirsty souls. "If thou knewest the gift of God." Yes, if the gift of God had been known, there would not be prayerless homes, and hearts as unimpressible as stone. [Cf: ST 06-19-93 para. 05] p. 157, Para. 2, [1893MS].

Jesus Christ, the Majesty of heaven, has been offered to the world, has been given to man as his Saviour and Redeemer. Well may the inhabitants of heaven and the unfallen worlds look with astonishment upon man's lack of discernment, upon his ingratitude. Many have hated and spurned the gift of God, although Jesus clothed his divinity with humanity, and for our sake became poor, that we through his poverty might be rich. He left the courts of heaven, and came to the world, all seared and marred and polluted with sin; he practiced self-denial and self-sacrifice, descending lower and lower in the path of humiliation,

that we might be enriched and exalted. Rich in houses and lands, in worldly honor?--No, but that we might have all heaven's imperishable treasure, an eternal weight of glory. [Cf: ST 06-19-93 para. 06] p. 157, Para. 3, [1893MS].

"If thou knewest the gift of God." Oh, if the deceptive, bewitching power of Satan were only resisted, blinded eyes would be opened, unbelieving hearts would be made to perceive, and unsaved souls would have a knowledge of the unspeakable gift, and would press to the throne of grace with importunate prayer, entreating that they might drink of the living water. God is willing to impart to men the knowledge of his gift. Jesus is "to give the knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." If thou knewest the gift of God." Who is there among those who already know the gift of God, who will fail to make known its preciousness to those who know it not? If you know the gift of God, if you have an experimental knowledge of what the blessings are that Christ came to bestow upon the perishing, will your lips be silent, your heart ungrateful? Will you have no interest in others, and be indifferent as to whether or not they know the way of salvation? Will you not make known to others the precious light of truth, that they also may know, that they also may ask of him, and receive the living water? [Cf: ST 06-19-93 para. 07] p. 157, Para. 4, [1893MS].

Speaking of Jacob's well, Jesus said unto the woman: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." How many are drinking of broken cisterns that can hold no water! Some think that if they could only have a certain salary, that would lift them above temporal want, they would be happy. But when the Lord grants them their heart's desire, and tests them by a larger measure of favor, they are just as desirous of a larger amount, and so it is with other things. Their hunger and thirst increase in proportion as his gifts increase, and humanity is ever crying, Give me this or that favor, and I will hunger and thirst no more; but when the desire is gratified, there is still a greater need. But there is one gift that God desires to bestow that will be as living water, and he who partakes of Christ will never hunger, never thirst. [Cf: ST 06-19-93 para. 08] p. 158, Para. 1, [1893MS].

Jesus, the loving Saviour, entreats the woe-stricken inhabitants of earth to come to him. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Oh, have you found this rest? Have you been to the fountain of living water to drink? The knowledge of God is the most vital to you. Have you found it? Jesus says: "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." The evidence of our knowledge of God and of his Son is seen in the fact that we reveal him in life and character, that we make him known unto others. [Cf: ST 06-19-93 para. 09] p. 158, Para. 2, [1893MS].

Shall we open our hearts to Jesus Christ? Shall we enthrone him in the temple of the soul? Shall we not cast away our idols, and surrender our all to God? God has had power to make the flowers fair and fragrant, and he has power to give meekness and lowliness to the heart, to impart purity and nobility to the character, to make us complete in Jesus. We may have loveliness of disposition, a meek and quiet spirit, which is in the sight of God of great price. Let us consider the precious gifts of God, think upon his tender mercies, yield our all to him, that he may give us hearts filled with gratitude, lives filled with the fragrance of deeds of love, a disposition to follow in the footsteps of Jesus, seeking to save those that are lost. By Mrs. E. G. White. [Cf: ST 06-19-93 para. 10] p. 158, Para. 3, [1893MS].

The question is asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" It is dangerous to give time, thought, and strength to the pursuit of worldly gain, even if success follows persevering effort; for in thus doing there is danger of making God and his righteousness secondary. It is better far to be in poverty, to endure disappointment, and have our earthly hopes shattered, than to have our eternal interests imperiled. Flattering inducements may be presented to us, and we may think to obtain wealth and honor, and so set our heart and soul on worldly enterprises. But as we cannot serve God and mammon, we are led to give up the service of God. [Cf: ST 06-26-93 para. 01] p. 158, Para. 4, [1893MS].

Money has become the measure of manhood in the world, and men are estimated, not by their integrity, but by the amount of wealth they possess. Thus it was in the days before the flood. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." "But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." [Cf: ST 06-26-93 para. 02] p. 159, Para. 1, [1893MS].

Let us not be determined to get rich. If we see that poverty will be our portion in abiding in the simple truth, let us abide by the truth and enter into life. Jesus said that "man shall not live by bread alone, but by every word of God." The devotees of the world may smile at this statement, but it is nevertheless the counsel of eternal wisdom. Jesus has left his followers a legacy of peace. He says, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The Christian who is called into the world by his business, if he follows Christ, will bear his cross, and meet his perplexities in the Spirit of Christ. He will not make the world his God, and give brain and bone and muscle to the service of mammon. He will realize that Heaven is looking upon him, and whatever success attends him, he

will give glory to God. He will realize that God knows, as man does not, that a few more years will roll by, and the treasures of earth be no more. [Cf: ST 06-26-93 para. 03] p. 159, Para. 2, [1893MS].

Our Saviour came to the world to adjust the claims between heaven and earth. He knows that man, formed in his image, has been endowed by his Creator in such a way that he may rise to the highest eminence of moral efficiency through cooperation with divine agency provided for his assistance. With what sorrow Jesus looks upon man wasting his energies in pursuit of that which profiteth nothing. In tones of sorrow in which mingle tears, Jesus asks, "What could have been done more to my vineyard, that I have not done in it? "The archdeceiver has inspired in man, by his temptations, by his presentation of flattering inducements, an inordinate desire to get the riches of this world, and he leads men to practice every form of sin in order that they may gain every earthly treasure. In the acquirement of this world's wealth, the precious promises of God are cast aside as worthless. Through the service of mammon the love of God has been expelled from the heart, and the love of the world has rushed in to fill the vacuum, and to firmly enthrone itself in the heart, to rule and reign in the life. The power of God alone can force it from its usurped position. Through love of the world the spiritual vision is blinded, and the pleasures and attractions of the future world are hid from sight. [Cf: ST 06-26-93 para. 04] p. 159, Para. 3, [1893MS].

It is the vision of the world to come that balances the mind, so that the things which are seen do not obtain control over the affections, which have been bought with an infinite price by the world's Redeemer. Through the agency of the Holy Spirit the things unseen and eternal are brought before the soul, and the advantages of the eternal, imperishable treasure are made to appear before the mind's eye in their attractive beauty. In this way we learn to look to the unseen and the eternal, and to esteem the reproaches of Christ greater value than the treasures of the world. [Cf: ST 06-26-93 para. 05] p. 159, Para. 4, [1893MS].

The angels are the servants of Christ, and there are ten thousand times ten thousand and thousands of thousands who are sent to minister unto them that shall be heirs of salvation. Angels that excel in strength minister to those who shall be heirs of salvation, and impart to them divine power; for they become partakers of the divine nature, escaping the corruption that is in the world through lust. Heavenly agencies are ever at the side of him who is wrestling for the victory, in order that while lawfully striving for the mastery, he may not be worsted in the conflict. But if the human agent places little value upon the precious things which God, through the gift of his only begotten Son, has made possible for man to obtain, if he loses eternity out of his reckoning, and listens to Satan's false representation, and is attracted to the things of earth instead of heaven, he sustains great loss, so cultivating the powers of his mind and soul that he will not have a fitness for eternal life. In this way he not only concentrates his mind and affection upon that which cannot possibly bring him happiness in this life, but through the idolizing of the most contemptible things, he degrades himself to a low moral level. In his insane pursuit after earthly gain, he accepts Satan's method, and practices dishonest ways, and is blind to the result. Why should he not do this way when he disconnects himself from Him who is the source of

all good, all righteousness and truth? Why will not Satan give him his mind and his attributes, and so mould him by his influence that he shall reflect the image of the earthly? The mind of him who follows the suggestion of Satan becomes like his leader; evil propensities gradually take him captive, and he becomes a slave of Satan. He is led on into deeper idolatry, beholding not the celestial imagery but the deceiving representation of the enemy. Satan pictures before him the advantage of worldly gain, and fills memory's hall with false representations. The mind looks upon these, and becomes debased according to the subjects presented. By Mrs. E. G. White. [Cf: ST 06-26-93 para. 06] p. 160, Para. 1, [1893MS].

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Through every age the experiment of serving two masters whose interests were divergent has been tried over and over, but the world's Redeemer solemnly assures us, as one who knows that the experiment is utterly impracticable, that "no man can serve two masters." He has given important lessons on this matter, lessons that we neglect at the peril of our souls. We are to be intensely in earnest in regard to heavenly things. We are to watch, to pray, to wait, and to work. "Why," he asks, "stand ye here all the day idle?" and adds, "Go work today in my vineyard." Work, earnest work, is before us. We are to consecrate our life wholly to the service of God, and to trade diligently on our Lord's intrusted talents. We are to permit nothing to interpose between us and God, but to look well to our soul's eternal interest, and meet the claim that God has upon his human agents. We would inquire of those who profess the solemn truth for this time, Have you received the Holy Ghost since you believed? Is your heart reaching heavenward, and does your soul contemplate heavenly things? Have earthly things more attraction for you than heavenly things? If heaven is the theme of your contemplation, it will be the theme of your conversation. To him who is growing in grace and in a knowledge of the truth, the heavenly attractions become all absorbing, and he grows up into Christ, his living head. Responding to the glory of Christ, our righteousness is brought forth as the light, and our judgment as the noonday. In contemplating the matchless charms of Jesus, in realizing the light of his presence by faith, we have a foretaste of the joy of the heavenly world. He who follows on to know the Lord will know that his goings forth are prepared as the morning. [Cf: ST 07-03-93 para. 01] p. 160, Para. 2, [1893MS].

How much more may we enjoy in this life than that which we have enjoyed! In our present spiritual condition we have only a faint idea of what our life might become, of what our homes might be, if we would cultivate heavenly affections, and yield ourselves wholly to the service of God. We would live in joyful communion with God. Our human affections and sympathies are not to wane away and become extinct, but through living connection with God, our love is to deepen, our interest to become more intense, our efforts more successful in promoting the happiness of those around us. Through Jesus Christ, households are to have blissful harmony and unity, and parents are to live together in peace and love, neither speaking nor thinking evil one of another. Parents and children are to be kind, forbearing, forgiving, having their hearts softened by the grace of Christ. [Cf: ST 07-03-93 para. 02] p. 161, Para. 1, [1893MS].

The truth of heavenly origin received into the heart never makes its possessor coarse, rough, uncourteous, hardhearted, and unsympathetic. The reception of the truth is to work a result exactly opposite to this. Its influence will encourage, and strengthen the tender, finer feelings of human nature. Those who believe the truth, will reveal its influence in their daily life. They will have the mind of Christ. They will be affectionate parents, loving children, faithful friends, and agreeable associates. They will not feel that they have occasion to blush when they give expression to feelings of tenderness and sympathy to those of their own flesh and blood. [Cf: ST 07-03-93 para. 03] p. 161, Para. 2, [1893MS].

He who cherishes the softening, subduing influence of the love of God, will not be coarse and rough and unforgiving, revengeful and full of bitterness. The true Christian will make his home a type of the heavenly home, and this he can do only as he has the abiding love of Christ in his soul. Souls about us are perishing for sympathy which is never expressed. Many have a cold, stern manner, and do not hesitate to reprove, while they withhold all praise, and never give a word of commendation to brighten the pathway of those who serve them. As the heavenly home would not be a home of bliss without the presence of Christ, neither can the earthly home be a happy one without his abiding love. Let us heed the words of Christ, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." If this injunction is obeyed from the heart, the life will be full of grace and peace, and our conversation will not consist simply of a set of dry phrases, but will bring happiness, peace, and joy to the members of the household. Thoughts and actions will reveal that we are in harmony with the divine will. [Cf: ST 07-03-93 para. 04] p. 161, Para. 3, [1893MS].

We shall be judged by our thoughts and words. There is need that we pray much, that all our thoughts may be brought into captivity to Jesus. We should hourly seek the grace of God, that our natural irritability of temper shall not overcome us, or our desire to have our own way make us brace ourselves against the work of God. We should educate ourselves after the divine order, that we may not tear down but build up the interests of humanity. The workers must not draw apart. They will have to meet discouragements from without, and not one who claims to be making up the breach in the law of God, of building up the old waste places, restoring the foundations of many generations, should be found undoing the work that God has set his workmen to accomplish in different branches of his cause. [Cf: ST 07-03-93 para. 05] p. 161, Para. 4, [1893MS].

Cultivate confidence, love, and faith in one another. Let confidence be so thoroughly grounded that your love one for another may not be easily chilled or turned aside. Cultivate good will toward the children of God, and especially toward those whom God hath sent to bear a special message to the world. Do not find fault with and cast reflections one upon another. If you see anything in the servants of God which seems to you unworthy of their high calling, let it not be a matter of discouragement to you, but let it be an incentive to reach a higher level. By Mrs. E. G. White. [Cf: ST 07-03-93 para. 06] p. 162, Para. 1, [1893MS].

John says: "I saw a great white throne, and him that sat on it, from

whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which was the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." [Cf: ST 07-10-93 para. 01] p. 162, Para. 2, [1893MS].

If we would bear in mind the momentous events which are soon to take place, we would not be so weak in character. We would feel that we were living in the presence of God, and awed and amazed we should heed the injunction, "Be still and know that I am God." Oh, when shall we ever realize the full value of our Saviour's work and intercession? When shall we rely upon him with full confidence, and live a noble, pure, and devoted life? To what heights may the imagination reach when sanctified and inspired by the virtue of Christ! We may take in the glories of the future, eternal world. We may live as seeing him who is invisible. Walk by faith and not by sight. "Faith is the substance of things hoped for, the evidence of things not seen." [Cf: ST 07-10-93 para. 02] p. 162, Para. 3, [1893MS].

Through searching the Scriptures we may come to understand what we are to Christ, and what he is to us. By beholding him we are to become changed into his image, becoming co-laborers with him, representatives of him in life and character. We must learn to realize that we are to live as the sons and daughters of God, loving God supremely, and our neighbor as ourselves. We are to live a pure, perfect life for Christ's sake. We are to love perfection because Jesus is the embodiment of perfection, the great center of attraction. The life we now live we must live by faith in the Son of God. [Cf: ST 07-10-93 para. 03] p. 162, Para. 4, [1893MS].

If we follow Christ we shall not have a spasmodical experience, and be moved by circumstances and influenced by our surroundings. We shall not let feeling control us, and indulge in fretting, envying, faultfinding, jealousy, and vanity. [Cf: ST 07-10-93 para. 04] p. 162, Para. 5, [1893MS].

It is indulgence in these things that puts us out of harmony with the harmonious life of Christ, and prevents us from becoming overcomers. We should be actuated by the noble purpose of winning daily victories, and by watchfulness and sincere prayer attain to complete control of self. When petty trials come upon us, and words are spoken that cut and bruise the soul, speak to yourself and say, "I am a child of God, heir with Jesus Christ, a co-laborer with heaven, and I cannot afford to easily take offense, to be always thinking of self; for this will produce a distorted character, and is unworthy of my high calling. My Heavenly Father has given me a work to do, and let me do it worthily for his name's sake." [Cf: ST 07-10-93 para. 05] p. 162, Para. 6, [1893MS].

We should consider earnestly and continually the excellence of the character of Jesus Christ, and we may impart his blessings, and lead

men to follow in his footsteps. If the ministers of Christ would do this, there would be no reason for deploring their inefficiency. If they came to the people filled with the meekness and lowliness of Christ, knowing what it is to grow up into the full stature of men in Christ Jesus, power would attend their labors, and people would receive impressions from their association with them that would be of eternal benefit. The work of God would go deeper than it now does, and the soul would be changed into the likeness of Christ. "It is the Spirit that quickeneth; the flesh profiteth nothing." "But we all, with open face beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory, even by the Spirit of the Lord." "For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. . . . The letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? . . . Now the Lord is that Spirit. And where the Spirit of the Lord is, there is liberty." "Wherefore also we pray always for you that our God would count you worthy of this calling, and fulfill all the pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ." By Mrs. E. G. White. [Cf: ST 07-10-93 para. 06] p. 163, Para. 1, [1893MS].

The abominations of the earth have defiled the minds of men, and made gross their imagination, until nothing is pure to the mind's eye. God designed that the mind should be elevated and noble, that through the merits of the crucified and risen Saviour, the soul should be pure and exalted; but through the contemplation of defiling things, through setting the affections upon the so-called treasures of this earth, the mind is debased, and incapable of appreciating heavenly things. God designed that man's mind should be capable of rising to heights of pure delight, that we might take in the significance of things infinite and eternal, looking upon views of which God is the center; yet through submitting themselves to Satan, men have lowered themselves to fulfill the devices and plans of Satan, thus completing the ruin of soul, body, and spirit. [Cf: ST 07-17-93 para. 01] p. 163, Para. 2, [1893MS].

But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Lord Jesus sees with what masterly power Satan is working to obliterate in man the image of God, and to place upon him his own image and character. Through his love for the fallen human family, Christ consented to come to this world. He clothed his divinity with humanity, and engaged in the task of correcting the evils which are ruining the world. As he looked upon the world, he saw that the senses of men were closed to the eternal realities, and he sees today the same blindness to spiritual things. He lifts up his voice in warning. Listen, what does he say?--"What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Cf: ST 07-17-93 para. 02] p. 163, Para. 3, [1893MS].

Earth and earthly things will perish with the using. A few years will pass by, and death will come. Your eternal destiny will be fixed,

eternally fixed. If your soul is lost, what will compensate you for its loss? Christ the Life Giver, Christ the Redeemer, Christ the Lamb of God, who taketh away the sins of the world, points you to a nobler world. He brings it within range of your vision. He takes you to the threshold of heaven, and brings you to contemplate the glories of eternal realities, that your aspirations may be quickened to grasp the far more exceeding and eternal weight of glory. As you contemplate heavenly scenes, desire is kindled in your heart to have friendship with God, to be wholly reconciled to him. [Cf: ST 07-17-93 para. 03] p. 164, Para. 1, [1893MS].

Our Saviour's work is to adjust the claims between earthly and heavenly interests, to put the duties and responsibilities of the life that now is in proper relation to those that pertain to eternal life. The fear and love of God are the first things that should claim our attention. We cannot afford to put off that which concerns our soul's interest till tomorrow. The life which we now live we are to live by faith in the Son of God. We are redeemed from the beggarly elements of the world with a redemption that is full and complete, that cannot be increased by any supplement from human sources. [Cf: ST 07-17-93 para. 04] p. 164, Para. 2, [1893MS].

But in the midst of this flood of mercies, this plentitude of divine love, many hearts continue in indifference, careless, and unimpressed by the provisions of God's grace. Shall we who claim to be Christians make no effort to break the spell which Satan has cast upon these souls? Shall we let them go on in hardness of heart, without God, and without hope in the world?--No; although every appeal we may make may be slighted and refused, we cannot cease to pray for them and to make tender entreaty for their souls. We must do all we can, through the aid of God's Holy Spirit, to break down the barriers by which they have sought to make themselves impregnable to the light of God's truth. We must seek to open their eyes to their blindness, to loose them from the captivity of Satan. These poor, deceived, blinded, deluded souls look upon religion as something that will fetter them, that will deprive them of their liberty, when the truth is that an infinite sacrifice has been made in order to emancipate them from the slavery of Satan, to break every yoke, and to let the oppressed go free. They are victims of the father of lies, and it is the truth of God alone that can set them free, and sanctify them to a blessed service. They seem to feel afraid of the truth lest it should bring them into subjection to Christ. Shall we who know the value of truth arouse our sleeping energies, and become laborers together with God, putting forth personal effort, that we may by both precept and example win souls to Christ? [Cf: ST 07-17-93 para. 05] p. 164, Para. 3, [1893MS].

If once the vision were cleared to behold eternal realities as they really are, many of these poor, deluded souls would decide for Christ and heaven. Would this incapacitate them for the affairs of this life?--No. But Christ would teach them the value of eternal life, and by comparing earthly treasure with heavenly treasure would show them of how little esteem the world is in contrast with eternal blessedness among the redeemed hosts. He would show them that the world and its engrossing engagements are to be kept in subjugation to heavenly interests. Jesus did not come to annihilate the world and its appropriate interests. He made the world, and he had such respect for the world that he came in person to dispute Satan's usurped authority

and power over his own purchased possession. In dealing with the souls of men he deposes the world and its interests from its position of usurped authority, and assigns to it its proper place in subordination to the will of God. [Cf: ST 07-17-93 para. 06] p. 164, Para. 4, [1893MS].

The object of the world's Redeemer in coming to earth was to impress the minds of men with high and solemn considerations, so that every moment of life might be regarded by them as burdened with momentous interests and freighted with eternal results. The world was in rebellion against him, and he might have swept away all rebellion by annihilating those who were in resistance to his will; but instead of this, he set before men the value of life, the attractions of the heavenly world, and he invites every son and daughter of Adam to seek first the kingdom of God and his righteousness. In place of exhausting the powers of brain, bone, and muscle in securing the bread which perisheth, he warns us not to drop eternity out of our reckoning, but to seek for the bread which cometh down from heaven. It is safe for us to put forth our chief endeavors to secure eternal substance. He encourages us to have our principal interest in heaven, and in so doing to secure our peace on earth; "for where the treasure is, there will the heart be also." By Mrs. E. G. White. [Cf: ST 07-17-93 para. 07] p. 165, Para. 1, [1893MS].

When Christians complain of being in darkness, when they dwell upon their trials and discouragements, and murmur against God, they virtually say that they are not following the example of Christ in offering to God humble, fervent prayer for grace and strength that they may be fortified for trials and strengthened for duty. Christ's professed followers may be strong in the Lord if they avail themselves of the provisions made for them through the merits of Jesus. God has not closed the heavens against the humble prayers of repenting, humble, believing souls. The humble, simple, earnest, persevering prayer of the faithful one will now penetrate heaven, as surely as did the prayer of Christ. Heaven opened to his prayer, and this shows us that we may be reconciled to God, and that communication is established between God and man through the righteousness of our Lord and Saviour. Christ took upon him humanity, and yet he was in close, intimate relationship with God. He linked humanity with his divine nature, making it possible for men also to become partakers of the divine nature, and thus escape the corruption that is in the world through lust. [Cf: ST 07-24-93 para. 01] p. 165, Para. 2, [1893MS].

Christ is our example in all things. In response to his prayer to his Father, heaven was opened, and the Spirit descended like a dove and abode upon him. The Holy Spirit of God is to communicate with man, and to abide in the hearts of the obedient and faithful. Light and strength will come to those who earnestly seek it in order that they may have wisdom to resist Satan, and to overcome in times of temptation. We are to overcome even as Christ overcame. [Cf: ST 07-24-93 para. 02] p. 165, Para. 3, [1893MS].

Jesus opened his public mission with fervent prayer, and his example makes manifest the fact that prayer is necessary in order to lead a successful Christian life. He was constantly in communion with his Father, and his life presents to us a perfect pattern which we are to imitate. He appreciated the privilege of prayer, and his work showed

the results of communion with God. Examining the record of his life, we find that upon all important occasions he retired to the grove, or to the solitude of the mountains, and offered earnest, persevering prayer to God. He frequently devoted the entire night to prayer just before he was called upon to work some mighty miracle. During these nightly seasons of prayer, after the labors of the day, he compassionately dismissed his disciples, that they might return to their homes for rest and sleep, while with strong crying and tears he poured forth earnest petitions to God in behalf of humanity. [Cf: ST 07-24-93 para. 03] p. 165, Para. 4, [1893MS].

Jesus was braced for duty and fortified for trial through the grace of God that came to him in answer to prayer. We are dependent upon God for success in living the Christian life, and Christ's example opens before us the path by which we may come to a never-failing source of strength, from which we may draw grace and power to resist the enemy and to come off victorious. On the banks of Jordan Christ offered prayer as the representative of humanity, and the opening heaven and the voice of approval assures us that God accepts humanity through the merits of his Son. [Cf: ST 07-24-93 para. 04] p. 166, Para. 1, [1893MS].

Christ was the Son of the Most High God, yet throughout his life he did not seek to magnify or exalt himself by any of his works, but sought simply to proclaim the glory of the Father. For thirty years he seemed to be unhonored and unknown, and yet he lived a diligent, faithful life. As individuals we also are not to seek to glorify ourselves, but to keep our souls open to the cheering beams of the Sun of Righteousness, that we may show forth the praises of Him who hath called us out of darkness into His marvelous light. The injunction to each one of us is, "Set your affection on things above, not on things on the earth." The ardent desire of the apostles was to know God, and Jesus Christ, whom he hath sent. Jesus lives; he is before the Father in the heavenly courts, making intercession for those who are still upon the earth in the turmoil and strife of life; for the church militant is not yet the church triumphant. [Cf: ST 07-24-93 para. 05] p. 166, Para. 2, [1893MS].

By communion with God we may constantly have a cultivation in mind and heart and character that will elevate us and direct our thoughts heavenward, that we may become partakers of the divine nature. We are to be human agents that will cooperate with divine intelligences. We are to be quickened under the influence of divine power, that will not only strengthen us, but attract our minds from the dust and rubbish of earth, that will set us free from the polluting, deceiving influences of the world, so that we may contemplate heavenly things. Through this influence our hearts are to be purified, our affections sanctified, and set not upon earthly things but upon heavenly things. The treasure of earth will soon pass away, and "what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The soul is capable of purification and sanctification, capable of attaining, through the offering of Christ, the heavenly treasure, even the gift of life that shall measure with the life of Jehovah. By Mrs. E. G. White. [Cf: ST 07-24-93 para. 06] p. 166, Para. 3, [1893MS].

We have but one probation in which to form character, and our destiny depends upon the manner of character we form. Those who on earth have

formed characters that through the grace of Christ bear the heavenly mould, will be ripened through the gracious influence of the Holy Spirit for the eternal reward. They become partakers of the divine nature, having escaped the corruption that is in the world through lust. It is a realization of the fact that our characters are Christlike, that calls forth the song of praise and thanksgiving to God and to the Lamb. Those who appreciate the goodness, mercy, and love of Christ, and by beholding him become changed into his image, will be partakers of eternal life. The attributes of their character are like those of Christ, and they cannot fail of the rest that remains for the people of God. [Cf: ST 07-31-93 para. 01] p. 166, Para. 4, [1893MS].

But those who have developed a character after the Satanic order would not be at home in heaven. The sinful, selfish, passionate accuser and criticiser would be miserable in heaven; and even in the counsels of the court of God, because of his lack of wisdom, he would reveal his uncourteous, unsympathizing, harsh disposition. If he were placed upon the very loftiest pinnacle, and held supremacy in angelic councils, he would still want to be in a higher position, and even covet the throne of God. There would be no happiness for such a man in heaven. He could not practice evil thinking, evil speaking, be boisterous, critical, and condemnatory, amid the peaceful hosts of the redeemed. Could such a one enter heaven, he would find that he had brought his untamable, unmanageable self along, and heaven itself could not afford him relief from his innate disposition. Heaven begins in the soul, and as heavenly-mindedness increases, Christ is more and more appreciated, and finally becomes the Chiefest among ten thousand, the One altogether lovely. But as Satan is allowed to control the mind, his attributes become a part of the character of the one whom he controls, and the sinner exercises himself unto more and more ungodliness. [Cf: ST 07-31-93 para. 02] p. 167, Para. 1, [1893MS].

If we would see heaven, we must have heaven below. We must have a heaven to go to heaven in. We must have heaven in our families, through Christ continually approaching unto God. Christ is the great center of attraction, and the child of God hid in Christ, meets with God, and is lost in the divine being. Prayer is the life of the soul; it is feeding on Christ; it is turning our faces fully toward the Sun of Righteousness. As we turn our faces toward Him, He turns his face toward us. He longs to give us divine grace; and as we draw nigh to God with full assurance of faith, our spiritual conceptions are quickened. We do not then walk in blindness, bemoaning our spiritual barrenness; for by diligent, prayerful searching of the word of God, we apply his rich promises unto our souls. Angels draw close to our side, and the enemy with his manifold devices is driven back. [Cf: ST 07-31-93 para. 03] p. 167, Para. 2, [1893MS].

Prayer is the strength of the soul, and yet this exercise has been sadly neglected. By simple, earnest, contrite prayer, heavenly mindedness is greatly increased. No other means of grace can be substituted and healthiness of the soul be preserved. Prayer brings the soul into immediate contact with the wellspring of life, and strengthens the spiritual sinew and muscle of our religious experience; for we live by faith, seeing Him who is invisible. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as it is deemed convenient, and you lose your connection with God. The Christian life becomes dry, and the spiritual faculties have no vitality. The

religious experience lacks health and vigor. There is a growing tendency to substitute the writings and sayings of men for the word of God. [Cf: ST 07-31-93 para. 04] p. 167, Para. 3, [1893MS].

It is because of a neglect of prayer and of searching the Bible that the multitudes accept man-made theories, vain philosophies, or the flashing speculations of the human mind. God never designed that the soul should be nourished with the traditions and speculations of human invention. The imagination must plume for a higher flight than human ability can originate; for the mind must ascend to the Source of all wisdom. Souls all about us are starving for the bread of life, famishing for the living water, clear as crystal, that flows from the throne of God and of the Lamb. But the bread of life is denied these poor souls, and even from the pulpits discourses on science and vain philosophy are substituted for the word of God. It is the word of God that is as pure provender, thoroughly winnowed from all the chaff of human uncertainties and suppositions. [Cf: ST 07-31-93 para. 05] p. 167, Para. 4, [1893MS].

It is the grace of God alone which can vitalize and refresh the soul. The precious sure word of prophecy reveals to him who is a searcher for truth, the riches of the grace of Christ. The word of God is a spiritual granary from whence the soul may receive that which will nourish its life. In perusing the word of God we find doctrines, precepts, promises, admonitions, exhortations, and words of encouragement, that will meet the case of emergency in every human mind. Here the man of God may be thoroughly furnished unto all good works; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. . . . Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith." "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith, so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and a faith unfeigned; from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." "And without controversy, great is the mystery of godliness." [Cf: ST 07-31-93 para. 06] p. 168, Para. 1, [1893MS].

This instruction is vital, and may be considered with profit. We are to rely upon the word of God, and not upon the assertion or speculation of human philosophy. The soul is to be nourished by the pure, unadulterated word of God; and by persevering search the Bible student will find a "feast of fat things, a feast of wines on the lees, of things full of marrow, of wines on the lees well refined." Then the language of the heart will be, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." By Mrs. E. G. White. [Cf: ST 07-31-93 para. 07] p. 168, Para. 2,

[1893MS].

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." [Cf: ST 08-07-93 para. 01] p. 168, Para. 3, [1893MS].

God's people will be composed mostly of persons from the common walks of life. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" One of the tokens of Christ's divine mission was, "The poor have the gospel preached unto them." Through our large cities there are many in lowly circumstances who are serving the Lord in singleness of heart, according to the best light which shines upon their pathway. They are hidden ones, for their life is hid with Christ in God. They have an humble opinion of their merits, and yet they love Jesus according to the knowledge they have of him, and put their trust in him as their personal Saviour. They have had no opportunity to understand the philosophy of theology, and are not wise in worldly wisdom; yet they know enough to love Jesus, and Jesus loves them. In humble ways they have done according to their ability what they could to bless others, and they will be surprised when the heavenly benediction is spoken upon them by the Heavenly Master: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." [Cf: ST 08-07-93 para. 02] p. 168, Para. 4, [1893MS].

Those to whom these blessed words are spoken are those who have cherished the principles and spirit of the character of Christ. They loved the Lord Jesus, and served him in the simplicity of true godliness. They were a blessing to all with whom they associated, although they knew but little of the theory and doctrine of theology. Even among the heathen there are those who cherish the spirit of kindness, who have given all the help within their power to the missionaries that have been sent them. They worship God ignorantly, and to many of them the message of light is never brought; yet they will not perish, for they will receive the blessing, because they have wrought the works of God. Many who have never heard the message of salvation are all ready to receive the light, and God designs that it shall go to them like clear rays of glory. They will hear the living messenger, who brings the living message, as he says: "Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath

determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being." [Cf: ST 08-07-93 para. 03] p. 169, Para. 1, [1893MS].

How surprised and gladdened will be the hearts of the lowly among the nations, and among the heathen, to hear from the lips of the Saviour: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." They will answer, saying, "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: ST 08-07-93 para. 04] p. 169, Para. 2, [1893MS].

Christ identifies his interest with that of suffering humanity. Every kindly action, if it is simply the giving of the cup of cold water, if it is the best that can be given, will be remembered and rewarded. How glad will be the great heart of Infinite Love as his simple-hearted followers look up with surprise and joy at his words of approval, "Ye have done it unto me." But to those who have been self-centered, who have lived but to please and serve themselves, he will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." [Cf: ST 08-07-93 para. 05] p. 169, Para. 3, [1893MS].

Through life the class that are bidden depart from Christ have served and glorified themselves; and in their self-indulgence and self-pleasing it was impossible to form a character after Christ's likeness. They had the word of God, they may have even understood the theory of the truth, but they did not exercise themselves unto godliness. Satisfied in their sufficiency, their daily acts decided their own destiny, and they formed a character exactly contrary to the character of Christ. They failed to comprehend the value and significance of the infinite sacrifice made to save their souls. Had they responded to the great love that had been manifested for them, they would have been convinced of their own weakness and sinfulness, and would have loved God with the whole heart and their neighbors as themselves. But they did not desire an experience in wearing the yoke of Christ, and they cared not to carry his burden in willing service for the Master, and so failed to become colaborers with Christ. They excused themselves from all responsibility for Christ's sake. They were slothful servants, and misapplied their talents, and used their ability for the service of self and the world. While making a profession of godliness, their Christless lives misrepresented the character of their professed Lord. They refused everything of a spiritual nature, and would have nothing

to do with that which required sacrifice and self-denial, and their souls were as destitute of the grace of Christ as were the hills of Gilboa of dew or rain. By Mrs. E. G. White. [Cf: ST 08-07-93 para. 06] p. 169, Para. 4, [1893MS].

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. . . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." [Cf: ST 08-14-93 para. 01] p. 170, Para. 1, [1893MS].

Among many who have claimed to accept the precious light of truth, there is a perverted idea of what constitutes Christian character. They have not performed the words of Christ, and instead of advancing, following on to know the Lord, they have been retrograding, backsliding. Christ represents the truth as a treasure that is hid in the field, for which, if men would possess it, they must search diligently. In the field of revelation are hid the unsearchable riches of Christ. As yet we have only come in possession of the most accessible treasures, and yet many have settled down, feeling that they are rich and increased in goods, and in need of nothing. Every part of the field of revelation is to be diligently explored, and searched with persevering effort, in order that precious jewels of truth may reward the diligent seeker, and may be restored to their proper framework in the plan of redemption. Let the shaft sink deep into the mines of truth. If you come to the searching of the Scriptures with contrition of soul, with a humble, teachable spirit, rich and precious treasures will reward your search. [Cf: ST 08-14-93 para. 02] p. 170, Para. 2, [1893MS].

The Lord sends his ministers to hold forth the word of life, to preach, not "vain philosophy" and "science falsely so called," but the gospel, which is the power of God unto salvation. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Paul gives his dying charge in the following words: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In this charge every minister has his work laid out before him, and this he can do through the fulfillment of the promise that Jesus gave to his disciples: "But ye shall receive

power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Cf: ST 08-14-93 para. 03] p. 170, Para. 3, [1893MS].

In the teachings of Christ, the doctrine of the Holy Spirit is made prominent. What a vast theme is this for contemplation and encouragement! What treasures of truth did he add to the knowledge of his disciples in his instruction concerning the Holy Spirit, the Comforter! He dwelt upon this theme in order to console his disciples in the great trial they were soon to experience, that they might be cheered in their great disappointment. He said: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [Cf: ST 08-14-93 para. 04] p. 170, Para. 4, [1893MS].

The world's Redeemer sought to bring to the hearts of the sorrowing disciples the strongest solace. But from a large field of subjects, he chose the theme of the Holy Spirit, which was to inspire and comfort their hearts. And yet, though Christ made much of this theme concerning the Holy Spirit, how little is it dwelt upon in the churches! The name and presence of the Holy Spirit are almost ignored, yet the divine influence is essential in the work of perfecting the Christian character. Some are not at peace, not at rest; they are in a state of constant fretfulness, and permit impulse and passion to rule their hearts. They know not what it means to experience peace and rest in Christ. They are as a ship without anchor, driven with the wind and tossed. But those whose minds are controlled by the Holy Spirit walk in humility and meekness; for they work in Christ's lines, and will be kept in perfect peace, while those who are not controlled by the Holy Spirit are like the restless sea. [Cf: ST 08-14-93 para. 05] p. 171, Para. 1, [1893MS].

The Lord has given us a divine directory by which we may know his will. Those who are self centered, self-sufficient, do not feel their need of searching the Bible, and they are greatly disturbed if others do not have the same defective ideas, and see with the same distorted vision that they do. But he who is guided by the Holy Spirit has cast his anchor within the veil wherein Jesus has entered for us. He searches the Scriptures with eager earnestness, and seeks for light and knowledge to guide him amid the perplexities and perils which at every step compass his path. Those who are restless, complaining, murmuring, read the Bible for the purpose of vindicating their own course of action, and they ignore or pervert the counsels of God. He who has peace has placed his will on the side of God's will, and longs to follow the divine guidance, while he who is full of unrest is constantly struggling to sustain himself, and make it appear that he is right, and is sustained by what he estimates as wisdom. But he is controlled by caprice and by the changing passions of a soul not abiding in Christ. To the sincere, contrite heart, truth is truth; and if it is allowed, it will sanctify the soul and transform the character into the divine image. To the other, truth is a theory, and is not brought into the practical life. Those who realize what is the

character of the work that they must do in order to represent Christ, will walk softly and tremblingly before God, looking unto Jesus, who is the Author and Finisher of their faith. They dare not trust themselves, they dare not kindle a fire of their own, and walk in sparks of their own kindling, for the Lord has said that all such shall lie down in sorrow. The Lord has intrusted to his people the treasures of sacred truth, and in no case will they be excusable if they present the truth in their own unsanctified spirit, or use the truth as a scourge by which to afflict others. By Mrs. E. G. White. [Cf: ST 08-14-93 para. 06] p. 171, Para. 2, [1893MS].

We are to present the truth as it is in Jesus, made fragrant and attractive by the grace and the courtesy that characterized the life of Christ. Godliness is to be an ornament to the life, as well as the saving salt of character. Why do those who claim to be advanced in knowledge, make themselves objectionable, and bring the truth into disrepute? It is because the truth has not been permitted to sanctify their unholy dispositions. Those who misrepresent the truth are harsh, unsympathetic, and denunciatory. They climb upon the judgment seat, as though they had been ordained to measure character, and lord it over God's heritage. In their uncourteous ways, they make it manifest that love is not in their hearts, and they do not know the plague spot of their own souls. They do not keep the way of the Lord to do justice and judgment, nor value the soul as Christ's purchased possession, although they are charged with treating Christ as they treat the least of his little ones. What is it that constitutes the loveliness of the soul?-- It is the ornament of a meek and quiet spirit, which is in the sight of God of great price. Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." If the things of nature are so clothed in loveliness by our Heavenly Father, shall not the soul be clothed in more desirable beauty? Through the merits and virtues of Jesus Christ, the soul may wear the image of Him who created man in His own likeness. It is holiness of life and Christlikeness of character that constitute the beauty of the soul. Through sin the divine image in man has been marred, and Satan has placed upon the soul the stamp of his own image and character; for it has been Satan's purpose to obliterate the image of God in man, so that man should not occupy the mansions that Jesus has gone to prepare for those who love him. Through apostasy Satan lost heaven, and he is determined that the human race, whom he has led to transgress the law of God, shall not enjoy the pure and inexpressible glory from which he is shut out. [Cf: ST 08-21-93 para. 01] p. 171, Para. 3, [1893MS].

The Lord Jesus came to earth that he might recreate the image of God in man. He says to the repenting sinner, "A new heart will I give you." "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." He who abides in Christ, and has Christ abiding in his heart by faith, cannot retain the same unlovely traits of character as were made manifest in his life before he had a connection with Christ. Christ came to save men from their sins, not in their sins. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "We then as workers together with him, beseech you also that ye receive not the grace of God in vain." "For as many as are led by the

Spirit of God, they are the sons of God." "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." [Cf: ST 08-21-93 para. 02] p. 172, Para. 1, [1893MS].

Christ came to the world that we might become new creatures, created after the similitude of his own character; that we might have purity like the purity of God, have perfection like his perfection. In the work of regeneration, the original loveliness begins to be restored. The attributes of the character of Christ are imparted to the soul, and the image of the divine begins to shine forth. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is plainly declared that a change takes place in the character of the human agent. [Cf: ST 08-21-93 para. 03] p. 172, Para. 2, [1893MS].

In the Christian life we are not assured that we shall be freed from trials, but that grace will be given us to bear them. We are individually called to go through temptations and trials, but the object for which they are permitted to come upon us is that we may be perfected in grace and love, that the image of selfishness may disappear, and the image of Christ appear in our characters, as we advance from glory to glory, from character to character, following on to know the Lord. The soul polluted by sin, through divine power is recreated after the image of God in righteousness and true holiness. [Cf: ST 08-21-93 para. 04] p. 172, Para. 3, [1893MS].

Ushered into the Christian life we no longer complain of darkness; for we have the light of life and joy which Christ said would be in all who abide in him. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." In place of having less love as we advance in the Christian life, we are to have love that will increase more and more until our love is perfected; and where there is perfect love, there is full joy. We can be happy when we see God in everything. When we can see him in affliction, we have comfort and solace in our sorrow. When the sunshine of prosperity smiles, we recognize that the blessing flows from the fountain of life, and when trial and affliction are ours, we realize that the hand of the Lord is in all our perplexities, and thus we come to understand that sunshine and shadow are needful to perfect the character of the believer, and give him the true joy of perfect trust in God; for through faith he looks beyond the things that are seen to the things that are unseen. He says, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." [Cf: ST 08-21-93 para. 05] p. 172, Para. 4, [1893MS].

Praise God, we have a divine road to heaven. We need not depend upon the conjectures and opinions of men, but upon the infallible decision of the word of God. The word of the infinite God is true, and cannot be distorted to suit men's pleasure, or be turned aside to suit the inclinations of the unsanctified soul. No man can safely judge the word of the Supreme Ruler of the universe. In it is his revealed will. In it we have a guide to the world of bliss, to eternal life. The road to

life is summed up in the knowledge of God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." By Mrs. E. G. White. [Cf: ST 08-21-93 para. 06] p. 173, Para. 1, [1893MS].

In all our afflictions Jesus was afflicted, and the Captain of our salvation was made perfect through suffering. In this life we shall be proved to see whether or not we shall be able to bear the test of God. Satan's temptations will come upon us, and we shall be tried, but the question of most importance to us is, Shall we be overcome? or shall we be overcomers? Jesus has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." How precious, how full is this promise! Shall we not have the mind stored with heavenly truth, that, like our great Example, we may be able to meet Satan with the weapon of God's word, saying to him as he tempts us to do evil, "It is written"? Satan knows better than many professed Christians what is written, for he is a diligent student of the Bible, and he works to pervert the truth, and lead men into the paths of disobedience. He leads men to neglect the searching of the word of God; for he knows that it testifies against him, that his works are evil. It describes him as the apostate angel who fell from heaven, and drew many of the hosts of heaven after him in a course of rebellion against their Creator. [Cf: ST 08-28-93 para. 01] p. 173, Para. 2, [1893MS].

Satan is seeking continually to draw away the minds of men from God and his word. He knows that if he can cause men to neglect the word of God, he can soon cause them to depart from its precepts, and finally to forget their Maker. They will then take the suggestions and instructions of the adversary of God and man, and evil men and evil angels will form a confederacy against the God of heaven. [Cf: ST 08-28-93 para. 02] p. 173, Para. 3, [1893MS].

Those who would be loyal to God will be subject to trials and temptations; but if they are truly alive unto God, and have their life hid with Christ in God, they will also know what it is to have the blessings which God bestows upon the faithful and obedient. Every soul will have its trials, disappointments, sickness, and sorrow. Bereavements will come, and because of their own frailties and mistakes, or through sympathy for their friends, heavy grief will press upon the heart. But whatever may be the character of their sorrows, whether heavy or comparatively light, there is no necessity for becoming restless, impatient, rebellious, or morose. There is no need of speaking rash, faithless words. It is a great mistake to dictate to the Lord. Elijah knew not what he was doing when he said to God that he had had enough of life, and asked to die. The Lord did not take him at his word; for there was a great work for Elijah to do before he should be translated to heaven. [Cf: ST 08-28-93 para. 03] p. 173, Para. 4, [1893MS].

Instead of murmuring against God in times of trial, let us remember that Jesus, the Majesty of heaven, suffered being tempted. Jesus did not permit the enemy to plunge him into the mire of unbelief, despondency, and despair. But how often we permit it, and because we have but little moral power, not doing the works of Christ, we do not resist the first insinuations of the evil one! The promise is given: "Resist the devil and he will flee from you. Draw nigh to God, and he

will draw nigh to you." How precious to the tempted soul is this positive promise! If anyone is tempted, let him keep his eyes upon Jesus, and draw nigh to God, talking of his goodness and mercy. When the tempted soul realizes that Jesus is drawing nigh unto him, the annoyances that he thought unbearable will vanish. "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." [Cf: ST 08-28-93 para. 04] p. 173, Para. 5, [1893MS].

When this precious experience is ours, then there will be vital energy in the church. Love for Christ must be revived, and not permitted to grow cold. We must not only pray for unity with Christ and with one another, but actually have it, know what it means by real experience. Troublous times are before us, but this is not to worry us. To worry is to doubt; but we would impress upon all the necessity of going to God for help, whatever may be your afflictions and troubles. [Cf: ST 08-28-93 para. 05] p. 174, Para. 1, [1893MS].

Do not think to obtain help by going to the gods of Ekron. Jesus has left an invitation for every burdened soul. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: ST 08-28-93 para. 06] p. 174, Para. 2, [1893MS].

John, who leaned upon the bosom of Christ, says, "We have known and believed the love that God hath to us." If we can individually say this from the heart, we are indeed rich in faith, living on the promises of God. Amid our trials, disappointments, bereavements, and afflictions, we are to learn that God is love, and that he that dwelleth in God, dwelleth in love. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we [in heaven?] in this world." We have reason ever to thank God that he knows all the storms, disappointments, and trials that come upon his people. He follows them through every experience, with tender, pitying love, and expresses his desire to heal our wounds, and restore unto us the joy of his salvation. [Cf: ST 08-28-93 para. 07] p. 174, Para. 3, [1893MS].

Jesus has said, "He that followeth me shall not walk in darkness, but shall have the light of life." There is but one channel of light, but that is always accessible to us, and through that channel flow streams of forgiveness and love. The streams of God's mercy can cleanse the darkest stain, bring peace to the greatest sinner. The blood of Christ was shed for the sins of the world. In the sacrificial offering, offered by the Jews, was seen a symbol of Christ, whose blood was to be shed for the salvation of the world. In the sacrificial system the truth of the atonement was to be impressed upon the world, that all might know that without the shedding of blood there is no remission of sins. Many have wondered why it was that God appointed so many sacrifices in the old dispensation; but it was to teach the world in ever-bleeding sacrifices concerning Christ, the victim of man's

transgressions. The offering for sin was a most solemn, sacred offering, and was placed upon the altar with impressive ceremony, and every detail was explained by the priest to the people, that they might understand that the Son of God was to be made an offering for their sins. This is the central truth of the plan of salvation, and it should be often repeated in the hearing of both believers and unbelievers. [Cf: ST 08-28-93 para. 08] p. 174, Para. 4, [1893MS].

The angels behold with amazement the indifference with which men hear these sacred truths. They look with sorrow upon those who profess to believe advanced truth, to see how little they make manifest the fact that they are the purchase of the blood of the "Lamb of God, which taketh away the sin of the world." It is only through faith in the cleansing blood that we may have forgiveness of sin, that clings to us like a moral leprosy. Jesus need not have suffered for himself, for "he knew no sin, neither was guile found in his mouth;" yet he suffered agony in proportion to the purity and majesty of his character. Angels are amazed that those for whom so much has been done by the Son of God, still continue to cherish sin. The inexpressible sufferings of Christ were endured that the souls of men might be saved from sin and its penalty. Oh, why is it that men are so indifferent? Why is it that the plan of salvation is so little mentioned in our conversation? We dwell but lightly upon these vital truths, that mean so much to us, and continue willing captives of Satan and sin. Oh, that we might cultivate habits of contemplation of the self-sacrifice, self-denial, and love of Christ, until we should have a deeper sense of the malignant character of sin, and hate it as the vile thing that it is! Let the mind and heart awaken to gratitude, and let us come to the Father in the name of Jesus, asking for the forgiveness of sins, for the cleansing from all unrighteousness. Let us plead with God that he may "cleanse us with hyssop," that we may be clean, wash us, that we may be "whiter than snow." He will restore unto us the "joy of his salvation," put within us a new heart, a right spirit, put a "new song" into our mouths, "even praise unto our God." By Mrs. E. G. White. [Cf: ST 08-28-93 para. 09] p. 174, Para. 5, [1893MS].

Of Christ it is written, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." God hates sin. It is the work of Satan to allure to evil. Satan has worked adroitly with bewitching power to fascinate the mind with iniquity, and make righteousness to appear undesirable. We need to remember continually that our secret sins are in the light of God's countenance. Of ourselves we cannot see or realize how grievous are our secret sins in the sight of God. Under the influence of Satan we are led to pursue a course of evil until our hearts become hardened, our conscience seared, and our thoughts are brought into captivity to the prince of evil. But God is ever seeking to impress our hearts by his Holy Spirit, that we shall be convinced of sin, of righteousness, and of judgment to come. We may place our will on the side of God's will, and in his strength and grace resist the temptations of the enemy. As we yield to the influence of the Spirit of God, our conscience becomes tender and sensitive, and sin that we have passed by with little thought, becomes exceeding sinful; for we begin to realize that our secret sins are in the light of his countenance. [Cf: ST 09-04-93 para. 01] p. 175, Para. 1, [1893MS].

There is hope for the sinner. Christ uplifted upon the cross of

Calvary furnishes that hope; for mercy has provided to the uttermost demand the victim that justice calls for, for man's transgression. Through the merits of Jesus Christ, God can forgive sin, and be the justifier of him that believeth in Jesus. Precious truth of inestimable value to every repenting soul! Shall we not individually seek to appreciate, as far as it is possible, the fact that God forgives sin, that he loves us if we believe in Jesus, though we are erring, ignorant, and sinful, even as he loves his Son? The moment we ask for forgiveness in contrition and sincerity, God forgives. Oh, what a glorious truth! Preach it, pray it, sing it. Lift up the "Lamb of God, which taketh away the sin of the world." Say to the people, "Behold the man of Calvary!" God is waiting to forgive all who come unto him with sincere repentance. The Psalmist says, "There is forgiveness with Thee, that Thou mightest be feared." [Cf: ST 09-04-93 para. 02] p. 175, Para. 2, [1893MS].

Oh, that the salvation of souls was the aim and object of every soul who professes the name of Christ! Let those who know the pardoning love of God speak to the youth, the unconverted, and in tenderness urge them to give their hearts to Jesus. Oh, make an offering of yourselves to the Lord ere it be too late! Jesus has given his own precious life for you. If God had not loved you, he would never have sent his well-beloved Son to live in humiliation, to suffer and to die. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Do not allow the enemy to crowd this truth out of your mind. It is a theme for meditation. What have we done to show our appreciation of this great love? What have we given to Jesus, who has given himself for us? The gift that will be most grateful to him, most precious and fragrant, will be yourself. You that have not decided to become sons and daughters of God, I would now entreat you to delay no longer. Place your will on the side of God's will. He delights in mercy. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?" [Cf: ST 09-04-93 para. 03] p. 175, Para. 3, [1893MS].

Come to Jesus just as you are, weak, sinful, ignorant, unworthy, and he will receive you. He says, "A new heart also will I give thee." Among the Jews there was a continual remembrance made of sin. Every year on the day of atonement a fresh sacrifice was brought forth; for sin was still remembered, and the blood of the sacrifices could not take away sin. But sins forgiven through Christ are remembered no more. The Lord says, "I will remember their sins no more." [Cf: ST 09-04-93 para. 04] p. 175, Para. 4, [1893MS].

The Lord accepts the sinner who comes to him through the merits of Jesus, and he treats the transgressor as though he were innocent. Will not the youth and the unconverted begin to inquire, "What shall I do to be saved?" The answer is: "Behold the Lamb of God, which taketh away the sin of the world." "Believe in the Lord Jesus Christ, and thou shalt be saved." Train and educate the mind to think and to talk of Jesus, and Satan will lose his power over you. He cannot long bear to be in the company of those who meditate and converse upon the love of God. In this way the mind is strengthened. Moral power increases by dwelling upon the goodness, beauty, mercy, and love of Christ. Training the mind in this way will make it natural for you to inquire at every step: "Is this the way of the Lord? Will Jesus be pleased to have me do

this? Will this course please self, or my Lord? [Cf: ST 09-04-93 para. 05] p. 176, Para. 1, [1893MS].

The Lord would have us follow in his footsteps, and be influenced by the dictates of his Holy Spirit. The influence of man upon man, unless controlled by the Holy Spirit, is a dangerous influence; for Satan causes his suggestions to be acted upon, and draws men into his service through human instrumentalities. But the Lord Jesus by the agency of his Holy Spirit changes this order of things. He takes upon himself the sin of man, and by the power of his divine love draws men to himself, sanctifies and makes them holy. When men are under the control of Christ, he employs them as his agents, and leads them to devote their powers to doing a work exactly opposite to that which Satan had designed they should do. [Cf: ST 09-04-93 para. 06] p. 176, Para. 2, [1893MS].

Jesus would enlist men in his service. He would direct their perverted powers in such a way that, through his grace, they may become agents for the working of unmingled good to every other man, and each become his brother's keeper in disinterested love, and thus the world be restored to God. Through faith in Jesus Christ the chain of mutual dependence is fastened to the throne of God, and through the agency of man humanity is bound to God. "God has promised his Holy Spirit, the highest power in the universe, to be embodied in men, that through faith in Jesus Christ humanity may be elevated. An influence emanating from God draws and concentrates the power of the universe, that a lost and rebel race may be reconciled and restored to God. [Cf: ST 09-04-93 para. 07] p. 176, Para. 3, [1893MS].

Then let those who would stand firmly for God, hold fast their profession of faith without wavering. Let them maintain a close and living connection with God, because in this is involved the life of the soul. Let them follow in the footsteps of Jesus, obeying to the letter his word of direction,--"If any man will come after me, let him deny himself, and take up his cross daily, and follow me," "so shall he be my disciple." In the grace of Christ alone can this be done. Whatever may be the Christian's business, if it be a lawful calling, God has provided grace that his chosen, his elect, shall not be discomfited by the enemy. God has provided that men shall be Christians in the market place, in the house of commerce, in all manner of taxing cares in private or public life, as well as at the prayer meeting. Every business enterprise may be conducted on Christian principles; but in attempting to serve God and mammon, there will be betrayal of sacred trusts; there will be the putting of mammon first and Christ last. [Cf: ST 09-04-93 para. 08] p. 176, Para. 4, [1893MS].

In order to be the blessing to the world which God would have his children, we need to pray and to watch unto prayer. Never should we be placed in a position where we shall be so pressed by care that we shall neglect the study of the Bible or fail to attend the prayer and social meeting. We are not to lose heaven out of our reckoning. The things which belong unto our eternal happiness, which make rich and add no sorrow, are not to be crowded out of our minds by any manner of responsibility. It is not the getting of houses and lands, heaping up treasure on earth, that is to give us peace and happiness; but it is our connection with God, a realization that we are laborers together with him, that is to constitute our joy. We have no right to place

ourselves where we shall be loaded down with cares, that will lessen and finally supplant the influence of the truth upon us to sanctify the soul. Let us remember that every moment is charged with responsibility, and that we are to deal with all in the highest integrity, both as regards this life and that which is to come. By Mrs. E. G. White. [Cf: ST 09-04-93 para. 09] p. 176, Para. 5, [1893MS].

The professed church of God may be possessed of wealth, education, and knowledge of doctrine, and may say by her attitude, "I am rich and increased with goods, and have need of nothing;" but if its members are devoid of inward holiness, they cannot be the light of the world. The church is to reflect light into the moral darkness of the world, as the stars reflect light into the darkness of the night. These who have a form of godliness, but deny the power thereof, do not reflect light into the world, and will not have power to reach the hearts of the unsaved. Without vital connection with Christ the value of truth cannot be made to appear in good fruit in the world; but if Christ is formed within, the hope of glory, his saving grace will be manifested in sympathy and love for perishing souls. [Cf: ST 09-11-93 para. 01] p. 177, Para. 1, [1893MS].

Every soul truly converted to God will be a light in the world. Bright, clear rays from the Sun of Righteousness will shine forth through human agents who use their intrusted ability to do good; for they will cooperate with heavenly agencies, and labor with Christ for the conversion of souls. They will diffuse the light which Christ sheds upon them. The Sun of Righteousness shining in their hearts will shine forth, enlightening and blessing others. [Cf: ST 09-11-93 para. 02] p. 177, Para. 2, [1893MS].

The rays of heaven shining from human agents will exert a subduing influence upon those whom Christ is drawing to himself. The church is weak before the angels of heaven, unless power is revealed through its members for the conversion of those who are perishing. Unless the church is the light of the world, it is darkness. But of the true followers of Christ it is written: "We are laborers together with God; ye are God's husbandry, ye are God's building." [Cf: ST 09-11-93 para. 03] p. 177, Para. 3, [1893MS].

The church may be composed of those who are poor and uneducated; but if they have learned of Christ the science of prayer, the church will have power to move the arm of Omnipotence. The true people of God will have an influence that will tell upon hearts. It is not the wealth or the educated ability which the members of the church may possess that constitutes their efficiency. The members of the church may have been so situated that they may have had every spiritual advantage, they may have been so situated that they have had opportunity to know the truth, to know Jesus Christ their Lord; but notwithstanding their advantages, if they are not humble, praying men and women, there will not be with them the hiding of the power of God. They will not exert that influence that will be far reaching as eternity in its results, and men will not see their good works, and glorify God because of his people's faithfulness. It is when the Sun of Righteousness shines forth from the people of God that Christ is glorified and his kingdom advanced. It is then that they are chosen vessels of salvation, and are fit for the Master's use. [Cf: ST 09-11-93 para. 04] p. 177, Para. 4, [1893MS].

If the churches established in our world would follow Christ, they would pray as Christ prayed, and the result of their prayers would be seen in the conversion of souls; for when communication is opened up between souls and God, a divine influence is shed upon the world. When the members of the church abide in Christ, they deliver an effective testimony in their lives. They fulfill the words of Christ, "Ye are my witnesses." By their influence all the day long by precept and example, they say, "Come," "behold the Lamb of God, which taketh away the sin of the world." [Cf: ST 09-11-93 para. 05] p. 177, Para. 5, [1893MS].

The Lord is our light. The Lord is our salvation. This is the period in the earth's history when light will surely be given to the Lord's chosen people. The world's Redeemer "is light, and in him is no darkness at all." Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." To those who will appreciate light, and who in their turn will impart light to others, God will give increased light. Saints and prophets of former ages were recipients of precious light and knowledge that was to be unfolded to the chosen of God in these last days. The disciples of Christ were honored in having Christ, the Light of the world, among them. But they failed to appreciate their great privileges and blessings, until Jesus had left them. When his presence was no longer with them, they realized that they had been blessed with association with the only begotten Son of the infinite God. That they might fully realize the blessing that had been bestowed upon them, the Lord Jesus promised to send the Holy Spirit, which would bring all things to their remembrance, whatsoever he had said unto them. In their blindness and unbelief they had not comprehended the value of the celestial truth presented to them; but the Holy Spirit was to illuminate the lessons of Christ before their minds, that they might have an appreciation of heavenly things. [Cf: ST 09-11-93 para. 06] p. 178, Para. 1, [1893MS].

Jesus is the fountain head of knowledge, the treasure house of truth, and he longed to open before his disciples treasures of infinite value, that they in turn might open them to others. But because of their blindness he could not unfold to them the mysteries of the kingdom of heaven. He said to them, "I have many things to say unto you; but ye cannot bear them now." The minds of the disciples were to a great degree influenced by the traditions and maxims of the Pharisees, who placed the commandments of God on a level with their own inventions and doctrines. The scribes and Pharisees did not receive or teach the Scriptures in their original purity, but interpreted the language of the Bible in such a way as to make it express sentiments and injunctions that God had never given. They put a mystical construction upon the writing of the Old Testament, and made indistinct that which the infinite God had made clear and plain. These learned men placed before the people their own ideas, and made patriarchs and prophets responsible for things they never uttered. These false teachers buried up the precious jewels of truth beneath the rubbish of their own interpretations and maxims, and covered up the plainest specifications of prophecy regarding Christ. They made the keeping of the commandments of God appear to be a rigorous round of ceremonies, so needless and foolish that the force of God's law was destroyed. They heaped exactions upon the commands of God that could never be met, and thereby lessened respect for God. [Cf: ST 09-11-93 para. 07] p. 178, Para. 2, [1893MS].

When the Author of truth came to our world, and was the living interpreter of his own laws, the Scriptures were opened to men like a new revelation; for he taught as one having authority, as one who knew whereof he was speaking. The minds of men were confused with false teaching to such an extent that they could not fully grasp the meaning of divine truth, and yet they were attracted to the great Teacher, and said, "Never man spake like this man?" By Mrs. E. G. White. [Cf: ST 09-11-93 para. 08] p. 178, Para. 3, [1893MS].

Satan is continually seeking to influence human minds by his subtle arts. His is a master mind, given of God, but prostituted with all its noble capabilities to oppose and to make of no effect the counsels of the Most High. He had an advanced experience in his connection with the God of heaven, and he wields his knowledge of the attributes of God in such a way as to misinterpret the divine character. Satan was an apostate, and all who follow in the way of apostasy will work in the same lines of evil. There was a time when Satan was in harmony with God, and it was his joy to execute the divine commands. His heart was filled with love and joy in serving his Creator, until he began to think that his wisdom was not derived from God, but was inherent in himself, and that he was as worthy as was God to receive honor and power. When he found that he could not be as God, he was filled with rebellion, and would not submit his will to the will of God. [Cf: ST 09-18-93 para. 01] p. 178, Para. 4, [1893MS].

When men apostatize from the truth, many will raise the question, What is the reason this has happened? And when they can find no reason for apostasy, they will be inclined to believe that the apostates have never had a genuine experience in the truth and cause of God, that they were wholly insincere in their professions; but this is not safe reasoning. What was it caused Satan to rebel? Was there any just reason that could be assigned for his sin? The place where sin originated has been pointed out, but the reason for sin cannot be found; for there is no reason for its existence. It is written of Satan, "Thou wast perfect in all thy ways from the day that thou wast created, till iniquity was found in thee." All who apostatize are destitute of any real excuse. Their apostasy will be manifested in rebellion and self-exaltation, as it was seen in the first apostate. Of him it is written, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." [Cf: ST 09-18-93 para. 02] p. 179, Para. 1, [1893MS].

The Lord himself gave to Satan his glory and wisdom, and made him the covering cherub, good, noble, and exceeding lovely. But beauty, wisdom, and glory were bestowed upon God's creature as a gift of love. For like reasons the Lord has bestowed upon human agencies talents of intellect, qualities of mind and character, that they may be able to fill positions of trust, and glorify their Creator and Redeemer. But, like Satan, men become lifted up in self because of their beauty and wisdom, and pervert their talents, and corrupt their characters, and use their God-given gifts for the glory of self rather than for the glory of God and the good of others. The whole world has been corrupted by the false principles Satan has led men to follow. [Cf: ST 09-18-93 para. 03] p. 179, Para. 2, [1893MS].

Satan works with his arts of infatuation, and weaves a spell about the human mind. The power of spiritual witchcraft steels the heart so that

it is not susceptible to heavenly influences, which would counteract the power of the deceptive infatuation. Satan is the root of all deception, the origin of all falsehood, and it was through his witchcraft that the enchanters and sorcerers were bold to withstand Moses, imitating the miracles he wrought. It is Satan who presents the world before the mind in an attractive light, who makes the glories of empires pass before the vision as he did before Christ, promising, "All this will I give thee, if thou wilt fall down and worship me." [Cf: ST 09-18-93 para. 04] p. 179, Para. 3, [1893MS].

Satan came to Christ in the wilderness of temptation and presented before him in a magnificent panoramic view the splendors of the kingdoms of the earth, and promised all their power to Christ if he would but assent to the superiority of the prince of evil. Satan pretended to doubt the divinity and mission of Christ, and asked of him a sign of his authority and power. He had said, "If thou be the Son of God, command this stone that it be made bread;" "If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But at his audacious request that Christ should bow down and worship him, divinity flashed through humanity, and Jesus said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan had the evidence he desired in his summary dismissal, and, under the rebuke of Him who was equal with God, he fled from the field of conflict, a conquered foe. [Cf: ST 09-18-93 para. 05] p. 179, Para. 4, [1893MS].

Jesus endured the temptations of Satan in our behalf, that in his name we might come off more than conquerors. But we can overcome only by believing in every word that proceedeth from the mouth of God. We must know what is written in order that we may not be defeated by the sophistry and enchantments of Satan. The wily foe will work upon our minds in such a way that he will lead us to follow in the way he has gone, and cause us to dream of greatness, worldly honor, and distinction. If we have been ensnared by his enchanting power, let us in the name of Jesus rebuke his power, and break with Satan without delay. Whatever may be the character of the draught you have taken, in whatever way Satan may have led you to exalt self at the expense of Jesus, through the power of divine grace escape from the delusion, away with the infatuation. We inquire, "Who hath bewitched you that ye should not obey the truth?" [Cf: ST 09-18-93 para. 06] p. 180, Para. 1, [1893MS].

Those who cry unto God for deliverance from the terrible spell that Satan would weave about them, will set a high estimate upon the Scriptures. Our only safety is in receiving the whole Bible, not taking merely detached portions, but believing the whole truth. Your feet are upon sliding sand if you depreciate one word that is written. The Bible is a divine communication, and is as verily a message to the soul as though a voice from heaven were heard speaking to us. With what awe and reverence and humiliation should we come to the searching of the Scriptures, that we may learn of eternal realities. When the spell of Satan is broken, and the Bible becomes to us the living word of God, we shall be safe in following our convictions of duty; for if we watch unto prayer, they will be inspired by the Spirit of God. Let everyone study the Bible, knowing that the word of God is as enduring as the

eternal throne. If you come to the study of the Scriptures in humility, with earnest prayer for guidance, angels of God will open to you its living realities; and if you cherish the precepts of truth, they will be to you as a wall of fire against the temptations, delusions, and enchantments of Satan. [Cf: ST 09-18-93 para. 07] p. 180, Para. 2, [1893MS].

It is the wisdom of God that makes men great. The utterances of men are to be judged, because they are the fruit of human ability, and work either good or evil according to the source from which men draw their inspiration; but the word of God is able to save your souls, to make you wise unto salvation. The Psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." Then let us hide the word of God in our hearts, that we may "be able to withstand in the evil day, and having done all, to stand." "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." By Mrs. E. G. White. [Cf: ST 09-18-93 para. 08] p. 180, Para. 3, [1893MS].

"If any man have not the Spirit of Christ, he is none of his." Those who have set before them in clear lines the self-sacrifice and self-denial of Jesus, his life of shame and suffering, his reproach, rejection, and crucifixion, and yet refuse to open their hearts to him, although he says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me," commit great sin. How great is the magnitude of sin of those who have had Jesus set before them, who have been warned and entreated, and yet pass on their way, following the imagination of their own hearts, and saying, "I will wait for a more convenient season to exercise repentance toward God and faith toward the Lord Jesus Christ"! [Cf: ST 09-25-93 para. 01] p. 180, Para. 4, [1893MS].

I am deeply moved in behalf of those who are putting off the time of surrender to Jesus, and yet I know that my interest is very feeble in comparison with his who knows the value of your souls, for he paid the price of the soul's redemption with his own blood. In earnest love for your soul, he is waiting for you to decide to throw off the yoke of Satan, and take his yoke, which is easy, and his burden, which is light. There is nothing too precious for us to give to Jesus. Jesus has purchased wife, husband, and children at infinite cost, and though it is right for us to love those whom God has given us, yet God is ever to hold our supreme affection. Your attitude toward God and the truth has a decided influence upon your family, and the atmosphere that surrounds your soul will affect them in every way. If you are bestowing your affections upon the things of this world, the atmosphere which surrounds your soul will be of a malarious character, that will be death to spirituality, and will weaken hope and faith in God. Satan will cast his hellish shadow over your soul, and lead you captive at his will, unless you give yourself without reserve to Christ. [Cf: ST 09-25-93 para. 02] p. 181, Para. 1, [1893MS].

Christ has purchased all your capabilities and talents. Why not give him that which is his own? Your intellect is God's properly, made to be used for his service and glory. Your affections belong to God, and he demands them as his right. Give him your talents, your best and sharpest thoughts; for they are the purchase of his own blood. He has

intrusted them to you as his children. Give all back to him. Seek in earnest prayer for his blessing upon them, and surrender to him husband, wife, children, and your all. Dedicate yourself to his service in a precious offering; and as you give all to Jesus, your heaven will begin upon earth; for as long as you keep all on the altar, Christ is yours, heaven is yours, eternal life is yours. All things are yours, and ye are Christ's, and Christ is God's. Surely the God of heaven could give no greater proof that he longs for your salvation than the proof he has given in the gift of his only begotten Son. [Cf: ST 09-25-93 para. 03] p. 181, Para. 2, [1893MS].

The free gift of grace is yours; will you by faith accept it? Your surrender to God must be as free and complete as has the offering of Christ been free and complete for you. Then you will be accepted of God in every work you do, in every prayer you offer. Hesitate no longer. "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." In the face of present and acknowledged duty, make no delay to meet the demand of God; for if you do, the light you have will become darkness. The mind and judgment will be come perverted; for when precious opportunities are neglected, blessings unappreciated and unimproved, all good purposes become weakened, and there is less strength to resist temptation to commit presumptuous sins. The ties of worldly influence are subtle and strong, and can be severed only through the power of the grace of Christ. Make it your purpose to break away from every influence and habit, to give up every practice that weakens spirituality, and sunder every tie that binds you to Satanic agencies. [Cf: ST 09-25-93 para. 04] p. 181, Para. 3, [1893MS].

Christ says: "Follow me;" "I am the way, the truth, and the life." "He that followeth me shall not walk in darkness, but shall have the light of life." [Cf: ST 09-25-93 para. 05] p. 181, Para. 4, [1893MS].

The word of God should be your study, and if your heart is susceptible to the influence of the truth, you will find in the Bible, instruction that will be a sure guide to your soul from darkness to light, from unbelief to faith. "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: ST 09-25-93 para. 06] p. 182, Para. 1, [1893MS].

The more our faith fastens and holds to Christ, the more peace we shall have. Faith grows by exercise, and God's rule is one day at a time. Day by day we are to go on, doing the work for each day, conscious that we are working in the sight of angels, cherubim, and seraphim, in the sight of God and of Jesus Christ. Ye are a spectacle unto the world, to angels, and to men. We should pray, "Give us this day our daily bread." As our day is, so our strength will be. We are to be constantly looking unto Jesus, the author and finisher of our faith, and if we live thus in dependence upon him, the Holy Spirit will bring

to our remembrance all things whatsoever he has spoken unto us, and will sanctify every faculty, and keep us reminded of our daily and hourly dependence upon our Heavenly Father's care, wisdom, love and guardianship. When we are thus minded, we have the spirit of a little child, the spirit that Jesus said his followers must possess in order to enter his kingdom. As a little child we are to trust in our Heavenly Father. When this is our spirit, we can more easily discern the temptations of Satan; for we are constantly drawing nigh to God. The feeling of self-sufficiency, that works the ruin of so many souls, has no atmosphere in which to flourish. [Cf: ST 09-25-93 para. 07] p. 182, Para. 2, [1893MS].

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This precious promise is from One who means every word he speaks. Then why are we fearful, distrustful, unbelieving? Let us go on, doing our duty with an eye single to his glory, filling up our time, working out God's plan as in the sight of an invisible world. By Mrs. E. G. White. [Cf: ST 09-25-93 para. 08] p. 182, Para. 3, [1893MS].

"Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord." [Cf: ST 10-02-93 para. 01] p. 182, Para. 4, [1893MS].

Why is that the people in this age are so easily drawn away from the observance of God's commandments? Why is it that they relish the mockery of those who profess to be teachers of righteousness, who yet cast contempt upon the commandments of Jehovah? Is it not because the heart of this people is carnal? In the scriptures quoted the Lord presents his reproof to those whom he terms "my people," who have forsaken the Lord, the fountain of living waters, and hewed them out cisterns that can hold no water. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Those who profess to be the children of God, cast contempt upon his law, and trample upon the fourth precept,--"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Cf: ST 10-02-93 para. 02] p. 183, Para. 1, [1893MS].

Instead of keeping the commandments of God, and hallowing the Sabbath day, the churches have substituted for God's holy Sabbath, a day instituted by the Papacy, and do not observe the one of divine

appointment. The man of sin, who has "exalted himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God," has thought himself able to change the time and the law of God, and has given to the world a spurious sabbath, thus making a breach in the law of God. The Christian world have accepted the papal sabbath, and have cherished it as a day of divine appointment. Thus they have forsaken the plain commandment of Jehovah, and have honored an institution nowhere approved by the Scriptures. In this, surely, they have forsaken the Lord, the fountain of living water, and have hewed for themselves broken cisterns that can hold no water. The Lord of heaven will inquire of the Christian churches, "Who hath required this at your hands?" [Cf: ST 10-02-93 para. 03] p. 183, Para. 2, [1893MS].

The sin of those who have been enlightened as to the origin and support of Sunday, is very grievous in the sight of God, when they cling to the tradition of men, and thus make void the commandment of God. When the binding claims of the fourth commandment are presented, many use every subterfuge to avoid the conclusion that God requires the observance of the day which he sanctified and blessed. When every other argument against keeping the commandments of God is shown to be vain, the opposers of his law take refuge in the delusion that there is no law, that the commandments of God were abolished by Christ at the cross. What an astonishing statement, that God has no law! Kings of the earth have laws whereby the nations are governed, and has the God of the universe no law? Those who advocate this doctrine say they rejoice in the glorious liberty wherewith Christ has made them free; but from what have they been made free?--Not from sin surely, since sin is the transgression of the law, and where there is no law, there is no transgression. If there is no law, then it is right for every man to follow the depraved impulses of his own heart; for there is no standard by which evil can be detected. It is plain from the results of this doctrine who is the originator of such a theory, for it is manifestly of Satan's devising, since Christ came to save his people from their sins. Christ is not the minister of sin, and the idea that he came to give liberty to men to break his Father's law, and to free them from the penalty of willful transgression, is utterly out of harmony with his example and teaching. [Cf: ST 10-02-93 para. 04] p. 183, Para. 3, [1893MS].

The world and the church are both standing in a position of rebellion against God in casting aside his law, and trampling upon his holy commandment. The larger proportion of the Christian world accept the observance of Sunday, knowing that it is an institution of the Papacy, and keep the day, that they may be in harmony with the customs and practices of the world, thus choosing to honor the tradition of men rather than the commandment of God. To this state of apostasy the words of Moses under the inspiration of the Holy Spirit are appropriate,--"He is the Rock, his work is perfect; for all his ways are judgment, a God of truth without iniquity, just and right is he. They have corrupted themselves; their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise?" God chose his people, and planted them a noble vine; how is it that they are turned into a degenerate vine? The description that has been given of the apostasy of Israel, has an application to the churches that have made void the law of God. Isaiah says, "Hear, O heavens, and give ear, O earth; for the Lord hath

spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." [Cf: ST 10-02-93 para. 05] p. 184, Para. 1, [1893MS].

The great sin of God's ancient people was their disregard of the commandments of the Lord, and especially their disregard of the day that God had sanctified and blessed. Because of their disregard of his commandments and ordinances, the Lord removed his defense from them, and permitted their enemies to afflict them and scatter them. Has the Lord changed? Did his holy commandments need to be amended?--Not at all. He says, "My covenant will I not break, nor alter the thing that has gone out of my lips." Has, then, the Majesty of heaven, the Governor of the universe, no law?--Only Satan's sophistry could induce men to entertain such a thought. [Cf: ST 10-02-93 para. 06] p. 184, Para. 2, [1893MS].

Jesus was the invisible leader of his ancient people, and every command and direction given to the people through Moses, was the command and direction of Jesus Christ. Jesus has brought before us the importance of giving heed to what has been written in the law and the prophets. In the parable of Lazarus and the rich man, the rich man is represented as begging that someone be sent back to warn his five brethren, that they come not to the place of torment in which he is found, but the answer is: "They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." [Cf: ST 10-02-93 para. 07] p. 184, Para. 3, [1893MS].

Jesus in the New Testament does the same work as Jesus in the Old Testament did; but men are so determined to do away with the law of God, in order that they may find a way of avoiding the observance of the Sabbath, that they array Jesus in the New Testament against Jesus in the Old Testament. These blind leaders of the blind, who are ignorant both of the Scriptures and of the power of God, pour contempt on the law of God, and at the same time seek to hold up Christ in contrast to the law. But this they cannot do; for Christ gave the law to his chosen people, and in seeking to make void the law of God on the ground that Christ abolished it, they do insult to both the Father and the Son. Jesus says, "I and my Father are one." [Cf: ST 10-02-93 para. 08] p. 184, Para. 4, [1893MS].

The blind teachers of this age, who seek to turn the people away from the law of God, tell the people that the law is Jewish, given only to the Jews, and spoken only for their observance. Where is their authority for such a statement? The prophet says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The Lord gave his law before there was a Jew in the world. Heavenly intelligences were governed by God's law before man was created, and the Sabbath was blessed and set apart for holy use immediately after God had made the world, and had rested from his work of creation. [Cf: ST 10-02-93 para. 09] p. 185, Para. 1, [1893MS].

Oh, that I had language to present these lofty themes! I lay down my pen in sorrow that my words are so feeble to deal with grand and awful truth; as I contemplate, I seem to shrink into nothingness before its vast significance. The themes connected with the law and the gospel seem too great for such a weak, ignorant mortal as I to handle. From time to time I venture in the simplest language to present that which has been revealed to me concerning the plan of salvation, but again and again I mourn that my expression falls so far short of the glory of the truth as it is in Jesus. [Cf: ST 10-02-93 para. 10] p. 185, Para. 2, [1893MS].

My brethren, be not satisfied with a superficial knowledge of truth, with a surface view of the law of God. Dig deep in the Scriptures of truth, and with an understanding enlightened by the Holy Spirit, dwell upon the holy requirements of the law of Jehovah, until you can reveal to the people their spiritual and eternal character. Your researches have not been deep enough. You need the inspiration of the Holy Spirit to aid you to search into the truth with reverence and awe, bringing your mind to the task with intense desire, that will not be quenched until you see wondrous things out of the law. Dig deep into the mine of truth, and be not satisfied until you have a more perfect comprehension as to what constitutes the strength of the law of God. You need to search and search, and to weep and fast and pray, in order that you may have revealed unto you such a view of the law of God that you will be fitted to go forth and watch for souls as they that must give an account. By Mrs. E. G. White. [Cf: ST 10-02-93 para. 11] p. 185, Para. 3, [1893MS].

Sodom was situated in a beautiful and fertile plain, and reveled in an abundance of everything that nature and art could bestow. The inhabitants of Sodom seemed to be strangers to want and to work. A poor man was not permitted to become an inhabitant of the city. He was driven out by abuse, or if not driven out, was the victim of an iniquitous plan that compassed his ruin. The people of this wicked city took no thought for the future life. Idleness and wealth and love of excitement carried them into every excess of pleasure and indulgence. The sensual, animal nature was cultivated, and as, like the world before the flood, the imagination of their hearts was evil, and evil continually, they set their minds to work to find out new, unnatural ways whereby they might gratify their abominable, corrupt passions. [Cf: ST 10-09-93 para. 01] p. 185, Para. 4, [1893MS].

Inspiration gives a testimony concerning the corrupt condition of the world before the flood. The Bible says: "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Before the flood they employed all their powers for the gratification of base passions, and cast contempt upon the law of God, and as it was in the days of the flood, so it was in the time of Sodom. They would not admit for a moment that their devotion to sensual pleasure brought upon them guilt and danger. They knew not that the cloud of divine wrath, which their sin had for years been loading, was about to break forth in vengeance upon them. [Cf: ST 10-09-93 para. 02] p. 185, Para. 5, [1893MS].

Before the time of Sodom's overthrow, two angels visited Abraham and were courteously entertained. As they were passing on their way to Sodom, Abraham accompanied them, and they revealed to the patriarch the errand for which they had come,--to destroy Sodom. They told Abraham that because of the grievous wickedness of the inhabitants, the city was to be destroyed. Abraham knew that Lot was in this place, and although he had been taught of God, he could not believe that the inhabitants of Sodom were so utterly corrupt. He began to plead that the righteous should not perish with the wicked, that if a certain number of the godly were there, the city might be spared. Pleading for the city, he decreased the number of righteous that would be likely to be found in the city, until he reached the number of ten. But although God would have spared the city if ten righteous persons could have been found there, that number could not be made up to redeem the city. [Cf: ST 10-09-93 para. 03] p. 186, Para. 1, [1893MS].

As the evening draws on, the men of Sodom see the two messengers approaching, but as they have concealed their heavenly character, they appear as common men coming in from the country to visit Sodom. If the veil could be removed from our eyes we should often see in the form of men, the powerful messengers of mercy or of wrath among us. They warn, they caution, they reprove, they protect from a thousand dangers, and yet we know not that the angel's blessing has come to us. [Cf: ST 10-09-93 para. 04] p. 186, Para. 2, [1893MS].

As the angels draw nigh unto Sodom, only one man manifests an interest in the strangers. Lot welcomed them in, invited them to his house. He was ignorant in regard to the character of these men, and knew not the terrible errand upon which they had come; but the courtesy which he manifested was in harmony with his character, and he was saved from the general ruin. Had he appeared indifferent to these strangers, he would not have secured to himself such help as only the angels can give. Many a house has been closed to strangers who were God's messengers of hope, and blessing, and peace. In neglecting the commonest duties of life, withholding kindness and courtesy and hospitality, we miss the richest blessings heaven has to bestow. [Cf: ST 10-09-93 para. 05] p. 186, Para. 3, [1893MS].

When the men of Sodom saw that Lot opened his doors to these strangers, that he did not treat them with derision and contempt, they were stirred with passion. As Lot in Eastern fashion bows in deference, and invites them to share his home, they taunt and jeer. Lot was a man of great wealth, but in showing respect to these travelers he did not meet the mind of these ease-loving Sodomites. They crowded about the house of Lot, and as the crowd increased, vile speeches were made which revealed the state of corruption that existed among the people, and the worst suggestions were received and acted upon. The crowd became more clamorous in their cries to have Lot bring forth the strangers to them; for they had become so base through the indulgence of evil passions, that every good thought had been uprooted, and reason was so clouded that they would even do violence to the angels of heaven. [Cf: ST 10-09-93 para. 06] p. 186, Para. 4, [1893MS].

The angels had come to see if there were any in the city who were not corrupted, and could be persuaded to flee from the impending doom that threatened Sodom. That night the evildoers added the last drop to their

cup of iniquity, and the wrath of God could no longer be delayed. The night of the destruction of Sodom the inhabitants of the city were doing that which they had been doing through all their past life. They were no more base and dissolute and corrupt than on other nights when strangers had entered their city; but there is a point beyond which there is no reprieve, and that night the inhabitants of Sodom passed the mystic boundary that decided their destiny. Lot expostulated with them at his door, and refused to permit them to do violence to the strangers who were in his house. But the evildoers had no idea of being restrained from accomplishing their purpose, but thought to beat Lot to the ground, and get access to the strangers. Before this was done, the angels drew Lot into the house, and smote the men with blindness, so that they wearied themselves to find the door. [Cf: ST 10-09-93 para. 07] p. 186, Para. 5, [1893MS].

The angels then told Lot what was their errand, and made known to him that God would bring destruction upon the wicked city. Lot believed the word of the angels, but his family was reluctant to receive their message, for they had so long lived in sight and sound of wickedness that their senses were blunted to the grievous character of sin. Lot had afflicted his soul for the debasing sins that the Sodomites were continually committing, and yet even he had not thought their sin was of the debasing character it was, nor deemed that it was so firmly seated as to yield to no remedy. He begs permission of the angels to go forth and warn his daughters and sons-in-law who live in the city. He made his way through the rabble, who were prevented from injuring him by the power of the angels, and gave his message to his children. With grief and terror he begs them to leave the doomed city, and flee with him ere its destruction shall be accomplished, but they look upon him as upon one who is mad, coming to them with such a message at the midnight hour. They laugh at his fears, and think some horrible nightmare has crazed his brain. They will not trouble themselves about the matter, but treat it as a joke, and these who will not receive the message, sleep on, heedless of the last warning of their lives. [Cf: ST 10-09-93 para. 08] p. 187, Para. 1, [1893MS].

Anxious and disappointed, Lot returns to his home through the rabble, and finds the angels still waiting, urging that Lot and his family leave the city before the sun is fully risen. As they go out they see no visible token of God's displeasure. Everything seems to say peace and safety. The sun is illuminating the eastern hills with golden beams, and everything in nature seems to say peace. But the words of the angels ring in the ears of Lot, saying, "The Lord will destroy this city." Unbelief did not prevent the destruction of Sodom. Trifling and gayety did not secure its inhabitants against the doom that overtook the wicked city. They flattered themselves that long days of indulgence in sin were yet to be theirs, but in such an hour as they thought not of, ruin encompassed them. By Mrs. E. G. White. [Cf: ST 10-09-93 para. 09] p. 187, Para. 2, [1893MS].

How hard it was for Lot to leave Sodom! Part of his family had to be left behind, and all the wealth he had accumulated had to be sacrificed. He must go out from Sodom a poor man. The labor of years has to be counted in vain. He does not feel the terrible necessity for God's judgment to fall upon the wicked city, and he still lingers. The angels urge his immediate departure; but Lot, stupefied with sorrow for the loss of his children and property, still hesitates. The angels lay

hold of his hands, and the hands of his wife and children, and with merciful violence hasten them out of the city. When they reach the city limits, a word of command is given with startling vehemence: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest ye be consumed." A few moments' delay now, a few moments of hesitancy, a few moments' disregard of the warning, will cost the fugitives their lives. They are not even to turn their eyes back to see if their beautiful home has survived the general ruin, or the storm will burst upon them. God has delayed his retributive judgment only that they may escape. What care, what tenderness, to these four who flee from the doomed city! [Cf: ST 10-16-93 para. 01] p. 187, Para. 3, [1893MS].

Lot is confused, terrified, and distracted. He begs to be allowed to rest at a little settlement on this side the mountains. Unbelief sprang up in his heart, and he said: "Oh, not so, my Lord; behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die; behold now, this city is near to flee unto, and it is a little one; oh, let me escape thither (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar." [Cf: ST 10-16-93 para. 02] p. 187, Para. 4, [1893MS].

But why should Lot not have trusted the mercy of the angels in directing him to escape to the mountains, since he ascribed to them the saving of his life? Lot's stay in Sodom had not tended to increase his faith in God, nor had his intercourse with those who knew not God tended to convert them from the error of their way. He had pleaded that the angels permit him to take up his abode in the city of Zoar, saying, "Is it not a little one? and my soul shall live," as though the God who had directed his escape from Sodom did not understand how to preserve the life he had saved. But what mercy and condescension are manifested by the God of heaven! His request is heard, and his plea granted; yet how much better would it have been to heed the angel's voice, and go to the mountains, as far as possible from the wicked city. The angel bids him to hasten, because the fiery storm would be widespread and terrible. [Cf: ST 10-16-93 para. 03] p. 188, Para. 1, [1893MS].

One of the four fugitives ventures to cast a lingering look behind, to see the coming storm, and the number is less by one; for she stands as a memento of God's wrath, turned into a pillar of salt. Had Lot earnestly and firmly fled to the mountains, as the angels had directed, without pleading for a new plan, his wife would not have transgressed the commandment of the angels, and would have been at his side. [Cf: ST 10-16-93 para. 04] p. 188, Para. 2, [1893MS].

When the first beams of the morning dawn, the inhabitants of Sodom are not aware of the departure of Lot and the angels. They were determined to abuse the strangers, but as they come to the house of Lot, it is found vacant, and the hour of doom comes upon them. And the Lord rains fire and brimstone upon the city, and the beautiful plain that looked like Paradise when the angels passed over it, now looks like a parched and blackened desert. The smoke of the burning goes up like the smoke

of a great furnace, and the whole heaven is illuminated with the flames of the great conflagration. Sodom has become a place of desolation and ruin. [Cf: ST 07-17-93 para. 05] p. 188, Para. 3, [1893MS].

The sin of the people rose up to heaven, and because of the iniquity of the people, the Lord poured out the vials of his wrath. The fearful doom of Sodom stands forth as a warning for all time, and especially for those who live in the last days. The destruction of Sodom was a symbol of the destruction that will come upon the finally impenitent, when tempests of fire come from above, and fountains of flame break forth from the crust of the earth. The fate of this ancient city should be a warning to all who live for self, and who corrupt their ways before God. The sin of Sodom is the sin of many cities now in existence, that have not been destroyed as was Sodom. Ezekiel says, "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good." [Cf: ST 10-16-93 para. 06] p. 188, Para. 4, [1893MS].

The warning that was given to Lot comes down to us who live in this degenerate age,--"Escape for thy life." The voice of the tempter is crying peace and safety. The evil one would have you feel that you have nothing to fear, and bids you eat, drink, and be merry. Which voice will you heed, the voice of heaven, or the voice that lures you to destruction? The Redeemer of the world, the compassionate Friend of man, discloses to our eyes the fact that there is a sin greater than the sin of Sodom. It is that of sinning against greater light. To those who have heard and have not heeded the gospel invitation to repent and have faith in Christ, the sin is greater than was the sin of Sodom. To those who have professed the name of Jesus, who have professed to know God, and to keep his commandments, and yet who have misrepresented Christ in their daily life and character, who have been warned and entreated, and still dishonor their Redeemer by their unconsecrated lives, the sin is greater than that of Sodom. [Cf: ST 10-16-93 para. 07] p. 188, Para. 5, [1893MS].

Jesus said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [Cf: ST 10-16-93 para. 08] p. 189, Para. 1, [1893MS].

The warning of Christ sounds down along the lines to our day. He would arouse the people for whom he gave his life, and attract their attention to himself, the source of all wisdom, righteousness, strength, and hope, and peace. He would have his people let their light shine forth to the world in good works. The sins of Sodom are repeated in our day, and the earth is destroyed and corrupted under the inhabitants thereof; but the worst feature of the iniquity of this day is a form of godliness without the power thereof. Those who profess to

have great light are found among the careless and indifferent, and the cause of Christ is wounded in the house of its professed friends. Let those who would be saved, arouse from their lethargy, and give the trumpet a certain sound; for the end of all things is at hand. By Mrs. E. G. White. [Cf: ST 10-16-93 para. 09] p. 189, Para. 2, [1893MS].

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of Him that sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world." [Cf: ST 10-23-93 para. 01] p. 189, Para. 3, [1893MS].

In the question the disciples asked Jesus, they showed that they thought all disease and suffering the result of sin. This is indeed truth, but Jesus showed that it was an error to suppose that everyone who was a great sufferer was also a great sinner. While he corrected their errors, he spat upon the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, "Go, wash in the pool of Siloam, which is by interpretation, Sent," and he went his way, and came seeing. Jesus answered the question the disciples put to him in a practical way, and in the way he usually answered questions put to him from curiosity. The disciples were not called upon to discuss the question of who had sinned or not sinned, but to understand the power of God, his mercy and compassion, in giving sight to the blind. It was that all might be convinced that there was no healing virtue in the clay or in the pool wherein he was sent to wash, but that virtue was in Christ. [Cf: ST 10-23-93 para. 02] p. 189, Para. 4, [1893MS].

Although the Pharisees quibbled at and misrepresented his words, yet they made no attempt to give credit to the clay or to the waters of Siloam. They could but be astonished at the wonderful work which he had done, yet they were more than ever filled with hatred; for this was a most convincing argument that he was the Son of God. They could not controvert this testimony, and the miracle could not be hid. The neighbors of the young man, and those who knew before of his blindness, said, "Is not this he that sat and begged? Some said, This is he; others said, He is like him; but he said, I am he." [Cf: ST 10-23-93 para. 03] p. 189, Para. 5, [1893MS].

The friends and neighbors of the young man who had been healed looked upon him with doubt; for when his eyes were opened, his countenance had been changed and brightened, and made him appear like another man. From one to another the question was passed, "Is it he?" And some said, "It is like him;" but he who had received the great blessing settled the controversy by saying, "I am he." He then told them of Jesus, and by what means Jesus had healed him, and they inquired, "Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among

them." [Cf: ST 10-23-93 para. 04] p. 190, Para. 1, [1893MS].

The Pharisees thought that they could make a decided impression against Jesus by charging him with breaking the Sabbath, upon which they had heaped traditions and exactions. They knew not that it was He who had made the Sabbath, who knew all its obligations, who had healed the blind man. They appeared wonderfully zealous for the observance of the Sabbath, and yet were planning murder on the very day that they professed to guard with their exactions. They regarded themselves as guardians of the Sabbath, and thought themselves capable of interpreting the principles of the fourth commandment, and in their interpretation declared that, by the bestowal of the blessing of healing, the commandment had been transgressed. This they did because they were anxious to find some way in which to condemn Jesus. They put their construction upon the law, misapplied and misinterpreted it, in order to make Jesus out to be a sinner, and therefore not the Messiah. Many were greatly moved, and convicted that this man who opened the eyes of the blind, was more than a common man. In answer to the charge that Jesus was a sinner, because he kept not the Sabbath day, they said, "How can a man that is a sinner do such miracles?" [Cf: ST 10-23-93 para. 05] p. 190, Para. 2, [1893MS].

Through this great miracle the power of the Lord Jehovah was made manifest. The work done upon the blind man spoke to their senses and told them that One mightier than a common man was there. Could One that was divine break the Sabbath? They appealed again to the blind man, "What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet." The Pharisees then asserted that he had not been born blind and then received his sight. They called for his parents, and asked, saying: "Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him; he shall speak for himself." [Cf: ST 10-23-93 para. 06] p. 190, Para. 3, [1893MS].

There was the man himself, declaring that he had been the blind man, and had had his sight restored; but the Pharisees had been taking advanced steps in prejudice and hatred of Christ, and no sign or miracle would be acknowledged by them as evidence of his Messiahship. They would rather deny the evidences of their own senses than admit that they were mistaken, and that their teaching was wrong, so powerful is prejudice, so distorting is Pharisaical righteousness. Here were fallen men, who yet persisted in walking away from the light, yet they claimed to sit in Moses' seat, and were professedly the wisest of man, expounders of the law of God. In their exactions and distinctions they bound heavy burdens upon others, and covered up the commandments of God with the traditions and commandments of men. [Cf: ST 10-23-93 para. 07] p. 190, Para. 4, [1893MS].

The Pharisees had one hope left, and that was to intimidate the parents of him who had received his sight. With apparent sincerity they asked the parents, "How doth he now see?" The parents trembled, for they knew what would be the consequences of confessing Christ. The great work wrought for their son had awakened conviction in their hearts, and they answered: "We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who

hath opened his eyes, we know not; he is of age; ask him; he shall speak for himself." They shifted all responsibility from themselves to their son, for they dared not openly confess Christ. "These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him." [Cf: ST 10-23-93 para. 08] p. 191, Para. 1, [1893MS].

The dilemma in which the Pharisees were placed, their questioning prejudice, their unbelief in the facts of the case, were opening the eyes of the multitude, and especially the eyes of the common people. The mighty healer had frequently wrought his miracles in the open street, and his work was always of a character to relieve mankind of woe and suffering. The question that agitated the minds of many was, Would God do such mighty works through one that was an impostor, a deceiver, as the Pharisees insisted that Jesus was? The controversy was becoming very earnest on both sides. Those who were convinced by the miracles, claimed that Christ was the Son of God, and this growing conviction in the minds of the people greatly annoyed the Pharisees. There were two decided parties. "There was a division among them." Unable to agree among themselves, the Pharisees again appealed to the man who was born blind. They thought that they could deceive this man, who had been blind and was uneducated, by their perversions and reasonings. But to their question as to what he thought of Him who had restored his sight, he firmly and boldly replied, "He is a prophet." [Cf: ST 10-23-93 para. 09] p. 191, Para. 2, [1893MS].

The Pharisees see that they are giving publicity to the work that has been done by Jesus, for the multitude is increasing. They cannot deny the miracle. What can they say or do to counteract the effect of Jesus' work? The blind man is filled with joy and gratitude, and beholds the wondrous things of nature, and is filled with intense delight at the beauty of earth and sky. He freely recites his experience, and though they cannot deceive or mislead him, yet they determine to do the talking, and say, "Give God the praise; we know that this man is a sinner.? Do not ever say again that this man gave you sight; God has done it. The blind man answered and said, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." Then they questioned again: "what did He to thee? how opened He thine eyes?" With many words they tried to deceive him, and confuse his senses, so that he might think he was deluded. Satan and his evil angels were on the side of the Pharisees, and united their energies and subtlety with man's reasonings in order to counteract the influence of Christ. They blunted the convictions that were deepening in many minds; for angels of God were also on the ground to strengthen the blind man who had had his sight restored. [Cf: ST 10-23-93 para. 10] p. 191, Para. 3, [1893MS].

The Pharisees made apparent their prejudice and unbelief. They did not realize that they had to deal with anyone stronger than the uneducated man who had been born blind; but this was not true. Divine light shone into the chambers of his soul, and as these hypocrites tried to make him disbelieve, God helped him to show by the vigor and pointedness of his replies that he was not to be ensnared, and they could not pervert and misconstrue his experience. "He answered them, I have told you already, and ye did not hear; wherefore would ye hear it again? will ye also be His disciples? Then they reviled him, and said, Thou art His

disciple; but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence He is." [Cf: ST 10-23-93 para. 11] p. 191, Para. 4, [1893MS].

The Lord Jesus knew the ordeal through which the man for whom he had worked this miracle was passing, and gave him grace and utterance, so that he became a witness for Christ. And he answered the Pharisees: "Why herein is a marvelous thing, that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing." The blind man, who now could see, looked upon the wonders of creation, and would he turn from his Restorer to gain the favor of those who sought to entangle him in his talk, or heap ridicule upon him? He felt able to withstand their influence. The Pharisees saw that they could not by their reasonings pervert the man's experience, and they were astonished and held their peace, spellbound, before his pointed, determined words. For a few moments there was silence. The frowning priests and Pharisees gathered about them their robes, as though they feared contamination from contact with him. They shook off the dust of their feet against him, and treated him with derision and contempt, hurling their denunciations against him: "Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him." The believer on Jesus was cast out of the synagogue, but was received into union with Jesus Christ. By Mrs. E. G. White. [Cf: ST 10-23-93 para. 12] p. 192, Para. 1, [1893MS].

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees that were with him heard these words, and said unto him. Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." [Cf: ST 11-06-93 para. 01] p. 192, Para. 2, [1893MS].

The Pharisees were spiritually blind, and were leaders of the blind. The physical blindness that Jesus had healed in the man born blind, was not as dangerous as the moral blindness of those who had evidence piled upon evidence in regard to the divine character of the world's Redeemer, and yet who closed the eyes of their understanding, and refused to see, because they were too self-exalted to be instructed by Christ. They claimed to be learned in the Scriptures, to have spiritual eyesight, yet they made the plainest specifications concerning Christ a different matter from that which the records testified. "The land of Zabulon, and the land of Nephthalim, by way of the sea, beyond Jordan, Galilee of the gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." The light of the world was shining amid the moral darkness, and the darkness comprehended it not. The darkness that blinded the minds of the Pharisees was much more deplorable than was the darkness that blinded the eyes of the man who had been born blind. [Cf: ST 11-06-93 para. 02] p. 192, Para. 3, [1893MS].

The Pharisees had said to the believing man who had had his sight restored, "Thou wast altogether born in sins, and dost thou teach us?" Their foolish hearts had been darkened. He who is blind in a physical way is incapable of distinguishing the tints of the flowers, and things of beauty are nothing to him. The beautiful canvas of the heavens, the stars marshaled in order, the solemn beauty of the sun and moon, are not seen, their forms not discerned. Thus it is with the man who closes his eyes to light and knowledge. Spiritual things are spiritually discerned. The man who refuses to have his understanding quickened by the Spirit of God is in a state of blindness. He cannot appreciate the beauties of holiness, neither can he discern the deformity of sin. What a dreadful thing is willful spiritual blindness. Those who are spiritually blind, claim to be able to lead the blind; but they have closed their eyes to the light which has been graciously given them of God to show them the way to heaven, and in place of traveling the royal path cast up for the ransomed of the Lord to walk in, they follow another leader, even Satan. [Cf: ST 11-06-93 para. 03] p. 192, Para. 4, [1893MS].

How precious to the Jewish nation would have been the light of the Sun of Righteousness! What Christ would have been to the people was all shadowed forth in the types, offerings, and prophecies. They would have been justified through his blood, sanctified through his Spirit. They would have known what it was to have the combined work of the Son and the Spirit in the soul. But the scribes and the Pharisees became blind by failing to acknowledge the spiritual light that God sent to them. "If therefore the light that is in thee be darkness, how great is that darkness!" Blinded by unbelief, they refused to accept the evidences God had graciously given them, and clung to the traditions and maxims of men, that God had not given them. They walked in a way of their own choosing, because it agreed better with their sinful practices than the way of the Lord, and they did not discern the fruit of holiness; for they had chosen darkness rather than light. [Cf: ST 11-06-93 para. 04] p. 193, Para. 1, [1893MS].

He whose heart is not open to receive the bright beams of light from the Sun of Righteousness, will meet with terrible loss; for the light that is in him will become darkness, because of the rejection of additional light, and he will walk in darkness, and lead others out of the path of peace and joy and righteousness in the Holy Ghost. He who is thus blinded will cease to grow in grace. The Lord Jesus is waiting to give the light of life to those who are in darkness, in order that they may show forth the praises of Him that hath called them out of darkness into His marvelous light. If the rejectors of the Lord Jesus Christ could have seen what would be the result of turning away from the world's Redeemer, of cherishing their own ideas and exalting themselves in their own wisdom, what a picture would they have beheld! [Cf: ST 11-06-93 para. 05] p. 193, Para. 2, [1893MS].

The miracles that Jesus worked, the spirit and power that attended his ministry, were a live, conclusive testimony to every unprejudiced mind. It was not evidence that was wanting, but an honest heart of faith. With what power Christ worked to save the Jewish nation! He foresaw the result, yet he did not waver in his purpose to bring every evidence to convince them, notwithstanding the fact that Jerusalem would despise the day of her visitation, and the people would fasten themselves in

prejudice and unbelief. Christ left no means untried in order that he might win them. The guilt, the responsibility of their rejection of his mercy, lay with themselves. (*Concluded next number.*) By Mrs. E. G. White. [Cf: ST 11-06-93 para. 06] p. 193, Para. 3, [1893MS].

The Jewish nation stood forth among the nations of the earth as a proud, haughty people, who claimed to have great knowledge and to manifest great piety. The Jews looked down upon the Gentiles as upon those who were far beneath them, because of darkness and error. Yet the pretentious fig tree bore not fruit, but leaves only. If they had had spiritual understanding, they would have seen and understood the mission of Christ. The light dimly seen at first would have increased in brightness, expanding unto the perfect day. If they had followed on to know the Lord, they would have known that his goings forth are prepared as the morning. Oh, what a light would have shone upon Judah and Jerusalem had they but welcomed the light that was sent them of heaven! What a transforming power would have been manifest in life and character! They would have been just what Jesus longed to have them be,--a living, shining light in the darkness. They would have borne the noblest credentials that any one of the followers of Christ can bear. They would have been representatives of Christ, monuments of the power of the Spirit of God upon human hearts. The Spirit of God would have worked a miracle upon the heart, changing it from a heart of stone to a heart of flesh. They would have known what is meant by the regeneration of the Spirit, for the whole moral taste would have been changed, and they would have loved the things they once hated, and hated the things they once delighted in. [Cf: ST 11-13-93 para. 01] p. 193, Para. 4, [1893MS].

The words of Christ to the Pharisees come home with power to every living soul to whom the light of the Sun of Righteousness has been revealed. To those who have caught a glimpse of celestial truth, to whom have come some rays of enlightenment, is the warning given. For your souls' sake do not turn away and be disobedient to the heavenly vision. You may have seen something in regard to the righteousness of Christ, but there is truth yet to be seen clearly, and that should be estimated by you as precious as rare jewels. You will see the law of God and interpret it to the people in an entirely different light from what you have done in the past, for the law of God will be seen by you as revealing a God of mercy and righteousness. The atonement, made by the stupendous sacrifice of Jesus Christ, will be seen by you in an altogether different light. You will see sin in its heinous character. But this the Jews did not desire to see. Jesus said to them, "Ye will not come unto me that ye might have life." "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." "Ye sent unto John, and he bare witness of the truth. But I receive not testimony from man; but these things I say, that ye might be saved." He appeals to them to recall the deep conviction that was upon them under the messages of John. He said: "He was a burning and a shining light; and ye were willing for a season to rejoice in his light. But I have a greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not." The witness of the Father had been given. "And Jesus, when he was

baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." [Cf: ST 11-13-93 para. 02] p. 194, Para. 1, [1893MS].

Although the men whom he was then personally addressing had not heard the voice, yet they had heard the report, and knew that the testimony of John was not borne in a corner. John's testimony had been positive, had been given in the demonstration of the Spirit and with power. He had testified of what his eyes had seen, of what his ears had heard, of what his hands had handled, of the word of life. Jesus said, "There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true." The scribes and Pharisees had believed the words of John at the time, but pride and unbelief worked in their hearts after Satan's order, and envy, jealousy, and downright hatred of Christ were revealed. [Cf: ST 11-13-93 para. 03] p. 194, Para. 2, [1893MS].

Jesus said to his disciples: "If I had not come and spoken unto them, they had not had sin; . . . but now they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." By Mrs. E. G. White. [Cf: ST 11-13-93 para. 04] p. 194, Para. 3, [1893MS].

"Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." [Cf: ST 11-20-93 para. 01] p. 194, Para. 4, [1893MS].

The mission and work of Christ did not harmonize with the work of the Pharisees. They were full of self-conceit, and they saw that Christ did not approve of their works. He gave them no flattering words to nourish their pride. They were disappointed that Jesus, who manifested to the world so lofty a character, did not mingle with them, and practice their manner of teaching, rather than go about in so unpretending a manner, working among all classes of people. They saw among the people who listened with rapt attention those who did not belong to the Jewish nation, and who had never manifested the least interest in their

teaching. [Cf: ST 11-20-93 para. 02] p. 195, Para. 1, [1893MS].

When the Pharisees expressed their discontent because of the class of people with whom he mingled, Jesus set the matter before them in the parable of the lost sheep. But their understanding was darkened; for Satan had power over their minds, and they arrayed themselves in opposition to Jesus. The Pharisees said that if Jesus were a true prophet, he would harmonize with them, and voice their precepts and maxims, and treat the wretched publicans and sinners as they treated them. In giving his Son to die for the sins of the world, the Lord God made manifest what was the estimate he placed upon men; for in giving Jesus to the world, he gave heaven's best gift. For this costly sacrifice the most profound gratitude is demanded from every soul. Whatever may be the nation kindred, or tongue, whether a man is white or black, he still bears the image of God, and "the proper study of mankind is man," viewed from the fact that he is the purchase of the blood of Christ. To show contempt for, to manifest hatred toward any nation, is to reveal the characteristic of Satan. God has placed his estimate upon man in giving Jesus to a life of humiliation, poverty, and self-sacrifice, to contempt, rejection, and death, in order that man, his lost sheep, might be saved. Is it then a remarkable thing that all heaven is interested in the ransom of man? Is it a wonderful fact that ten thousand times ten thousand, and thousands of thousands of angels are employed in ascending and descending on the mystic ladder to minister to those who shall be heirs of salvation? Angels do not come to the earth to denounce and to destroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and to save the lost sheep. Angels are commanded to encamp round about those who fear and love God. [Cf: ST 11-20-93 para. 03] p. 195, Para. 2, [1893MS].

The sympathy of all heaven is enlisted on behalf of the sheep that is wandering far from the fold. If the Pharisees had been working in harmony with God, in place of uniting with the adversary of God and man, they would not have been found despising the purchase of the blood of Christ. As the delusions of Satan are broken from human minds, as the sinner looks to Calvary, and sees the costly offering that has been given to save an apostate and ruined race, he contemplates and is deeply moved by the love of God, and becomes repentant. "Herein is love, not that we loved God, but that he loved us." Oh, that we might comprehend the love of God and even to a faint degree take in the compassion that has been manifested toward fallen man! How would we look and live! By beholding Christ man becomes changed and transformed in character from glory to glory. The conflict between light and darkness is entered upon. Look, poor sinner, represented by the lost sheep after whom the shepherd is seeking, look to the cross! The Pharisees may hold in contempt the very one whom the Lord is anxious to save. In the poor blind man restored to sight by the compassionate Shepherd, was one whom the self-righteous Pharisees thought worthy only of sneers and hatred. [Cf: ST 11-20-93 para. 04] p. 195, Para. 3, [1893MS].

Jesus, the Son of the Highest, is combating the powers of Satan, who is laying every possible device whereby he may counteract the work of God. The prize for which the powers of light and darkness are contending, is the soul of man. The Good Shepherd is seeking his sheep,

and what self-denial, what hardships, what privations he endures! The under shepherds know something of the stern conflict, but little in comparison to what is endured by the Shepherd of the sheep. With what compassion, what sorrow, what persistence, he seeks the lost! How few realize what desperate efforts are put forth by Satan to defeat the Shepherd's purpose. When the Shepherd at last finds his lost sheep, he gathers it in his arms with rejoicing, and bears it back to the fold on his shoulders. And the harps of heaven are touched, and an anthem of rejoicing is sung over the ransom of the wandering and lost sheep. "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." [Cf: ST 11-20-93 para. 05] p. 196, Para. 1, [1893MS].

How does the contrast appear between the scowling scribes and Pharisees and the Christ they condemned, misinterpreting his mission, and putting upon his words the worst possible construction? The Son of Man came to seek and to save that which was lost. A lost sheep never finds its way back to the fold of itself. If it is not sought for and saved by the watchful shepherd, it wanders until it perishes. What a representation of the Saviour is this! Unless Jesus, the Good Shepherd, had come to seek and to save the wandering, we should have perished. The Pharisees had taught that none but the Jewish nation would be saved, and they treated all other nationalities with contempt. But Jesus attracted the attention of those that the Pharisees despised, and he treated them with consideration and courtesy. Because he did this, the Pharisees sought to bring a charge against him, and destroy his influence. [Cf: ST 11-20-93 para. 06] p. 196, Para. 2, [1893MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This love on behalf of man, expressed in the gift of his only begotten Son, called forth from Satan the most intense hatred, both toward the Giver and toward the priceless Gift. Satan had represented the Father to the world in a false light, and by this great Gift his representations were proved untrue, for here was love without a parallel, proving that man was to be redeemed by an inconceivable cost. Satan had tried to obliterate the image of God in man in order that as God looked upon him in his wretchedness, in his perverseness, in his degradation, he might be induced to give him up as hopelessly lost. But the Lord gave his only begotten Son in order that the most sinful, the most degraded, need not perish, but, by believing on Jesus Christ, may be reclaimed, regenerated, and restored to the image of God, and thus have eternal life. By Mrs. E. G. White. [Cf: ST 11-20-93 para. 07] p. 196, Para. 3, [1893MS].

"I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." [Cf: ST 11-20-93 para. 01] p. 196, Para. 4, [1893MS].

In the East it is the custom of the shepherd to name his sheep, and as the sheep learn their names, they respond to the voice of the shepherd. The shepherd goes before them and leads them out, guiding them from the fold to the pasture. The sheep recognize the voice of the shepherd and follow him. Jesus declared himself to be the true shepherd, because he

gave his life for the sheep. He says; "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." [Cf: ST 11-20-93 para. 02] p. 196, Para. 5, [1893MS].

Jesus spoke these words in the hearing of a large concourse of people, and a deep impression was made upon the hearts of many who listened. The scribes and Pharisees were filled with jealousy because he was regarded with favor by many. Among the multitude were also rulers, who were deeply impressed as they listened to his important words. While he represented himself as the True Shepherd, the Pharisees said, "He hath a devil, and is mad; why hear ye him?" But others distinguished the voice of the True Shepherd, and said:-- [Cf: ST 11-20-93 para. 03] p. 197, Para. 1, [1893MS].

"These are not the words of him that hath a devil. Can a devil open the eyes of the blind? And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." [Cf: ST 11-20-93 para. 04] p. 197, Para. 2, [1893MS].

With what firmness and power he uttered these words. The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, "I and my Father are one." The words of Christ were full of deep meaning as he put forth the claim that he and the Father were of one substance, possessing the same attributes. The Jews understood his meaning, there was no reason why they should misunderstand, and they took up stones to stone him. Jesus looked upon them calmly and unshrinkingly, and said, "Many good works have I showed you from my Father; for which of these works do ye stone me?" [Cf: ST 11-20-93 para. 05] p. 197, Para. 3, [1893MS].

The Majesty of heaven stood, calmly assured, as a god before his adversaries. Their scowling faces, their hands filled with stones, did not intimidate him. He knew that unseen forces, legions of angels, were round about him, and at one word from his lips they would strike with dismay the throng, should they offer to cast upon him a single stone. He stood before them undaunted. Why did not the stones fly to the mark?--It was because divinity flashed through humanity, and they received a revelation, and were convicted that his were no common claims. Their hands relax and the stones fall to the ground. His words had asserted his divinity, but now his personal presence, the light of his eye, the majesty of his attitude, bore witness to the fact that he was the beloved Son of God. [Cf: ST 11-20-93 para. 06] p. 197, Para. 4, [1893MS].

Had the Pharisees misunderstood his words, he could and would have corrected their wrong impression. He could have told them that he was no blasphemer, although he had called himself the Son of God, and that his words need not necessarily mean that he had invested himself with divine prerogatives, and made himself equal with the Father. But he made no such statement. The impression they had received was the very impression he desired to make. Jesus answered them: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him." Again the hatred and the wrath is stirred within the breast of the Jews, and they sought "to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true. And many believed on him there. By Mrs. E. G. White. [Cf: ST 11-20-93 para. 07] p. 197, Para. 5, [1893MS].

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them." [Cf: ST 12-04-93 para. 01] p. 198, Para. 1, [1893MS].

Here it was demonstrated that a worse blindness than that of physical blindness closed the understanding of the Jewish people. By his infinite power Jesus could heal those who were physically blind, but those who were spiritually blind could not discern their need of enlightenment; for they thought themselves righteous. The treatment that Jesus received from those of his own nation is symbolic of the treatment he was to receive from the whole world. He lived in the world, and he had a deep, earnest love for the world, and especially for the Jewish nation. The question was brought to an issue that had been the point of controversy since the fall, concerning the character of God. Satan had charged God with exercising arbitrary power, and of alienating the human race from himself. Satan sowed seeds of enmity, and kept them well watered, in order that he might be successful in deluding souls, and thus triumph over Christ, making the gulf more deep and impassable between earth and heaven. He presented his falsehoods as truth, and became bold in transgression, seeking to wear out the goodness, mercy, and forbearance of God, to extinguish from his heart all love for man, and thus so exasperate divine justice that God would leave the world under Satanic jurisdiction. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the long patience of God, they encourage themselves in continual resistance. [Cf: ST 12-04-93 para. 02] p. 198, Para. 2, [1893MS].

Satan took the field in person against Jesus Christ. Evil angels conspired with evil men to resist good, to trample upon righteousness, and all the energies of evil were confederated together to destroy the champion of God and truth. While success seems to attend the masterly activity of Satan, Jesus takes the field to contest his power. Jesus came "unto his own, and his own received him not." He was charged with an embassy of mercy, sent of the Father at a crisis when rebellion had overspread the world, in order that man should not perish, but have everlasting life through faith in the Son of God. Through Christ they were to bruise the serpent's head, and gain eternal life. [Cf: ST 12-04-93 para. 03] p. 198, Para. 3, [1893MS].

Jesus was the truth, yet he was scorned as a deceiver. He was hunted from place to place as a malefactor. His own nation took the most active part in throwing contempt upon him. His friends, and even his own brethren, denied and forsook him. Every cruelty that an apostate angel could instigate was set in operation. He was buffeted with temptations, lacerated with stripes, crowned with thorns, mocked and derided as a false king, and at last crucified on the cross. [Cf: ST 12-04-93 para. 04] p. 198, Para. 4, [1893MS].

Satan has kept up his system of cruelty, and still employs his planned agency of crookedness and deception, and accuses and condemns and tortures in order that he may control the conscience. While exercising his power in torturing those whom he controlled through demoniacal possession, he yet laid the blame of it upon the Lord God of heaven. He put his own interpretation on his Satanic actions, and charged God with being the author of all evil. In the parable of the shepherd Jesus puts his own interpretation on his work and mission, and represents himself as the good shepherd, feeding and taking charge of the sheep. He said, "He that entereth not in by the door [by himself] into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Christ said that all who came before him claiming to be the Messiah were deceivers. At the time of Christ's coming there was much agitation concerning the appearance of the world's Messiah. The Jewish nation expected that a great deliverer would come, and there were men who took advantage of this expectation, turning it to the service of themselves, that they might be thereby profited and glorified. Prophecy had foretold that these deceivers would arise. The deceivers did not come in the way in which it was prophesied that the world's Redeemer should come; but Christ came, answering every specification. Types and symbols had represented him, and in him type met antitype. In the life, mission, and death of Jesus every specification was fulfilled. [Cf: ST 12-04-93 para. 05] p. 199, Para. 1, [1893MS].

Jesus was the good shepherd to whom the porter openeth, who knows the sheep, calleth his own by name, and leadeth them out. He it is who is stronger than the thief and the robber, those who enter not in at the door, but climb up some other way. The Pharisees were not able to discern that this parable was spoken against them, the professed leaders of the people, pastors of the flock. Jesus presented himself in contrast to them, and when they reasoned in their hearts as to what he could mean by the parable, he said: "I am the door of the sheep. . . . By me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good

shepherd giveth his life for the sheep." Christ presented himself as the only one in whom were qualifications for making a good shepherd. He is represented as the "Chief Shepherd." Peter writes, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Again he is called the great Shepherd. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever." "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep." [Cf: ST 12-04-93 para. 06] p. 199, Para. 2, [1893MS].

The Pharisees had just cut one off from the fold because he had acknowledged that Jesus had wrought a wonderful miracle, and had opened his eyes. They had called the blind man to them after his healing and had said: "Give God the praise; we know that this man is a sinner. He could never have wrought the miracle. As to this man doing the miracle, you are wrong. It is only a deception." But the restored man answered, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." Then they asked again, "What did he to thee? how opened he thine eyes? How hard they were to convince! How hard they tried to cover up with unbelief the mighty work of Jesus, and sought to persuade the man to disbelieve his own senses! They were false shepherds indeed, and sought to scatter the sheep. But the blind man who had been made to see answered their caviling, asking them if they too would be his disciples. They were indignant that this ignorant man should presume to teach them, and could scarcely find words to express their contempt. They were men who had been educated in the schools, and claimed to be expositors of the Scriptures. They were not to be thought of as disciples of any pretender, and declared themselves to be the disciples of Moses. [Cf: ST 12-04-93 para. 07] p. 199, Para. 3, [1893MS].

But the man upon whom the miracle was wrought was not to be intimidated by their scorn, and said: "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." The indignation of the scribes and Pharisees knew no bounds. Gathering their robes about them, as though they feared contamination, shaking the dust from their feet against him, and treating him with the utmost contempt and derision, they said, "Thou wast altogether born in sins, and dost thou teach us?" And in no gentle manner they thrust him out of the synagogue. The sheep was cast out of the fold for being a living witness to the power of Christ. Many have been cast out of the church whose names were registered upon the book of life. Wolves in sheep's clothing were ready to cast out of the fold and devour one who was entitled to the Lord's pasture; but Jesus, the True Shepherd, sought him, and gave him a place within the fold. By Mrs. E. G. White. [Cf: ST 12-04-93 para. 08] p. 200, Para. 1, [1893MS].

"Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The Lord Jesus presented the heavenly treasures to the Jewish people, but many of them would not receive them. The educated men thought themselves too wise to need instruction, too righteous to need salvation, too well honored to need the honor that Jesus would confer upon them in making them laborers together with God. In the scribes, Pharisees, and rulers, Jesus found not the bottles for his new wine. He was obliged to turn from them to humble men, whose hearts were not filled with envy, covetousness, and self-righteousness. The lowly fishermen obeyed the call of the divine Teacher, while the scribes and Pharisees refused to become converted. [Cf: ST 12-11-93 para. 01] p. 200, Para. 2, [1893MS].

The disciples that Jesus called were uneducated, and were far from being perfect in character when Jesus united them with himself; but they were willing to learn from the greatest Teacher the world ever knew. They were truly converted men, and became the new bottles into which Jesus could pour the new wine of his kingdom. But though they were converted to Christ, yet, because of their limited earthly comprehension--the result of the teaching they had had from the Jews--they were unable fully to understand the spiritual nature of the truth he could impart. The burden of his instruction was the necessity of his followers having pure and holy hearts, for holiness alone would fit them to become subjects of his heavenly kingdom. [Cf: ST 12-11-93 para. 02] p. 200, Para. 3, [1893MS].

The divine Sower scattered grains of precious seed, which we cannot see until a skillful laborer, under the guidance of the Holy Spirit, gathers them together and presents them to us as a complete system of truth, unfolding the depths of divine love. For all ages Jesus, the author of truth, through prophets and people, had presented truth upon truth to the Jews, from the pillar of cloud and fire. But the truth he had given had become mingled with error, and it was necessary to separate from the companionship of heresy and evil. It was necessary to readjust it in the framework of the gospel, in order that it might shine forth in its original luster and illuminate the moral darkness of the world. Wherever he found a gem of truth that had been lost from its setting, or had been marred with error, he reset it, and stamped upon it the signature of Jehovah. He proved himself to be the word and the wisdom of God. [Cf: ST 12-11-93 para. 03] p. 200, Para. 4, [1893MS].

The commonplace matters of time and earth had engrossed the minds of the people at the time of Christ, just as Satan had designed that they should. Sin had expelled from the heart the love of God, and instead of the love of God there was found in the heart the love of the world, the love of sinful indulgence of evil passions. Christ alone could adjust the claims between heaven and earth. Man's vision had become blinded, because he did not keep in view the spiritual and eternal world. But the kind of teaching that Christ gave to the world did not harmonize with the teaching of the scribes and Pharisees; for their religion consisted in a round of forms and ceremonies, and the offering of sacrifices, which had been designed by Christ to keep his sacrifice in mind, had lost its significance. Unless the sacrifices were offered in faith, accompanied with contrition and humility, they were valueless in the eyes of God, and even an abomination to him. God repeatedly had declared that the sacrifices acceptable to him were a broken and a

contrite heart. He said, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." [Cf: ST 12-11-93 para. 04] p. 201, Para. 1, [1893MS].

In Christ's perfection of character was found the ransom for the sinner, the way in which the rebel against God might be reconciled to God. Those who will submit to the drawing power of Christ, may be justified by a just God. Jesus is the ladder which Jacob saw. The base of this ladder rests upon the earth, in the human nature of our Lord, and its top reaches the throne of God, in his divinity. The light of the glory of God illuminates the whole ladder, and that light shines into every believing heart, enlightening, strengthening, encouraging. Angels of shining brightness ascend and descend upon this ladder, and minister to those who shall be heirs of salvation. Through the merit of Christ, intercourse between heaven and earth has been opened, and the system of sacrifices instituted at Adam's fall had no virtue except as they showed forth the great Mediator between God and man. Jesus was the true Sacrifice, who was to die for man's transgression. The sacrifice of Cain was rejected because it was not an offering that acknowledged the sacrifice of Christ for the sins of the world. In Cain's offering there was no confession of sin, no acknowledgment that he was in need of a Saviour. Today there are thousands and tens of thousands who are making the same mistake as did Cain, and as did the Pharisees in the days of Christ. They are trusting in self, and depending upon their own wisdom, and do not realize their own spiritual poverty. To them comes the Laodicean message: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." [Cf: ST 12-11-93 para. 05] p. 201, Para. 2, [1893MS].

As in the days of Christ, the Pharisees do not know their own spiritual destitution. The Lord says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Faith and love are the gold tried in the fire. But with the Pharisees the gold has become dim, and the rich treasure has been lost. To them it is said: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: ST 12-11-93 para. 06] p. 201, Para. 3, [1893MS].

But while these messages of reproof are addressed to those who have backslidden, and who have left their first love, yet He who knows all things has given us this precious promise: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." One who has been anointed with the spirit of wisdom and understanding, is able to lead every soul who will submit to be led, and He has trodden every step of the way before us. "If any man lack wisdom," let him lean upon his fellow-man?--No; "let him ask of God, who giveth to all men liberally, and upbraideth not." [Cf: ST 12-11-93 para. 07] p. 202,

Para. 1, [1893MS].

In the person and work of Christ the holiness of God is revealed; for Christ came to reveal the Father. Satan had cast his shadow athwart the pathway of humanity, and misrepresented the character of God. The controversy of Satan did not end when he was expelled from the courts of heaven. He hated Christ for his position in the courts of God, and he hated him the more when he himself was dethroned. He hated him when he came to a ruined world, to show mercy and manifest his compassion toward a race of sinners. Through the chief priests and Pharisees the hatred of Satan was manifested toward the Lamb of God that taketh away the sins of the world. By Mrs. E. G. White. [Cf: ST 12-11-93 para. 08] p. 202, Para. 2, [1893MS].

We are to form characters after the divine Model, Jesus Christ, and bring every power and capability of our natures into subordination to him in this life, that we may through him have a right hold of the future immortal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." Those who have a character that will be found worthy of a place in the kingdom of God, will be those who have become acquainted with God, who have obeyed the explicit directions given in his word. They will be entitled to a seat at the marriage supper of the Lamb. [Cf: ST 12-18-93 para. 01] p. 202, Para. 3, [1893MS].

The only way in which we can distinguish between the true Christian and the pretender to Christianity is by the fruit of the life. The works will testify whether or not Christ, the hope of glory, is formed within. Everyone who enters the kingdom of heaven will have been tested and proved. Judas was one who was favored in being associated with Christ and his disciples. He was with Jesus during the time of his public ministry, and he possessed qualities of character that would have made him a blessing to the church had he but submitted to the discipline that Jesus desired him to have. He was privileged to have the same advantages as did John and the other disciples, and might have been benefited by the education and training of the greatest Teacher the world ever knew. [Cf: ST 12-18-93 para. 02] p. 202, Para. 4, [1893MS].

In Christ he beheld a character that was pure, harmless, and undefiled, and his heart was drawn out in love for his Master. But the light that was shed upon him from the character of Christ, brought with it the responsibility of yielding up every natural or acquired trait that was not in harmony with the character of Christ. In this Judas did not stand the test. The love of the world was deeply rooted in his heart, and he did not give up his love for the world, nor surrender his ambition to Christ. He never came to the point of surrendering himself fully to Jesus. He felt that he could retain his own individual judgment and opinion. While he accepted the position of the minister of Christ, yet he never brought himself under the divine moulding of Christ. He clung to his objectionable traits of character, and indulged in his own sinful habits, and, instead of becoming pure and Christlike, he became selfish and covetous. Selfishness became the controlling power of his life. [Cf: ST 12-18-93 para. 03] p. 202, Para. 5, [1893MS].

Judas listened to the lessons which Christ gave to his disciples and

to the multitudes, and he did not offer any opposition, or seem to question their importance. He made no outward murmur until the time that Mary anointed the feet of Jesus. The record says: [Cf: ST 12-18-93 para. 04] p. 203, Para. 1, [1893MS].

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." [Cf: ST 12-18-93 para. 05] p. 203, Para. 2, [1893MS].

In the circumstance of Mary's anointing Jesus' feet, the plague spot of Judas' character was revealed. The crisis had come in the life of Judas, and the ruling trait of character took its supremacy over every other trait. Covetousness, which is idolatry, had been cultivated, and had strengthened in his heart, and when temptation came upon him, he was held under its control. The temptations of Satan will ever thus meet a response from the elements of depravity that are in the human character that have not been resisted and overcome. The covetous greed that Judas had indulged for years, now held in control and overpowered every other characteristic of his nature. He harmonized with the drawings of Satan, and evil triumphed as he yielded to temptation. Although he was professedly a follower of Jesus, yet he was in heart strengthening the evil of his character. Jesus knew every transgression, and he now looked sorrowfully upon him who was numbered with the twelve, and who was yet not a doer of the words of Christ. [Cf: ST 12-18-93 para. 06] p. 203, Para. 3, [1893MS].

The disciples could not discern the evil of Judas' heart; only the eye of God could discern the hidden motive, the unholy desire. When an impure thought is welcomed, an unholy desire cherished, a rebellious purpose formed, the purity of the soul is stained and its innocence is ruined, temptations prevail, and hell triumphs. "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." A man is tempted to sin when some attractive object or indulgence is presented to him, and he is drawn to overstep principle, and to violate his conscience in doing that which he knows to be wrong. This was what Judas was doing. He had no oil in his vessel with his lamp. He professed to have a deep interest in the welfare of the poor, but all his professions were pretenses, mere hypocrisy. He wanted to give others the impression that he was a very pious man, but the fact was that he was nothing else than a self-conceited sinner. [Cf: ST 12-18-93 para. 07] p. 203, Para. 4, [1893MS].

It was his day to seek grace and purity and holiness; but he failed to seek them. He did not cultivate humility, and die to the world. He did not cultivate hope and love, and manifest pure devotion to God. He did not obtain a strong, noble character, full of faith and holy endeavor, but permitted the wild, unsanctified elements of character to prevail.

During his whole life he continually repeated acts of selfishness, though wearing the garb of religion. [Cf: ST 12-18-93 para. 08] p. 203, Para. 5, [1893MS].

Those who are satisfied in having merely a form of religion, who do not carry out the lessons of Christ in their practical life, make manifest the weakness of their character when trial and temptation come upon them, and they prove that they were not Christians. Every duty that is performed in love to Jesus, in simplicity and humility, divested of all selfishness, has its effect on the character and shapes it after the divine Model. Through faithfulness in the Christian life the soul is braced to withstand sudden assaults of temptation; for the true Christian learns to depend upon Christ for strength and grace. When the first temptation is met and resisted, the second is more easily met and resisted. We may be able to resist every temptation that assails the heart by calling upon our mighty Deliverer. [Cf: ST 12-18-93 para. 09] p. 204, Para. 1, [1893MS].

It is not in the power of Satan to force anyone to sin. Sin is the sinner's individual act. Before sin exists in the heart, the consent of the will must be given, and as soon as it is given, sin is triumphant, and hell rejoices. But there is no excuse for sin, either great or little. Christ has been provided as the tempted one's refuge. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [Cf: ST 12-18-93 para. 10] p. 204, Para. 2, [1893MS].

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Cf: ST 12-18-93 para. 11] p. 204, Para. 3, [1893MS].

Temptation is not sin, and is no indication that God is displeased with us. The Lord suffers us to be tempted, but he measures every temptation, and apportions it according to our power to resist and overcome evil. It is in time of trial and temptation that we are enabled to measure the degree of our faith and trust in God, and to estimate the stability of our Christian character. If we are easily jostled and overcome, we should be alarmed; for our strength is small. Let us consider the words of comfort that have been left on record for our instruction: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." God has apportioned the temptation in proportion to the strength he can supply, and he never permits us to be tempted beyond our ability to resist or to endure. "The Lord knoweth how to deliver the godly out of temptation." "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Through prayer and the word of God we shall be enabled to overcome temptation. By Mrs. E. G. White. [Cf: ST 12-18-93 para. 12] p. 204, Para. 4, [1893MS].

"If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another." Many are deceiving their own souls, because, while they assent to the truth, they fail to become sanctified through the truth. To have a right religious experience it is essential not only to have an intelligent idea as to what is the theory of truth, but the heart and mind must be trained, and the habits must be in harmony with the expressed will of God. The word, the requirements of God, must be studied; for if we weave into our experience incorrect principles, we shall cherish false ideas as to what constitutes a Christian, and shall not be found obeying the voice of God. We cannot spiritually discern the character of God, or accept of Jesus Christ by faith, unless our life and character are marked by purity, by the casting down of imaginations, and of every high thing that exalts itself against the knowledge of God, and by bringing into captivity every thought to the obedience of Christ. [Cf: ST 12-25-93 para. 01] p. 204, Para. 5, [1893MS].

It is sin that has dragged down and degraded the faculties of the soul; but through faith in Jesus Christ as our Redeemer, we may be restored to holiness and truth. All who would learn of Christ must be emptied of human wisdom. The soul must be cleansed from all vanity and pride, and vacated by all that has held it in prepossession, and Christ must be enthroned in the heart. The constant strife in the soul that results from selfishness and self-sufficiency must be rebuked, and humility and meekness must take the place of our natural self-esteem. I am pained beyond measure when I see men and women professing the name of Christ, and yet manifesting not the Spirit of Christ; for I know that they are dwelling in fatal delusion. Many are satisfied with a mere semblance of religion, and they have no experimental knowledge of the virtues of Christ, no vital connection with Jesus. They listen to the most searching presentation of truth, but make no application of the truth to their own souls, because they are clothed with a garment of self-righteousness. Every salutary impression is warded off with the thought that they are Christians, and that the close, searching appeals are not meant for them. The most solemn message from the great Teacher through his delegated servants is lost upon them, because they do not see the need of any such warning or appeal. They have not come to the point of realizing that they are sick and in need of a physician. Christ said, "They that are whole need not a physician, but they that are sick." [Cf: ST 12-25-93 para. 02] p. 205, Para. 1, [1893MS].

Solemn conviction of sin will lead individuals to tremble at the word of God, and surrender their ways, their ideas, and their will to God. I tremble when I see so many who feel perfectly contented. They will admit that they have little experience in religious things, and when given an opportunity to gain an experience, they do not advance, because they do not feel their need, and so the matter ends where it began; for they do not seek divine enlightenment with true contrition of soul. [Cf: ST 12-25-93 para. 03] p. 205, Para. 2, [1893MS].

It is only at the altar of God that we kindle the taper with holy fire. It is only the divine light that will reveal the littleness, the incompetence of human ability, and give clear, distinct views of the perfection and purity of Jesus Christ. It is only as we behold Jesus that we desire to become like him. It is only as we view his

righteousness that we hunger and thirst to possess it. It is only as we ask in earnest prayer, in humility and simplicity, as a little child asks an earthly parent for some good thing, that God will grant unto us our heart's desire. Such prayer is heard and answered. The Lord is more willing to give the Holy Spirit to them that earnestly desire it, than are earthly parents to give good gifts to their children. Christ has promised the Holy Spirit to guide us unto all truth and righteousness and holiness. The Holy Spirit is not given by measure to those who earnestly seek for it, who by faith stand upon the promises of God. They plead the pledged word of God, saying, "Thou hast said it. I take thee at thy word." [Cf: ST 12-25-93 para. 04] p. 205, Para. 3, [1893MS].

The Comforter is given that he may take of the things of Christ and show them unto us, that he may present in their rich assurance the words that fell from his lips, and convey them with living power to the soul who is obedient, who is emptied of self. It is then that the soul receives the image and superscription of the divine. Then Jesus Christ is formed within the hope of glory. [Cf: ST 12-25-93 para. 05] p. 205, Para. 4, [1893MS].

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Those who are called to be shepherds of the flock of God are called to be laborers together with God. The Lord Jesus is the great Worker, and he prayed to his Father that his followers might be sanctified through the truth. If we are doers of the word of God, we shall understand that we cannot retain any sinful habit, or indulge in any crooked or guileful way. His truth, his word, must be brought with divine power into our human hearts, and we must purify our hearts by obeying the truth. We must renounce all the hidden things of dishonesty, all craftiness and Satanic wiles. We must be where we shall be enabled to discern the snares of him who lieth in wait to deceive. Sin must be sensed in its true, hateful character, and expelled from the soul. All who preach the word in verity and truth can afford to be fair in its presentation. We are not to be deceitful in any way. Not handling the word of God deceitfully, we are to let the cross of Christ stand in prominence in all our teaching. We are not to hide the gospel, or cover the cross of Christ with ornamental roses, and thus make the preaching of it of no effect. Let no one shun the cross of self-denial. Make the instruction plain as to what it means to be a Christian. "If any man will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me". "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Food is the substance of which we partake, that our bodies may be strengthened and built up. In like manner we are to feed upon that which will build up our spiritual nature. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Our bodies are composed of that upon which we feed; so our spiritual life will be composed of that upon which we feed. If we feed on Christ, by thinking of him, by obeying his words, we are built up in him, and grow in grace and in the knowledge of the truth unto the full stature of men and women in Christ Jesus. "Receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." [Cf: ST 12-25-93 para. 06] p. 206, Para. 1, [1893MS].

As God works in us to will, we are to cooperate with God, manifesting a determination like that of Daniel to do the will of God, working in harmony with the divine Agent. Then we shall have rest in God. Teachers of the word of God are not to keep back any part of the counsel of God, lest the people shall be ignorant of their duty, and not understand what is the will of God concerning them, and stumble and fall into perdition. But while the teacher of truth should be faithful in presenting the gospel, let him never pour out a mass of matter which the people cannot comprehend because it is new to them and hard to understand. Take one point at a time, and make that one point plain, speaking slowly and in a distinct voice. Speak in such a way that the people shall see what is the relation of that one point to other truths of vital importance. Every man who becomes a teacher must also become a learner, and daily sit at the feet of Jesus. It is impossible for anyone to rightly divide the word of truth, unless he earnestly seeks wisdom from on high that he may understand what is taught in the Scriptures. The Holy Spirit must attend the word spoken to the heart. It will be difficult to create prejudice in the hearts of those who are seeking for truth as for hidden treasure, if the speaker will hide himself in Christ; for he will then reveal Christ, not himself. [Cf: ST 12-25-93 para. 07] p. 206, Para. 2, [1893MS].

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." But though God has set these different laborers in the church, there is to be no neglect on the part of one in the performance of duty. Let no one neglect to give faithful and plain instruction upon tithing. Let there be instruction as to giving to the Lord that which he claims as his own; for the commendation of the Lord will not rest upon a people who rob him in tithes and offerings. There will be need of often setting before the people their duty in this matter, that they may render unto God his own. Let the one who first presents the truth be faithful in presenting this duty, and let him also who follows up the interest, make plain the requirement of God on tithing, that the people may see that in all points the laborers are teaching the same truth, and are of one mind in urging them to yield obedience to all the requirements of God. [Cf: ST 12-25-93 para. 08] p. 207, Para. 1, [1893MS].

But let laborers have discretion, and not give strong meat to those who are as babes, but feed them with the sincere milk of the word. In no case mingle your own spirit and ideas with the truth, and cover up the precepts of God by traditions or suppositions. Let the people have the truth as it is in Jesus, and do not mingle it with concoctions of your own devising, for your presentation of the truth will taste so strongly of self that it will disgust the hearers. Be able to say with Paul: "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." There is most earnest work to be done in order that you may so search the Scriptures that you may be able to declare unto those with whom you meet the whole counsel of

God. By Mrs. E. G. White. [Cf: ST 12-25-93 para. 09] p. 207, Para. 2, [1893MS].

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." [Cf: RH 01-03-93 para. 1] p. 207, Para. 3, [1893MS].

The Lord does not leave the work of judging to finite man; for unless the Holy Spirit sanctifies the soul, man cannot be a cautious, safe judge. In the parable of the wheat and the tares, the Lord gave special directions to warn his disciples against uprooting those from the church who they supposed were spurious Christians. He had said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." This lesson has been strangely neglected by those who profess to be doers of the words of Christ; for if a brother erred, and did not meet their ideas, they manifested hardheartedness, a cold, critical spirit, and rashly followed their impulses, and turned the offender adrift. [Cf: RH 01-03-93 para. 2] p. 207, Para. 4, [1893MS].

The Lord sums up the whole duty of man in the following words: "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." [Cf: RH 01-03-93 para. 3] p. 208, Para. 1, [1893MS].

There are many who are treated as tares and hopeless subjects, whom Christ is drawing to himself. Men judge from the outward appearance, and think they discern the true measurement of a man's character; but they make many blunders in their judgments. They put a high estimate upon a man whose appearance is as an angel of light, when in thought and heart he is corrupt and unworthy. On another whose appearance is not so favorable, they pass criticism, make him an offender for a word, and would separate him from the church because of his supposed defective character, when it may be that He who reads the heart, sees true moral worth in the man. Human judgment does not decide any case; for the Lord's thoughts are not our thoughts, neither are his ways our ways. He whom we would separate from the church as altogether unworthy, is the object of the Lord's solicitude and love. All heaven is engaged in doing the appointed work of drawing souls to God, and the Lord has said concerning his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." [Cf: RH 01-03-93 para. 4] p. 208, Para. 2, [1893MS].

Then since the Lord is working through his own divine agency upon the hearts of those whom we would term hopeless subjects, let not man be officious, let him stand out of the way of God's work; for his word that goeth forth from his mouth, will accomplish its appointed work, and prosper in the thing whereunto it is sent. Let not man set himself up as judge of his brethren; for God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." "But why dost thou judge thy brother? or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another anymore: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." "For the Father judgeth no man, but hath committed all judgment unto the Son. . . . For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." [Cf: RH 01-03-93 para. 5] p. 208, Para. 3, [1893MS].

Jesus clothed his divinity with humanity in order that he might reach humanity. The apostle says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Jesus is the only one that has ever walked in the flesh who is able to judge righteously. Looking at outward acts, men may condemn and root up that which they think to be tares; but they may greatly mistake. Both ministers and laymen should be Bible students, and understand how to act in regard to the erring. They are not to move rashly, to be actuated by prejudices or partiality, to be ready with an unfeeling

heart, to uproot one and tear down another; for this is most solemn work. In criticising and condemning their brethren, the accusers wound and bruise the souls for whom Christ has died. Christ has purchased them with his own precious blood; and although men, judging from outward appearances, pronounce sentence against them, their judgment in the courts of heaven is more favorable than that of their accusers. Before any of you speak against your brethren, or act decidedly to cut them off from church fellowship, follow the injunction of the apostle: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" [Cf: RH 01-03-93 para. 6] p. 209, Para. 1, [1893MS].

Let those who would dispose of their brethren, look well to the character of their own thoughts, their motives, their impulses, purposes, and deeds. Compare your experience with the law of God, and see whether you are an example in character, in conversation, in purity. Said Christ, "I sanctify myself, that they also might be sanctified." Before condemning others, let us ask ourselves, "Am I an example to my brethren in bearing fruit unto holiness? Do the fruits of the Spirit,--love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, appear in my life? Have I that charity which suffereth long, and is kind; that thinketh no evil? Do I reveal the fact to others that I am in the faith?" If upon careful, prayerful examination of ourselves, we discover that we are not able to bear the test of human investigation, then how shall we endure the test of the eyes of God, if we set ourselves up as judges of others? [Cf: RH 01-03-93 para. 7] p. 209, Para. 2, [1893MS].

Before judging others, our first work is to watch and pray, to institute a warfare against the evils of our own hearts through the grace of Christ. We are to stand under the shadow of the cross of Calvary, humbling our hearts, confessing our sins, and entreating the Lord to pardon our defects of character, and strengthen our love for our brethren. If we neglect this heart searching in the light of divine truth, self-love will blind our eyes, and we shall have a much better opinion of ourselves than God has of us. The heart is deceitful above all things, and desperately wicked. And it is written, "He that trusteth in his own heart is a fool." [Cf: RH 01-03-93 para. 8] p. 209, Para. 3, [1893MS].

The reason is plain why Christ has said, "Judge not;" for it is natural for man to exalt his own goodness, to shun a candid examination of his own heart, and depreciate others. If we looked upon things in the right light, we should see that we need mercy from Christ every moment, and should render the same to our brethren. Jesus has not placed man upon the judgment seat; for he knew human nature too well to give man the power to judge and condemn others. He knew that in their fallible judgment, they would root up some as tares, who were worthy of their sympathy and confidence, and would pass by others who deserved to be dealt with in a decided manner. When there are cases in the church which need to be dealt with decidedly, let the rule of the Bible be carried out. If the influence of erring members has an influence that corrupts others, they should be disfellowshipped; and heaven will ratify the action. It is the work of the enemy to sow tares among the wheat; and there will be men found in the church whose influence, as far as we can discern from outward appearance, is no blessing to the church. But even in cases of this character we are to move cautiously; for Christ

and heavenly agencies are at work to purify unto himself a peculiar people, zealous of good works. [Cf: RH 01-03-93 para. 9] p. 210, Para. 1, [1893MS].

While Christ is at work to preserve a pure church in the earth, Satan ever seeks to counteract his agency and work. Spurious Christians are found in the church of God; for we find men, while professing the name of Christ, more firmly united to Satan than they are united with pure and holy influences. They gather darkness and unbelief from Satan, and they communicate it to the church. They profess to have the power of discernment, and discover spots and stains in the character of their brethren, and are not slow to communicate their suspicions to other members of the church. They distribute the leaven of distrust, of malice and accusation. And as a result, alienation and estrangement come in between brethren. All these false accusers, though their names are on the church records, are under the control of Satan, and work as his agents to weaken and confuse the church, and divide the brethren of Christ on earth. When this has been accomplished, Satan exults over the divided state of the church, and points the world to the professed followers of Christ, thus bringing the name of Christ into dishonor before the world, and intrenching men in their unbelief and rebellion against God. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 01-03-93 para. 10] p. 210, Para. 2, [1893MS].

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Cf: RH 01-10-93 para. 1] p. 210, Para. 3, [1893MS].

We have great need to search the Scriptures that we may be representatives of Christ, and act our part as laborers together with God to build up the church in the most holy faith. There is not enough careful, prayerful, painstaking investigation in accepting members into the church. We cannot follow the example of the world, or allow their criticisms to sway us from the path of duty. They will blame us if we refuse to admit certain persons into church fellowship, and on the other hand, they condemn the church for its unworthy members. They will say, The church is no better than the world; for its members deceive and cheat and bear false witness; so the world's say so in this matter of who shall be admitted into church fellowship, should have no weight with us. There is one thing that we have no right to do, and that is to judge another man's heart or impugn his motives. But when a person presents himself as a candidate for church membership, we are to examine the fruit of his life, and leave the responsibility of his motive with himself. But great care should be exercised in accepting members into the church; for Satan has his specious devices through which he purposes to crowd false brethren into the church, through whom he can work more successfully to weaken the cause of God. [Cf: RH 01-10-93 para. 2] p. 210, Para. 4, [1893MS].

It should be the earnest desire of every heart to keep the church pure, and individually we are to keep our hearts in the love of God, and practice the truth daily, that this may be accomplished. The question is asked in regard to the tares, "Wilt thou then that we go

and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them." We are not required to criticise, to condemn, or root out all that we suppose to be tares, lest we root out also the wheat. The church will not be free from those whose influence is out of harmony with that which should characterize the servants of Christ. The children of God will be stirred in spirit by the doings of these unworthy members, and they will desire to do something to cleanse the church, that its members may be a light to shine in the world; but even under these circumstances, let them be careful to heed the words of the great Teacher: "Nay; lest while ye gather up the tares, ye root up also the wheat with them." There is such a thing as zeal not according to knowledge; and could all the circumstances be opened which surround these souls, the zealous church members might have their ideas modified, and be led to pursue an entirely different course. They would see that a work devolved upon them to seek and save instead of to destroy, to manifest longsuffering, gentleness, patience, and love, to those whose character and life are below the standard. To cut them off from the church would, perhaps, extinguish their last hope. And who can determine how God looks upon these manifestly erring ones? In many cases it is evident that those who are most zealous to see the church without blemish, have serious defects of character which they do not discern. Because of their own mistakes and failings, unconsciously to themselves, they may be doing greater harm than the one they judge unworthy to remain in fellowship with the church. [Cf: RH 01-10-93 para. 3] p. 211, Para. 1, [1893MS].

Many a church trial is the result of personal likes and dislikes. Evil surmisings have led to evil speaking and accusing. Because of some mistake in business dealing, men have become suspicious of their brethren. Instead of going to their brethren privately, and speaking plainly to them of their errors, thus manifesting true love, and removing the cloud of difficulty, they have brought about a church trial, and would have the questions which vex them settled by the church by digging up the supposed tares. Many have been severed from the church because of these personal spites, and have been thrown upon the enemy's battleground, where they have become discouraged, and through manifold temptations, have fallen into the very sins of which they were accused. [Cf: RH 01-10-93 para. 4] p. 211, Para. 2, [1893MS].

Let the words of Christ be carefully studied, "Let both grow together till the harvest." Let there be no triumphing over a brother that has stumbled, but rather let there be a following of the Scripture injunction: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." [Cf: RH 01-10-93 para. 5] p. 211, Para. 3, [1893MS].

The scribes and Pharisees brought to him a woman whom they accused as guilty of breaking the seventh commandment. They said to him, "Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and

wrote on the ground." Curiosity led them to draw near, and read what was written on the ground. There they saw their own sins plainly stated,--sins of a far more aggravated character than that into which she had been betrayed; for her accusers had induced her to sin, that they might lay a snare for Christ. And they which heard the words of Christ, "being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last." [Cf: RH 01-10-93 para. 6] p. 212, Para. 1, [1893MS].

Those who are most guilty of wrong, are the first to see wrong; therefore let every church member see to it that his own heart is pure before God, that his name is not only written on the church books, but registered in the Lamb's book of life. Then he will not be a judge of his brethren, he will not be a despiser of those whom he considers defective. He will remember the words of the apostle, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. . . . And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" [Cf: RH 01-10-93 para. 7] p. 212, Para. 2, [1893MS].

The spirit that instigates accusation and condemnation in the church which results in uprooting those that are looked upon as evildoers, has manifested itself in seeking to correct wrongs through the civil power. This is Satan's own method for bringing the world under his dominion; but the Lord Jesus Christ has given us no such example for thus dealing with the erring. God has been misrepresented through the church by this very way of dealing with heretics; he has been represented as the one who empowered the church to do these wicked things. [Cf: RH 01-10-93 para. 8] p. 212, Para. 3, [1893MS].

Those who have differed from the established doctrines have been imprisoned, put to torture and to death, because the dignitaries of the church could not endure those who dissented from ideas which these leaders deemed to be true. Satan himself is the sower of tares; but even though he he is the sower of them, they are not to be rooted up, lest by chance the wheat be rooted up with them. Let both grow together until the harvest; and the harvest is the end of probationary time. Fiendish zeal has been manifested in excluding dissenters from the fellowship of the church, and passing upon them the sentence of excommunication by which the Roman Church asserted its power of excluding them from all possibility of entering heaven. [Cf: RH 01-10-93 para. 9] p. 212, Para. 4, [1893MS].

How does heaven look upon such things? With what amazement do angels hear men judging and condemning their brethren, causing them most cruel suffering of body and mind, and claiming that they do it under the sanction of God? Instead of being under the leadership of Christ, they are following the leadership of Satan. Paul at one time pursued this course, actually believing that he was doing God service; but Jesus spoke to him, and told him that in persecuting his saints he was persecuting him. All persecution, all force employed to compel conscience, is after Satan's own order; and those who carry out these designs are his agents to execute his hellish purpose. In following

Satan's cruel proposals, in becoming his agents, men become the enemies of God and his church, and will be judged in that great day by that man whom God hath ordained; for he hath committed all judgment into the hands of his Son. [Cf: RH 01-10-93 para. 10] p. 213, Para. 1, [1893MS].

The time is at hand when the judgment will sit, and the books will be opened, and everyone will be judged according to the deeds that have been done in the body. What an hour that will be! What human depravity will come to light even among those who claim to be Christians, but whose practical life has testified that they had not a saving knowledge of Christ! Today many of these are members of the church, and are fellowshipped as Christians; but they are self-deceived, as was the young man who came to Christ asking what he should do to inherit eternal life. Jesus answered, "If thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal. Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up, what lack I yet?" Jesus looked upon the young man, and loved him, knowing that he was sincere, and had no knowledge of his own defects. This young man had preserved an unblemished outward character; for he had not been tried by circumstances to bring out the selfishness of his heart. And he verily thought his life perfect, as he asked, "What lack I yet?" Then Jesus touched the plague spot of his heart, saying, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." [Cf: RH 01-10-93 para. 11] p. 213, Para. 2, [1893MS].

The words of Jesus tried his heart; for he had an idol there,--the world was his god. He professed to have kept the commandments, but he revealed the fact that he did not love God supremely, or his neighbor as himself. This want meant the want of everything that would qualify him to enter the kingdom of heaven. Love of self and worldly gain controlled his modes of thought and modes of life. And he was registered in the books of heaven as wanting, although Christ saw in him lovable traits of character. But genuine Christlikeness cannot be manifested in the character until Christ is received by faith, and formed within, the hope of glory. Jesus looked upon the young man, and longed after his soul, desiring that every intrusted talent might be recognized as the gift of God, might be sanctified to his use, and employed to his glory. Jesus desired to see the young man seeking first the kingdom of God and his righteousness, that he might be a light to the world, imparting to others the knowledge of Christ, by precept and example. [Cf: RH 01-10-93 para. 12] p. 213, Para. 3, [1893MS].

The young man wanted eternal life; but he could not accept the conditions upon which Christ offered it to him, and he turned away from Christ with a sorrowful heart. And yet Christ was not asking of him a sacrifice which he had not made himself, for he had left his glory, his riches, his honor, and for our sake had become poor, and of no reputation, that he might win for us eternal riches and immortal glory. He enlightened this young man in regard to his own heart, showing him that he could not hoard up his treasures for personal gratification, and yet possess a Christian character. Christ says, "Sell that thou

hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But the young man was not ready to follow the Prince of life, to become poor that he might make others rich. [Cf: RH 01-10-93 para. 13] p. 214, Para. 1, [1893MS].

The love of the world disqualifies a man for the service of God. Those who would be servants of God must give their best energies to the work, planning ways and means by which the cause of truth may be made successful. If a man's best thought is concentrated in devising ways and means to gather in earthly treasure, his heart is with his treasure, and he minds earthly things. Those who consecrate themselves to God, and constantly seek wisdom from on high, know that they cannot engage in business where their whole energies are devoted to the world, and still be the servants of God; for everything they do must be to his glory. Spiritual advancement in no wise disqualifies men for engaging in worldly business; for where Christ is formed within, the hope of glory, they can do their business as in the sight of the Lord and for his honor. [Cf: RH 01-10-93 para. 14] p. 214, Para. 2, [1893MS].

But the servants of Christ cannot bind themselves up with the world; they cannot belong to secret societies, without binding themselves in with the tares. He who has placed himself under the banner of Christ, has pledged himself to follow no pursuit, to engage in no enterprise, that shall interfere with his service to the Lord of heaven. Christ is to be his all, and in all. [Cf: RH 01-10-93 para. 15] p. 214, Para. 3, [1893MS].

Christ requires personal faithfulness of his servants, and we are to show that we have no fellowship with the secret, hidden things of darkness. The wheat is not to sow itself among the tares; for although we may not practice the works of some of the members of the secret orders, in joining them we are registered in heaven as partakers of their evil deeds, responsible for their works of evil, and bound up in bundles with them as tares. Thank God, it is not too late for Christians to sever themselves from all unholy connections, and come fully unto the side of Christ. But while the church is to separate itself from evildoers, to come out from among them, and be separate, and touch not the unclean, the Lord would not have his people judge and condemn others. The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of the harvest, "shall ye return, and discern between him that serveth God, and him that serveth him not;" for then every soul will be revealed in his true character. The tares will be bound into bundles to be burned, the wheat gathered into the heavenly garner. By Mrs. E. G. White. [Cf: RH 01-10-93 para. 16] p. 214, Para. 4, [1893MS].

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." This is a time when every member of the church should be waiting, watching, and working. Through faith in Jesus Christ we should be alive unto God; and every man, woman, and child, who has a knowledge of truth, should be able to discern the signs of the times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to cooperate with divine intelligences. The church to whom God has imparted his endowment of heavenly truth must not remain dead in trespasses and sins. [Cf: RH 01-17-93 para. 1] p. 215, Para. 1, [1893MS].

The True Witness, the Spirit of the living God. is inspecting the assembly of those who have had great spiritual light and advantages, and the testimony is that in the church of God there is great waste in energy misapplied, in talents perverted to wrong uses, in strength unemployed; and the abilities that God has bestowed on his people are degenerating, because they are not used for the seeking and the saving of those who are lost. The world around us is stirred from beneath with earnest activity in evil works, but apparently dead to all that pertains to their eternal interests. But although this seems to be the condition of those around us, and there is little to encourage us to hope for the conversion of souls, God requires those to whom he has committed his truth for these last days, to present the word to the fallen children of Adam, both in the world and among the churches. As Christ's witnesses, our commission is clear, "Go ye into all the world, and preach the gospel to every creature." We are to be waiting, watching, working. It is most inconsistent for the church to whom has been opened the treasures of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise. [Cf: RH 01-17-93 para. 2] p. 215, Para. 2, [1893MS].

The command of God is addressed to all the members of the church to use their powers in his service. Though the instrument may be weak, it is the power of God that will accomplish the work. A Paul may plant, and Apollos may water, but it is God that giveth the increase. There is a great work to do, and the Spirit of the living God must enter into the living messenger, that the truth may go with power. The people of God must be aroused from their moral deadness. They must be quickened with power from above. The Lord has promised, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for an only son." [Cf: RH 01-17-93 para. 3] p. 215, Para. 3, [1893MS].

There is great danger that those whom God would use in his work shall become discouraged as they see the world's degeneracy, and their own weakness and inability to do so great a work as must be accomplished. But the Lord would not have required us to go forth as agents through whom his light may shine to those who are in darkness, if he had not provided for our needs, and did not see in the world souls who are responding to the drawing of Christ, who have excellent capabilities intrusted to them for his service. [Cf: RH 01-17-93 para. 4] p. 215, Para. 4, [1893MS].

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. The Lord Jesus, the mighty Saviour, has died for these souls. He can arouse them from their indifference, he can awaken their sympathies, he can soften their hearts, he can reveal to their souls the beauty and power of the truth. The Master Worker is God, and not finite man; and yet he calls upon men to be the agents through whom he can impart light to those in darkness. God has jewels in all the churches, and it is not for us to make sweeping denunciation of the professed religious world, but in humility and love, present to all the truth as it is in Jesus. Let men see piety and devotion, let them behold Christlikeness of character, and they will be drawn to the

truth. He who loves God supremely and his neighbor as himself, will be a light in the world. Those who have a knowledge of the truth are to communicate the same. They are to lift up Jesus, the world's Redeemer; they are to hold forth the word of life. [Cf: RH 01-17-93 para. 5] p. 216, Para. 1, [1893MS].

The souls of those whom we desire to save are like the representation which Ezekiel saw in vision,--a valley of dry bones. They are dead in trespasses and sins, but God would have us deal with them as though they were living. Were the question put to us. "Son of man, can these bones live." our answer would be only the confession of ignorance. "O Lord, thou knowest." To all appearance there is nothing to lead us to hope for their restoration. Yet nevertheless the word of the prophecy must be spoken even to those who are like the dry bones in the valley. We are in no wise to be deterred from fulfilling our commission by the listlessness, the dullness, the lack of spiritual perception, in those upon whom the word of God is brought to bear. We are to preach the word of life to those whom we may judge to be as hopeless subjects as though they were in their graves. Though they may seem unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part. We are to repeat to them the message. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." [Cf: RH 01-17-93 para. 6] p. 216, Para. 2, [1893MS].

It is not the human agent that is to inspire with life. The Lord God of Israel will do that part, quickening the lifeless spiritual nature into activity. The breath of the Lord of hosts must enter into the lifeless bodies. In the judgment, when all secrets are laid bare, it will be known that the voice of God spoke through the human agent, and aroused the torpid conscience, and stirred the lifeless faculties, and moved sinners to repentance and contrition, and forsaking of sins. It will then be clearly seen that through the human agent faith in Jesus Christ was imparted to the soul, and spiritual life from heaven was breathed upon one who was dead in trespasses and sins, and he was quickened with spiritual life. [Cf: RH 01-17-93 para. 7] p. 216, Para. 3, [1893MS].

But not only does this simile of the dry bones apply to the world, but also to those who have been blessed with great light; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. The breath of life must vivify the bodies, that they may stand upright, and spring into activity. These bones represent the house of Israel, the church of God, and the hope of the church is the vivifying influence of the Holy Spirit. The Lord must breathe upon the dry bones, that they may live. [Cf: RH 01-17-93 para. 8] p. 216, Para. 4, [1893MS].

The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of

a certain set of duties, and may be regarded as living men; but many are among those who "have a name that thou livest, and art dead." Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy his character, labor in his spirit, they are naked, they have not on the robe of his righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of his good pleasure. [Cf: RH 01-17-93 para. 9] p. 217, Para. 1, [1893MS].

This class is well represented by the valley of dry bones Ezekiel saw in vision. Those who have had committed to them the treasures of truth, and yet who are dead in trespasses and sin, need to be created anew in Christ Jesus. There is so little real vitality in the church at the present time, that it takes constant labor to give men the appearance of life to the professed people of God. When the converting power of God comes upon the people, it will be made manifest by activity. They will become workers, and will esteem the reproach of Christ greater riches than the treasures of the world. They will have respect unto the crown of life, the immortal inheritance. They will not be dependent upon their ministers for their life and experience, but will realize that Christ is the Chief Shepherd of the flock. They will not think that their ministers are appointed of God to do their work for them. They will understand that they must work out their own salvation with fear and trembling, knowing that it is God that worketh in them to will and to do of his good pleasure. [Cf: RH 01-17-93 para. 10] p. 217, Para. 2, [1893MS].

From the time that converts come together in church capacity, they should be educated to take up such lines of work as will not only benefit their own souls, but the souls of others. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." The Lord has given to his followers talents of intellect and energy and means. Those who are known to be men of well-balanced minds, who have the love and fear of God before them, should be appointed as elders and deacons; and through the exercise of the ability God has given them, they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. They may plan wisely, and educate the individual members of the church to act their part in trading with their Lord's talents. By a right use of their talents they may increase their efficiency in the cause of God. The church may be visited only occasionally by a minister, and yet be a growing church; for Jesus is our minister, and we are never to think that we are left alone. Jesus never forsakes the flock of his pasture. "This man, because he continueth ever, hath an unchangeable priesthood." [Cf: RH 01-17-93 para. 11] p. 217, Para. 3, [1893MS].

The human minister may do his best to help you in all your difficulties; but he is only a mortal man, and can render no service that will be of benefit except to point you to the true Minister. He must do all his work in utter dependence upon God, as you must do your work. You have the same Source from which to receive light and strength as he has, and in every time of need you may come boldly to the throne

of grace. Of the Minister above it is written. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. . . . For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." "Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." [Cf: RH 01-17-93 para. 12] p. 218, Para. 1, [1893MS].

The enemy of God and man has worked with every conceivable device to insnare souls; and when he can lead the members of the church to pour their trials into the ears of the minister, the confederacy of evil rejoices. Through this very trust, ministers fall under temptation, and fail to look to Jesus every moment. Christ has said, "Without me ye can do nothing" that is acceptable to God. But when the agent thinks that he is something, when he is nothing; for he frequently has no living connection with God, he is only a broken reed to those who lean upon him. But it is the privilege of every child of God to look to Him who is the author and finisher of their faith. Every child of God must learn the lesson of entire trust in Jesus. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor light, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: RH 01-17-93 para. 13] p. 218, Para. 2, [1893MS].

Ministers are men of like passions with ourselves; and the Lord would have his people learn to come to him with full assurance of faith. You may tell Jesus everything, and he will never take advantage of your weakness. He ever liveth to make intercession for you. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Cf: RH 01-17-93 para. 14] p. 218, Para. 3, [1893MS].

With these promises shall not every child of God come to Jesus in full assurance of faith? Shall not the church be strong in the Lord and in

the power of his might? Will the people of God understand that though they may be deprived of the continuous labors of a minister, they may have the ministration of Jesus in their behalf? They may go to him, and become strong in his strength. The reason why there are so many weak ones in the church is that they do not come to Jesus in faith. They do not engage in his service. They do not have root in themselves, because Christ is not abiding in their hearts by faith. [Cf: RH 01-17-93 para. 15] p. 219, Para. 1, [1893MS].

O that the converting power of God may come upon the church, and make its members living branches of the True Vine, that they may bring forth much fruit, because they draw sap and nourishment from the Vine. O that the praises of God may be upon their lips! There is but one whom they can safely praise; but it is appropriate to praise him in the loftiest strains. Then let the people of God sound forth their adoration in the words of the psalmist. "The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly." By Mrs. E. G. White. [Cf: RH 01-17-93 para. 16] p. 219, Para. 2, [1893MS].

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The Lord Jesus will scrutinize every talent, and expect interest in proportion to the amount of capital intrusted. By his own humiliation and agony, Christ has paid the purchase money for our salvation, and he has a right to our services. The very name of servant implies the doing of work, the bearing of responsibility. All our capabilities, all our opportunities, have been intrusted to us for wise improvement, that Christ may receive his own with usury. The heavenly Master ascended on high, and led captivity captive, and gave gifts unto men,--divine treasures of truth to be presented to all the world. What use are we individually making of these gifts, the talents in our hands? Are we like the unwise and unfaithful servant, burying these talents in the world, where they will bring no returns to God? It behooves all with careful fidelity to improve the talents intrusted to them; for talents will increase as they are used for the good of humanity and the glory of God. [Cf: RH 01-24-93 para. 1] p. 219, Para. 3, [1893MS].

Every soul should seek first the kingdom of God and his righteousness. We are not to use up all the strength of brain, bone, and muscle in worldly business interests; for if we do, we imperil our spiritual interests, and we shall lose an eternity of bliss. The whole unfallen universe is interested in the great work which Jesus came to our world to accomplish, even the salvation of our souls. And shall not man on earth cooperate with our Redeemer, who has ascended into heaven to make intercession for us? Shall we show no special zeal, no devoted interest, in the work that was devised in heaven to be carried forward in the world for the good of men? Shall we who have been bought with the precious blood of Christ refuse to do the work left in our hands,--refuse to cooperate with the heavenly agencies in the work of saving the fallen? Shall we not go even to the ends of the earth to let the light of truth given to us of heaven shine forth to our fellowmen? [Cf: RH 01-24-93 para. 2] p. 219, Para. 4, [1893MS].

We are to be diligent workers; an idle man is a miserable creature.

But what excuse can be offered for idleness in the great work which Christ gave his life to accomplish? The spiritual faculties cease to exist if they are not exercised, and it is Satan's design that they shall perish. All heaven is actively engaged in the work of preparing a people for the second coming of Christ to our world, and "we are laborers together with God." The end of all things is at hand. Now is our opportunity to work. "The night cometh, in which no man can work." We should proclaim Christ and him crucified, thus preparing the way for his second appearing. Lift him up, the Man of Calvary. Place yourselves where you may receive heavenly inspiration and be able to point the weary, the heavy laden, the brokenhearted, the perplexed soul, to Jesus, the source of all spiritual strength. Be faithful minutemen, to show forth the praises of Him who hath called you out of darkness into his marvelous light. With pen and voice proclaim that Jesus lives to make intercession for us. Unite with the great Master Worker, follow the self-denying Redeemer through his pilgrimage of love on earth. The same Jesus that walked with his disciples, that taught them upon earth, that toiled and suffered in his human nature, is with us in his divine power. He is at our right hand to help in every emergency. Let us lift up Jesus, and reveal the Bible foundation for our faith. We are all to proclaim the commandments of God and the faith of Jesus. Jesus came to magnify the law, and make it honorable. He died to exalt the law of God, testifying of its changeless character; and as we proclaim God's law, we may look unto Jesus and be comforted with the assurance, "Lo, I am with you always, even unto the end of the world." [Cf: RH 01-24-93 para. 3] p. 220, Para. 1, [1893MS].

Satan is now working with all his insinuating, deceiving power, to lead men away from the work of the third angel's message, which is to be proclaimed with mighty power. When the enemy sees that the Lord is blessing his people, and preparing them to discern his delusions, he will work with his masterly power to bring in fanaticism on one hand and cold formalism on the other, that he may gather in a harvest of souls. Now is the time to watch unceasingly. Watch for the first step of advance that Satan may make among us. [Cf: RH 01-24-93 para. 4] p. 220, Para. 2, [1893MS].

There are dangers to be guarded against on the right hand and on the left. Those who are inexperienced, who have newly come to the faith, will need to be strengthened, and to have a correct example set before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner, making everything of faith, and belittling works. Others will seize the points that have a leaning toward error, and will ignore works altogether. Now, genuine faith always works by love; it supplies a motive power. Faith is not an opiate, but a stimulant. Looking to Calvary will not quiet your soul into nonperformance of duty, but will create faith that will work, purifying the soul from all selfishness. In laying hold of Christ by faith, we but just begin our work. Every man has corrupt and sinful habits, that must be overcome through vigorous warfare. Every soul must fight the fight of faith. He who is a follower of Christ, cannot deal deceitfully; he cannot be hardhearted and devoid of sympathy. He cannot be coarse in speech. He cannot be a surmiser of evil, an accuser of the brethren. He cannot be full of pomposity and self-esteem. He cannot be overbearing, using harsh words, and censuring and condemning those around him. [Cf: RH 01-24-93 para. 5] p. 220, Para. 3, [1893MS].

The labor of love springs from the work of faith. You are to "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." We are to "be zealous of good works;" "be careful to maintain good works." And the True Witness says, "I know thy works." While it is true that our busy activities will not in themselves insure salvation, it is also true that faith which unites us to Christ will stir the soul to activity; and good fruit, which is good works, will be the result of faith. [Cf: RH 01-24-93 para. 6] p. 221, Para. 1, [1893MS].

Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and to place themselves in the channel of light, will have time to give to the suggestions of Satan, and the working out of his plans. Satan will insinuate himself little by little, until he can have a controlling influence on the soul, and induce men gradually to adopt worldly policy. The specious devices of Satan will be brought to make of none effect the special work of God at this time. [Cf: RH 01-24-93 para. 7] p. 221, Para. 2, [1893MS].

There are men who are careless in regard to the spirit which they carry with them in their business. They hide their light under a bushel. They say, Religion is religion, business is business. But all our work in this world, even in a business line, is God's work, and should be done with a heart full of his love, and of heavenly enlightenment. But if we need the heavenly enlightenment in business employments in the world, how much more do we need his grace and help in the business especially connected with his precious cause. There must be no coldness, no formality, no deadness in his work. The hardness of heart that is manifest in business lines among us as a people, is an offense to God. [Cf: RH 01-24-93 para. 8] p. 221, Para. 3, [1893MS].

Men connected with our institutions in responsible position are intrusted with sacred interests, and they cannot be safe men unless they make God their trust every moment, unless they are men of earnest prayer and fervent piety, in their home life, in the work appointed them, in all their business. There is danger that these men will cheat their souls by neglecting to receive the ever-present help of the Holy Spirit, because they have not a true sense of their own weakness. They fail to become channels of light, and if they will continue to be devoid of light, they will fail of the eternal blessedness hereafter. No one can stand safely in a neutral position. [Cf: RH 01-24-93 para. 9] p. 221, Para. 4, [1893MS].

The workers in our institutions need the divine endowment daily. But instead of drawing nearer to God when they accept positions of trust, many think they have so much to do, that they cannot attend religious meetings, and their voices are seldom heard in the congregation of the saints. They act as if they were now so far advanced that they needed not to engage in fervent prayer to God. They do not feel their constant need of education and training in the school of Christ, that they may learn his meekness and lowliness of heart, and they become lifted up in self. Traits of character are manifested by them which are unchristlike. They must be transformed, or they will do harm; for with

these unchristlike characteristics they are not qualified for the place. They need to bring their powers under the control of the Spirit of God, that they may realize the necessity of seeking spiritual help, of "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Those who desire wisdom from God, who wish to follow Jesus at every step, will seek for the light, and it will shine in their hearts. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." [Cf: RH 01-24-93 para. 10] p. 221, Para. 5, [1893MS].

Satan is constantly at work to wound and poison the soul. In order to withstand his efforts, we must breathe the atmosphere of heaven. We must individually get hold and keep hold of Christ. The truth of God, dwelling in the heart, and guiding the life, will be our safeguard. With the truth in our possession, we may humbly and firmly advance from light to a greater light, and we shall be guided into every good and holy way. Unless the truth of God transforms the character, it is of no value to the receiver. Those who are in earnest about the future life, will not neglect the opportunities within their reach in this life. They will not only place themselves with the learners of the truth, but will feel that they are under obligation to God to learn all that is possible for them to know of spiritual and heavenly things; they will carry every matter in prayer to God. [Cf: RH 01-24-93 para. 11] p. 222, Para. 1, [1893MS].

Coming nigh to God inspires confidence, and stimulates the soul to action. The body would die if deprived of suitable nourishment, and so with the soul; in order to have spiritual strength, or even life, it must be nourished by the word, which is spirit and life. It must be constantly fed by the truth, which connects the soul with Him in whom we live, and move, and have our being. Every man in a responsible position needs the sunbeams of Christ's righteousness constantly to illuminate his soul, or his course will do much harm. Every person who is in a position to command, needs to come as often as possible into association with the worshiping assemblies, that he may be surrounded with a spiritual atmosphere, and have greater depth of experience in divine things. [Cf: RH 01-24-93 para. 12] p. 222, Para. 2, [1893MS].

To keep your soul in the love of God you must place yourselves in the channel of light, and breathe in a holy atmosphere; for through neglect of any means of grace which God has ordained to impart spiritual strength and grace, you bring blindness upon your souls, and hardness into your hearts, and Satan will lead you to look at things in a perverted light. If you have no respect for the messages which God sends you by his chosen servants, what power has he in reserve that will reach your case and correct your errors, so that you shall not be led into false paths? The garden of your heart must be cultivated. The poisonous, Satanic plants must be uprooted, the soil must be prepared, thoroughly plowed by the word of God, and the precious seeds of truth must be sown and tended by a wise, skillful gardener. [Cf: RH 01-24-93 para. 13] p. 222, Para. 3, [1893MS].

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth

it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." The parable of the man from whom an evil spirit had been cast out, who did not fill the soul with the love of Christ, illustrates the necessity of not only emptying the heart, but of supplying the vacuum with a divine occupant. The demon desired to return to the heart from which he had been expelled. He came, and though it was swept and garnished, he found it still empty, and entered in with seven other spirits more evil than himself, so that the last state of the man was worse than the first. The man in this parable refused to do the work of Satan; but the trouble with him was that after the heart was swept and garnished, he failed to invite the presence of the heavenly guests. It is not enough to make the heart empty; we must have the vacuum filled with the love of God. The soul must be furnished with the graces of the Spirit of God. We may leave off many bad habits, and yet not be truly sanctified, because we do not have a connection with God. We must unite with Christ. There is a reservoir of power at our command, and we are not to remain in the dark, cold, sunless cave of unbelief; or we shall not catch the bright beams of the Sun of Righteousness. [Cf: RH 01-24-93 para. 14] p. 222, Para. 4, [1893MS].

To be a Christian requires more than a profession of faith. There must be an earnest effort to conquer through the grace freely given of God. All things around us must be made to be helps to growth in grace and the knowledge of Christ. Satan, the great rebel, is ever seeking to entice us to sin against God. He will introduce false imaginings, and sway the understanding against the revealed will of God, the lower passions against purity and self-denial, the independent judgment against God's decisions, the wisdom from beneath against the wisdom from above. But the Holy Spirit has come into the world to subdue all things unto himself, and shall God's will be put in the background, and man's will be held as supreme? Can man's will be the controlling power in God's great contest for the recovery of his own?--No, for those who are laborers together with God must have the mind of Christ, and work with pen and voice in the Spirit of Christ to meet wrong tendencies, to correct errors, that have been coming in among us. The truth must no longer be kept in the outer court, but be brought into the inner sanctuary of the soul. The religion of Christ requires not only the putting away of pride, malice, covetousness, injustice, but the cultivation of the precious graces of humility, unselfishness, kindness, love, generosity, and nobility of soul. The Christian should be constantly aspiring, pressing on from grace to grace, from faith to a greater faith, from glory to a greater glory. By Mrs. E. G. White. (To be continued.) [Cf: RH 01-24-93 para. 15] p. 223, Para. 1, [1893MS].

We shall have to contend earnestly for the faith once delivered to the saints. Because finite men do not comprehend the power and greatness of God, science, falsely so-called, and religion will be placed in opposition to each other, and "of your own selves shall men arise, speaking perverse things, to draw away disciples after them." There will be among us those who will so blind their eyes that they will fail to perceive the most wonderful and important truths for this time. Truths which are essential to the safety and salvation of men will be set aside, while ideas that are in comparison to the truth as the merest atoms, will be dwelt upon, and magnified by the power of Satan,

so that they will appear of the utmost importance. The moral sight of those who forsake truth has become dim; and yet they do not feel their need of the heavenly anointing, that they may discern spiritual things. They think themselves too wise to err. But those who have not a daily experience in the things of God will not move wisely. They may have a legal religion, a form of godliness, there may be an appearance of light in the church; all the machinery--much of it human invention--may appear to be working well, and yet the church may be as destitute of the grace of God as were the hills of Gilboa of dew and rain. [Cf: RH 01-31-93 para. 1] p. 223, Para. 2, [1893MS].

Scores of men have preached the word when they themselves had not faith in it, and did not obey its teachings. They were unconverted, unsanctified, unholy. But if we would stand the test, piety must be brought into the life. What we want is inspiration from the cross of Calvary. Then God will open eyes to see that we are not to expect to do any work for the Master successfully, unless we connect with Christ. If we are indeed laborers together with God, we shall not have a dead, scientific religion, but our hearts will be infused with a living power, even the Spirit of Jesus. All those who are truly converted will be drawn out of, and away from, themselves. With the blessing of Christ upon them day by day, they will be channels for communicating light and blessings to others. [Cf: RH 01-31-93 para. 2] p. 223, Para. 3, [1893MS].

Those who are wavering between Christ and the world, need the converting power of God. When they see what sin is, and what is the righteousness of Christ, they will no longer dwell in the cave of unbelief. God calls upon them to come out of the cave, and stand with him. No longer question your need of a personal Saviour. The heart, as well as the understanding, must be enlarged. It is not enough to have an intellectual knowledge of the truth; there must be a heart work done. The soul temple must be cleansed from the buyers and sellers, and must be opened for the indwelling of the Spirit of God. Christ drew a decided line of distinction between his disciples and the world. Listen to these words from his prayer offered just before his agony in Gethsemane: "They are not of the world, even as I am not of the world." [Cf: RH 01-31-93 para. 3] p. 224, Para. 1, [1893MS].

We must comply with the terms of salvation, or we are lost. At the hour when we leave the service of Satan for the service of Christ, when true conversion takes place, and by faith we turn from transgression to obedience, the severest of the heart struggles take place. But many accept the theory of truth, and compromise with the world, the flesh, and the Devil. The soul that has truly experienced the transforming grace of Christ has chosen Christ for its portion; it yields to the gracious influence of his Holy Spirit, and thus the character is formed according to the divine pattern. We are to feel, to act, as one with Christ. [Cf: RH 01-31-93 para. 4] p. 224, Para. 2, [1893MS].

It is the work of the heavenly angels to unite with human agencies in shedding light amid the moral darkness that rests upon the earth. Christ says to his followers, "Ye are the light of the world." Shall we envelop our light in a thick covering of worldly policy? Shall we seek for scientific measurement of how much light shall emanate from us to the world? God help us to live under the direct rays of the Sun of Righteousness, that we may be channels of light to the world. There are

many false beacons established, to lead unwary souls to make shipwreck of faith; but the true light of the world must shine, not smothered, not put under a bushel nor under a bed, but set on a candlestick, that it may give light to all that are in the house--the world. The true light is to stand in distinction from all other lights. The system of truth must stand distinct from all other systems, whether of religion or of morals; for it sheds forth light emanating from Christ. Our great work is to reveal Christ to the world, and thus reveal the Father. [Cf: RH 01-31-93 para. 5] p. 224, Para. 3, [1893MS].

There are men of the world who will volunteer to be our guides; they regard their course as wise, but they are of the class who, professing to be wise, need to become fools in order to become wise in God's wisdom. They lead away from the path where the voice of Jesus is heard, saying, "This is the way; walk ye in it." They are false teachers, blind leaders of the blind. They divert the attention from the very work to be done in this period of the world's history. But those who follow the Leader step by step, will hear and recognize the voice of the True Shepherd. [Cf: RH 01-31-93 para. 6] p. 224, Para. 4, [1893MS].

We are to learn from Christ how to work, how to be as he was, self-denying, self-sacrificing. If we have his Spirit, we shall realize the worth of souls, and work for their salvation. Our work is to be done wholly through the grace of Christ. We are to have a continual sense of our weakness and frailty and be led to Jesus in earnest prayer for his wisdom and efficiency. There will be times of despondency, as we realize our unlikeness to Christ; we see ourselves small, weak, and compassed with infirmities; but we are to depend upon Jesus, and commit our ways unto the Lord; and while we trust to him in humility, obedient to his word, heavenly wisdom will be imparted to us that we may do the Master's work. Our life may seem a tangle; but if we commit ourselves wholly to the wise Master Worker, he will bring out the pattern of life and character according to his plan, for our good and his own glory. [Cf: RH 01-31-93 para. 7] p. 225, Para. 1, [1893MS].

Do not take your eyes off Jesus. Let the prayer go forth from unfeigned lips that we may not trust in our finite, human wisdom, but that our thoughts may be brought into subjection to Christ, our characters be molded after the mind of Christ. Why should we not walk with God, as did Enoch? Why should we not have the transforming grace of Christ daily? Has he not promised to us great and precious things? Who can find words to explain the rich promises of God? "Behold," said John, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." [Cf: RH 01-31-93 para. 8] p. 225, Para. 2, [1893MS].

In the last conflict in the great controversy between good and evil, God has called us to give the final warning to the world. The Christian world are honoring a false Sabbath, and we are to show them its true character and foundation. We must make it plain to them that they are honoring a manmade institution in place of that which God himself has sanctified. Every rival to God must be made to appear as an idol. Solemn is our responsibility. [Cf: RH 01-31-93 para. 9] p. 225, Para. 3, [1893MS].

The people of the world will try to induce us to soften down our message, to suppress some of its more distinctive features. They say, "Why do you make the seventh-day Sabbath so prominent in your teaching? This difference is always thrust before us. We would harmonize with you if you would not say so much on this point. Let arguments in the *Sentinel* be free from mention of the seventh-day Sabbath, and we will give it our influence and support." This is their invitation to compromise, and there has been a disposition on the part of some of our workers to adopt this policy. But those who favor this action entertain deceptive sentiments, are bound by false modesty and caution, and manifest a disposition to withhold the confession of our faith. Seventh-day Adventists have discussed the feasibility of conceding to these demands; but shall we permit the world to shape the messages that God has given us to bear to them? Shall we entertain the proposals of Satan, and thereby entangle our souls, and the souls of others, for the sake of policy? Shall we betray sacred trusts? If the world are in error and delusion, breaking the law of God, is it not our duty to show them their sin and danger? We must proclaim the third angel's message. [Cf: RH 01-31-93 para. 10] p. 225, Para. 4, [1893MS].

What is the *Sentinel* for?--It is to be as the voice of the watchman on the walls of Zion, ready to sound the danger signal. We should cry aloud, and spare not, and show the people their transgressions. We are not to cringe, and beg pardon of the world for telling them the truth. We should scorn concealment. Unfurl your true colors to the gaze of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In our opinions and faith there must not be the least appearance of wavering. The world has a right to expect something of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we present even the semblance of being uncommitted. [Cf: RH 01-31-93 para. 11] p. 226, Para. 1, [1893MS].

The Comforter, the Holy Spirit, which Christ said he would send into the world, was to bear an unwavering testimony: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin [What is sin?--The transgression of the law], and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." On no account will a real believer of the truth present an appearance of neutrality in that which concerns the salvation of souls. We are not to voice the sentiment of the world. Jesus says, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." The Lord calls upon all to consider whom they will serve and whom they mean to worship,--whether they will be swayed to the right or to the left by the opinions and position of the world, or stand firm to truth. Shall we be time-servers? Now, before we advance another step, let us look carefully to see what are our feelings, our aims, and purposes. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 01-31-93 para. 12] p. 226, Para. 2, [1893MS].

Those who are more desirous of securing promotion and a good name in the world than of maintaining right principles, will betray sacred trusts. They will cripple their own influence, they will darken counsel by their words, and make false reasoning to look sound and right. All

the success and patronage that can be secured by policy plans will serve only as a snare to those who work on this principle. [Cf: RH 02-07-93 para. 1] p. 226, Para. 3, [1893MS].

Some are flattering themselves that a more auspicious time is coming, when God will vindicate his honor by lifting up his holy law. Many who now look upon the cross as too heavy to bear, think they will then obey the truth, and triumph with it. But in maintaining the right, it is not safe, because of circumstances, to yield in any degree firm adherence to duty, or to teach others that they may yield with comparative safety. Such a course is like that of Judas, who sold his Lord to his enemies, fully believing that Christ would manifest his miraculous power, and give his enemies another evidence of his divinity. Judas never recovered the ground lost through his presumption. To place ourselves in a position where we have an appearance of yielding, is a new position for this people. It is a new experience, a departure from the principles to which we have adhered, which have made us what we are today, a people whom God has prospered, a people who have the Lord of hosts with them. [Cf: RH 02-07-93 para. 2] p. 226, Para. 4, [1893MS].

Brethren in the office of publication, you who have a connection with sacred things, God bids you to be careful where you place your feet. He holds you accountable for the light of truth, that it shall shine forth in clear and distinct rays to the world. The world will never help you by its devices to let your light shine. They stand under their leader, the great deceiver, who works through his human agents to eclipse the light. God calls upon you to shine. With intense solicitude trim your lamps, take the oil of grace in your vessels, and keep your lamps trimmed and burning, that your light may shine bright and clear amid the moral darkness of this world. All who hold the truth should hold it in righteousness, and appreciate its value and sacredness. They should ask wisdom of God, that they may send its rays into all the highways and byways of life. If we are sanctified by the truth, our souls will be pervaded by a deep and abiding sense of its importance, and it will be our meat and drink to obey the truth, and pass along the precious light to others. [Cf: RH 02-07-93 para. 3] p. 227, Para. 1, [1893MS].

Many who claim to believe the truth have rested in the theory, and have not felt the necessity of maintaining vital connection with the pure, sacred springs from which they must derive their life and inspiration. When they should have been earnestly praying to heaven, humbling their hearts before God, they have been busy with human calculations, human imaginings, have been exalting self in place of exalting the Lord. Yet they seemed unaware of their danger of leaving the precious principles of truth. We need to pray continually that God will help us to abide in the truth, and not be swayed from its principles by those who are not sanctified to God, or allow the opinions of worldlings to mold our institutions. [Cf: RH 02-07-93 para. 4] p. 227, Para. 2, [1893MS].

But although we are to stand firm as a rock to principle, we should be courteous and Christlike in our dealings with all men. In meekness and love we should tell the people why we cannot accept the papal Sabbath, because it is a mark of special dishonor to God, whom we love and worship. But while we sacredly observe the Sabbath of the Lord, it is not our work to compel others to observe it. God never forces the conscience. That is Satan's work. But God is the author of the Sabbath,

and it must be presented to men in contrast with the false Sabbath, that they may choose between the truth of God and the error of the enemy. [Cf: RH 02-07-93 para. 5] p. 227, Para. 3, [1893MS].

An effort is now on foot to enforce the observance of Sunday, and while the Sunday question is coming to the front, an opportunity is given to present to the world the true Sabbath in contrast with the false. The Lord is far ahead of us, he has permitted this Sunday question to be pressed to the front, in order that the Sabbath of the fourth commandment may be presented before legislative assemblies. The leading men of the nation are to have their attention called to the testimony of God's word in favor of the true Sabbath. If the testimony does not convert them, it is a witness that will condemn them. The Sabbath question is the great testing question for this time. [Cf: RH 02-07-93 para. 6] p. 227, Para. 4, [1893MS].

No greater contempt could be shown to the Creator than the contempt manifested for the day which he has sanctified and blessed. And as Satan with his human agents pushes the warfare against God, by leading men to trample on the Sabbath, the few who do honor God should be aroused to greater zeal and earnestness in its defense. The Calebs must press to the front. The greater the contempt heaped upon the law, the stronger must be our love for it, and the more earnest our efforts to exalt it. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Cf: RH 02-07-93 para. 7] p. 228, Para. 1, [1893MS].

The prophet Isaiah says concerning those who advocate the truth of God, "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations." What is that?--The Sabbath of the fourth commandment. Raise it up by pen, by voice, and ring out the truth in every way possible. "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father: for the mouth of the Lord hath spoken it." [Cf: RH 02-07-93 para. 8] p. 228, Para. 2, [1893MS].

This is a work for those who see the Sabbath of the fourth commandment trodden down. They are to give it the exalted position it deserves. Isaiah says of Christ and his followers, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they

shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." [Cf: RH 02-07-93 para. 9] p. 228, Para. 3, [1893MS].

This is the work now to be done on earth. Those who are living in transgression of the holy law of God will not find the truth palatable. When it is made plain that Sunday is a spurious Sabbath, founded in the power of the man of sin, they will say in language too plain to be misunderstood, "We want not a knowledge of thy ways, O Lord." Others will say as did Pharaoh, "Who is the Lord, that I should obey his voice?" But in the face of all opposition we must hold aloft the banner of the commandments of God and the faith of Jesus. It takes both of these to make up the burden of the message to be given to the world. [Cf: RH 02-07-93 para. 10] p. 228, Para. 4, [1893MS].

We need divine wisdom and skill that we may improve every opportunity that the providence of God shall prepare for the presentation of truth. While Satan will make masterly efforts to suppress truth, we must stand firm to our principles, reflecting light to the world. We should be alarmed at the least manifestation of a disposition to hush the voices that proclaim the third angel's message. That angel represents the people of God, who give the last warning to the world. Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth now fail to sound the warning, they would be unworthy of their position as lightbearers to the world; but should the standard fall from their hands, the Lord would raise up others who would be faithful and loyal. [Cf: RH 02-07-93 para. 11] p. 229, Para. 1, [1893MS].

It will require moral courage to do God's work unflinchingly. Those who do this can give no place to self love, to selfish considerations, ambition, love of ease, or desire to shun the cross. We are commanded to "cry aloud, spare not, lift up thy voice like a trumpet. "Shall we labor to make the name of God a praise in the earth? Shall we obey his voice, or shall we listen to the soothing voice of the evil one, and be rocked to a fatal slumber just on the eve of eternal realities? The truth is everything to us, or it is nothing. Let those who want to make a name in the world, go with the world; but let those who would serve God, obey God, and not man. In the great conflict between faith and unbelief, the whole Christian world will be involved. All will take sides. Some may not apparently engage in the conflict on either side. They may not appear to take sides against the truth, but they will not come out boldly for Christ, through fear of losing property or suffering reproach. All such are numbered with the enemies of Christ; for Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [Cf: RH 02-07-93 para. 12] p. 229, Para. 2, [1893MS].

Conservative traditions received from educated men, and from the writings of great men of the past, are not safe guides for us in these last days; for the great struggle before us is such as the world has never seen before. Those who have not acted a part in this work in the past, need to move with great caution in regard to accepting or refusing what may be presented to them as truth. They need to penetrate much deeper than their limited spiritual knowledge, or their present habits or opinions would lead them to do. We are not one of us safe unless we live as seeing Him who is invisible, even with past

experience in the work; and we certainly are not safe, if we have not had that experience. Daily, hourly, we must be actuated by the principles of Bible truth,--righteousness, mercy, and the love of God. He who would have moral and intellectual power must draw from the divine source. At every point of decision inquire, "Is this the way of the Lord?" With your Bibles open before you, consult sanctified reason and a good conscience. Your heart must be moved, your soul touched, your reason and intellect awakened, by the Spirit of God; and then holy principles revealed in the word of God will give light to the soul. The true source of wisdom and virtue and power is the cross of Calvary. Christ is the author and finisher of our faith. He says, "Without me ye can do nothing." [Cf: RH 02-07-93 para. 13] p. 229, Para. 3, [1893MS].

Let no man seek to go about God's work in any one of its branches in his own strength; for if he does, the fruit will not be such as will abide unto eternal life. He appears to build on the foundation; but he puts upon it wood, hay, and stubble,--material that will be consumed. Our ideas must be elevated. Lift him up, the Man of Calvary; let the language of the soul be, "He must increase; I must decrease." It is very hard for self to occupy a subordinate place. It lifts up itself in many ways, runs without Christ, works without prayer and consecration. Man's wisdom is foolishness; but many do not yet know this. They form connections with persons no more pious or consecrated than themselves. They counsel and plan with them, and if their devising is accepted, it will surely lead away from the right path. Their self-sufficiency is great, they do not feel the necessity of prayer at every step. They judge after the sight of the eyes, and the hearing of the ears, but have not the discernment that God gives, which would enable them to look beneath the surface. They favor those who should not be favored, and turn from those who should find help and comfort and justice at their hands. What government are we under? We shall have to make a decided choice either to be under Satan's rule, or under the rule of Him whom John saw while on the isle of Patmos, who hath prepared his throne in the heavens," and whose "kingdom ruleth over all." By Mrs. E. G. White. [Cf: RH 02-07-93 para. 14] p. 230, Para. 1, [1893MS].

I have been deeply interested in the relation of a recent experience of Elder Daniells, who, on his way from Melbourne to Adelaide, stopped at a town called Nhill, to visit some young men who have been sending in orders to the *Echo* office for our papers and books. He found here a young man by the name of Hansen, a Dane, who chanced upon the *Echo* at a public library, and became an interested reader of the paper. The subjects of truth presented in its columns found a place in his heart, and he began to talk about them to a friend at the hotel where he was in service. This man, Mr. Williams, also became interested, and they sent in orders for other publications, becoming regular subscribers to the paper. Elder Daniells found them eager for a better knowledge of the truth. Upon the table of Mr. Williams was found "Thoughts on Daniel and the Revelation," and several other books published by our people. They had seen but one man who was of our faith. They bought from Elder Daniells three copies of "Steps to Christ," so that they might have one apiece, and another to give to a minister. Elder Daniells was pleased with his visit, and encouraged by his conversation with these inquirers after truth. [Cf: RH 02-14-93 para. 1] p. 230, Para. 2, [1893MS].

These men had studied the truth from the printed page and the Bible, and had accepted all points of doctrine as far as they could understand

them without the aid of the living preacher. A great work is going silently on through the distribution of our publications; but what a great amount of good might be done if some of our brethren and sisters from America would come to these colonies, as fruit growers, farmers, or merchants, and in the fear and love of God, would seek to win souls to the truth. If such families were consecrated to God, he would use them as his agents. Ministers have their place and their work, but there are scores that the minister cannot reach, who might be reached by families who could visit with the people and impress upon them the truth for these last days. In their domestic or business relations they could come in contact with a class who are inaccessible to the minister, and they could open to them the treasures of the truth, and impart to them a knowledge of salvation. There is altogether too little done in this line of missionary work; for the field is large, and many workers could labor with success in this line of effort. If those who have received a knowledge of the truth had realized the necessity of studying the Scriptures for themselves, if they had felt the weight of responsibility that rests upon them, as faithful stewards of the grace of God, they would have brought light to many who sit in darkness, and what a harvest of souls would have been gathered for the Master. If each one realized his accountability to God for his personal influence, he would in no case be an idler, but would cultivate his ability, and train every power that he might serve him who has purchased him with his own blood. [Cf: RH 02-14-93 para. 2] p. 230, Para. 3, [1893MS].

The youth especially should feel that they must train their minds, and take every opportunity to become intelligent, that they may render acceptable service to Him who has given his precious life for them. And let no one make the mistake of regarding himself as so well educated as to have no more need of studying books or nature. Let everyone improve every opportunity with which in the providence of God he is favored, to acquire all that is possible in revelation or science. We should learn to place the proper estimate on the powers that God has given us. If a youth has to begin at the lowest round of the ladder, he should not be discouraged, but be determined to climb round after round, until he shall hear the voice of Christ saying, "Child, come up higher. Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [Cf: RH 02-14-93 para. 3] p. 231, Para. 1, [1893MS].

We are to compare our characters with the infallible standard of God's law. In order to do this, we must search the Scriptures, measuring our attainments by the word of God. Through the grace of Christ, the highest attainments in character are possible; for every soul who comes under the molding influence of the Spirit of God, may be transformed in mind and heart. In order to understand your condition, it is necessary to study the Bible, and to watch unto prayer. The apostle says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Let not those who are ignorant remain in ignorance. They cannot remain in ignorance, and meet the mind of God. They are to look to the cross of Calvary, and estimate the soul by the value of the offering there made. Jesus says to all believers, "Ye are my witnesses." "Ye are laborers together with God." This being true, how earnestly should each one strive to make use of every power to improve every opportunity for becoming efficient that he may be "not slothful

in business, fervent in spirit, serving the Lord." [Cf: RH 02-14-93 para. 4] p. 231, Para. 2, [1893MS].

Every talent that has been given to men is to be exercised that it may increase in value, and all the improvement must be rendered back to God. If you are defective in manner, in voice, in education, you need not always remain in this condition. You must continually strive that you may reach a higher standard both in education and in religious experience, that you may become teachers of good things. As servants of the great King, you should individually realize that you are under obligation to improve yourselves by observation, study, and by communion with God. The word of God is able to make you wise, to guide and make you perfect in Christ. The blessed Saviour was a faultless pattern for all his followers to imitate. It is the privilege of the child of God to understand spiritual things, to be able wisely to manage that which may be intrusted to his charge. God does not provide a way whereby anyone may have an excuse for doing slipshod work; and yet a great deal of this kind of work has been offered to him by those who work in his cause, but it is not acceptable unto him. [Cf: RH 02-14-93 para. 5] p. 231, Para. 3, [1893MS].

Young men and women, have you, as individuals, purchased at infinite cost, sought to study to show yourselves approved unto God, workmen which need not be ashamed? Have you brought to God the precious talent of your voice, and put forth painstaking effort to speak clearly, distinctly, and readily? However imperfect may be your manner of utterance, you may correct your faults, and refuse to allow yourself to have a nasal tone, or to speak in a thick, indistinct way. If your articulation is distinct and intelligible, your usefulness will be greatly increased. Then do not leave one defective habit of speech uncorrected. Pray about the matter, and cooperate with the Holy Spirit that is working for your perfection. The Lord, who made man perfect in the beginning, will help you to cultivate your physical and mental powers, and fit you to bear burdens and responsibilities in the cause of God. [Cf: RH 02-14-93 para. 6] p. 232, Para. 1, [1893MS].

There are thousands today who are unqualified for the work of the ministry, who cannot take a position of sacred trust, and are lost to the cause, because they have failed to value the talents given them of God, and have not cultivated their powers of mind and body, so that they may fill positions of trust in the Master's work. Individually we are here as probationers, and the Lord is testing and proving our fidelity to him. [Cf: RH 02-14-93 para. 7] p. 232, Para. 2, [1893MS].

He would employ us as agents to communicate the light of his word to the world. If we improve the light given us of God by diffusing it to others, we shall have increased light; for to him that hath "shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." It is at our own option as to what we shall do with the light God has given. We may walk in it, or refuse to follow in the steps of Christ, and thus extinguish our light. [Cf: RH 02-14-93 para. 8] p. 232, Para. 3, [1893MS].

Considering the light that God has given, it is marvelous that there are not scores of young men and women inquiring, "Lord, what wilt thou have me to do?" It is a perilous mistake to imagine that unless a young man has decided to give himself to the ministry, no special effort is

required to fit him for the work of God. Whatever may be your calling, it is essential that you improve your abilities by diligent study. Young men and women should be urged to appreciate the heaven-sent blessings of opportunities to become well disciplined and intelligent. They should take advantage of the schools that have been established for the purpose of imparting the best of knowledge. It is sinful to be indolent and negligent in regard to obtaining an education. Time is short, and therefore because the Lord is soon to come to close the scenes of earth's history, there is all the greater necessity of improving present opportunities and privileges. [Cf: RH 02-14-93 para. 9] p. 232, Para. 4, [1893MS].

Young men and young women should place themselves in our schools, in the channel where knowledge and discipline may be obtained. They should consecrate their ability to God, become diligent Bible students, that they may be fortified against erroneous doctrine, and not be led away by the error of the wicked; for it is by diligent searching of the Bible that we obtain a knowledge of what is truth. By the practice of the truth we already know, increased light will shine upon us from the holy Scriptures. As we surrender our will to the will of God, as we humble our hearts before him, we shall earnestly desire to become co-laborers with him, going forth to save those who perish. Those who are truly consecrated to God will not enter the work prompted by the same motive which leads men to engage in worldly business, merely for the sake of a livelihood, but they will enter the work allowing no worldly consideration to control them, realizing that the cause of God is sacred. [Cf: RH 02-14-93 para. 10] p. 232, Para. 5, [1893MS].

The world is to be warned, and no soul should rest satisfied with a superficial knowledge of truth. You know not to what responsibility you may be called. You know not where you may be called upon to give your witness of truth. Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth, to answer for their faith. Those who have only a superficial understanding of truth will not be able clearly to expound the Scriptures, and give definite reasons for their faith. They will become confused, and will not be workmen that need not to be ashamed. Let no one imagine that he has no need to study, because he is not to preach in the sacred desk. You know not what God may require of you. It is a lamentable fact that the advancement of the cause is hindered by the dearth of educated laborers who have fitted themselves for positions of trust. The Lord would accept of thousands to labor in his great harvest field, but many have failed to fit themselves for the work. But everyone who has espoused the cause of Christ, who has offered himself as a soldier in the Lord's army, should place himself where he may have faithful drill. Religion has meant altogether too little to the professed followers of Christ; for it is not the will of God that anyone should remain ignorant when wisdom and knowledge have been placed within reach. [Cf: RH 02-14-93 para. 11] p. 233, Para. 1, [1893MS].

How few have qualified themselves in the science of saving souls! How few understand the work that should be done in building up the church, in communicating light to those who sit in darkness! Yet God has given to every man his work. We are to work out our own salvation with fear and trembling; for it is God that worketh in us, both to will and to do of his good pleasure. In the work of salvation there is a cooperation

of human and divine agencies. There is much said concerning the inefficiency of human effort, and yet the Lord does nothing for the salvation of the soul without the cooperation of man. The word of God is clear and distinct on this point, and yet when so much depends upon our cooperation with the heavenly agencies, men conduct themselves as though they could afford to set aside the claims of God, and let the things of eternal importance wait their convenience. They act as though they could manage spiritual things to suit themselves, and they place eternal interests in subordination to earthly and temporal matters. But how presumptuous is this to deal thus with that which is most essential, and most easily lost. [Cf: RH 02-14-93 para. 12] p. 233, Para. 2, [1893MS].

Where are those who would be wise laborers together with God? The apostle says, "Ye are God's husbandry, ye are God's building." But will men trust that they may be able under pressure of circumstances to step into some important position, when they have neglected to train and discipline themselves for the work? will they imagine that they may be polished instruments in the hands of God for the salvation of souls for whom Christ died, when they have neglected to use the opportunities placed at their command for obtaining a fitness for the work? "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Everyone needs to improve his God-given faculties and opportunities, that individually we may be laborers together with God. [Cf: RH 02-14-93 para. 13] p. 233, Para. 3, [1893MS].

God is continually working for us that we may come behind in no gift. He has given us our physical, mental, and moral powers, and if we improve as we should, we shall be able to meet the supernatural powers of darkness and conquer them. Jesus has pointed out the way of life, he has made manifest the light of truth, he has given the Holy Spirit, and endowed us richly with everything essential to our perfection. But these advantages are not acknowledged, and we overlook our privileges and opportunities, and fail to cooperate with the heavenly intelligences, and thus fail to become noble, intelligent workers for God. Those to whom their own way looks more attractive than does the way of the Lord, cannot be used in his service, for they would misrepresent the character of Christ, and lead souls away from acceptable service to God. [Cf: RH 02-14-93 para. 14] p. 234, Para. 1, [1893MS].

Those who work for the Master must be well-disciplined, that they may stand as faithful sentinels. They must be men and women who will carry out the plans of God for the wise improvement of the minds of those who come under their influence. They must unite with all the agencies who are seeking to fulfill the will of God in saving a lost world. Christ has given himself, the just for the unjust, he has died on Calvary's cross, and he has intrusted to human agencies the work of completing the great measure of redeeming love; for man cooperates with God in his effort to save the perishing. In the neglected duties of the church we read the retarding of the fulfillment of the purpose of God; but if men fail to accomplish their work, it would be better had they never been born. Great evil will follow the neglect of cooperating with God; for

eternal life will be lost. Our success as candidates for heaven will depend on our earnestness in fulfilling the conditions upon which eternal life is granted. We must receive and obey the word of God, we cannot be idlers, and float with the current. We must be diligent students of the word of God. We must train and educate ourselves as good soldiers of Christ. We must advance the work, becoming laborers together with God. By Mrs. E. G. White. [Cf: RH 02-14-93 para. 15] p. 234, Para. 2, [1893MS].

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." The disciples lived so entirely for the glory of Christ that their lives witnessed to the power of his grace, and by their zeal for God, they declared to the world that they sought a better country, even a heavenly, thus pointing the world heavenward. The Lord could trust them as representatives of his character; for from their meekness, lowliness, piety, and goodness, men could take knowledge of the character and teaching of their Master. In beneficence, in courtesy, in gentleness, in forbearance, in love, in untiring zeal for the salvation of souls, they made manifest the character of Christ. [Cf: RH 02-21-93 para. 1] p. 234, Para. 3, [1893MS].

The record declares, "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." But could the same testimony be borne concerning the professed followers of Christ today? Could Christ leave his character to be interpreted before the world in the zeal, piety, godliness of the church today? Do those who have had great light from heaven manifest intense love for souls for whom Christ has died, so that the world will take knowledge of them that they have been with Jesus? The disciples had learned from Christ, the greatest Teacher the world ever knew. Though they were unlearned, they were willing to yield up their will to God, and meekly to receive the instruction of Christ. Jesus rejoiced that the lowly and humble of the earth could comprehend the things pertaining to eternal life. He said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [worldly wise] and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [Cf: RH 02-21-93 para. 2] p. 234, Para. 4, [1893MS].

For three years the disciples were under the influence and instruction of Jesus. The Majesty of heaven had made them the repositories of his truth, not that they might hoard it up, but that they might let the light of heaven shine forth to the world. A woeful state of ignorance prevailed among the people, and it was necessary that light be kindled that would never grow dim, but illuminate the moral darkness that covered the earth, and the gross darkness that covered the people. His

divine instruction was so simple that the minds of the common people were able to comprehend its truth, and yet his teaching was marked by one characteristic that set it in contrast with the teaching of all others,--he spake as one having authority. Whatever theme he presented, was presented with power, and yet in such a way that it appealed to the human heart with its eloquence, and fastened conviction upon the mind. He knew that his doctrine could not be controverted, although it might be misrepresented, misapprehended, and wrested from its true meaning by those who were condemned by its application. There was marked authority in his requirements and promises, and his invitations were full of compassion and entreaty. How tenderly he said to the toiling people, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: RH 02-21-93 para. 3] p. 235, Para. 1, [1893MS].

With what power and compassion Jesus cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believe on him should receive." Again he said: "I am the light of the world," "I am the bread of life," "I am the way, the truth, and the life," "I am the good shepherd." Do we believe on him who is the light of the world? and is Jesus in us a well of water springing up into life eternal? Are we endowed with the Holy Spirit, so that with heavenly wisdom we may meet the emergencies of this age, and counteract as far as possible the movements of the world? It is no time now for the watchman to become sleepy, and cease to be a sentinel upon the walls of Zion. Peculiar and rapid changes will soon take place, and if the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy. It is now time earnestly to seek the Lord that every one of you may know what is the will of God in reference to the part you shall act in the conflict; and when you see an opportunity for labor, obey the indication of the Lord. Christ is saying to his people, "Can ye discern the signs of the times?" It is the duty of the watchman to mark these signs, and at the cry of the church, "Watchman, what of the night?" give the correct signal, and not present that which will be misleading and ruinous. Those who have been, and who still are, diligent students of prophecy, are to "prepare the way of the Lord, and to make his paths straight." [Cf: RH 02-21-93 para. 4] p. 235, Para. 2, [1893MS].

God has given to every man a work to do in connection with his kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the ministers; every soul should take an active part in advancing the cause of God. But instead of this, how many in our large churches come and go like a door upon its hinges, feeling no responsibility for the progress of the work, no interest in the salvation of souls for whom Christ died. They do not dream of weaving their religion into their business. They say, Religion is religion, and business is business; they believe each has a proper sphere, but let them be separated. But in whatever calling the Christian is found, he has his work to do for the Lord in representing Christ to the world. Whatever may be our occupation, we are to be missionaries, having for our chief aim the winning of souls to Christ.

If this is not our interest, we rob God of influence, of time, of money and effort. In withholding our heart's service from the Lord, we fail to benefit our fellowmen, and thus rob God of the glory that would flow to him through the conversion of others. [Cf: RH 02-21-93 para. 5] p. 235, Para. 3, [1893MS].

Religion should be interwoven with all the concerns of life. Parents should patiently and lovingly instruct their children, that they may have a knowledge of Christ and his love, call upon his name, and follow in his footsteps. But instead of this, there is great neglect on the part of parents to rear their children in the fear and admonition of the Lord. How carefully should the little ones be trained for the service of the Lord, how faithfully instructed in the lessons of Christ! But unless parents are diligent, interested students of the Bible; unless they learn the practical lessons which Jesus taught, they cannot educate their children in the word of the Lord. What excuse can the professed followers of Christ offer for neglecting to train their children in such a way that they will for the sake of advancing the work of Christ, bind about their wants in dress, and avoid all extravagance and display? The children should be educated in such a way that they will have sympathy for the aged and afflicted, and lend all the help in their power to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in the missionary work; and from their earliest years, principles of self-denial and sacrifice for the good of others should be inculcated, that they may be laborers together with God. [Cf: RH 02-21-93 para. 6] p. 236, Para. 1, [1893MS].

Parents have not borne their God-given responsibility; and as a result, many children among us are growing up with no knowledge of God, doing nothing for him who has purchased them with his own blood. They have not been taught to wear the yoke and lift the burden of Christ, and they ignore all responsibility in the religious life. Both at home and in the church, so far as the work of God is concerned, they are as blanks; for they reflect not the light of God. They are trees in the vineyard, but their fruitless boughs proclaim them cumberers of the ground. They spread their branches over the soil that more fruitful trees should occupy. O that parents would look carefully and prayerfully after their children's eternal welfare! Let them ask themselves, Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we a solemn account to settle with God because we have permitted our children to use their talents, their time, and influence in working against the truth, against Jesus Christ? Have we neglected our duty as parents, and increased the subjects of Satan's kingdom? [Cf: RH 02-21-93 para. 7] p. 236, Para. 2, [1893MS].

Well instructed children and youth can work in many lines for the Master, and can even in their early years be a blessing to those with whom they come in contact. When children are unconverted, careless, reckless, irreligious, they influence their playmates to take the same course of godlessness. Let parents consider this question, What can be of sufficient importance to demand your time and influence to the neglect of the training of your families, when by lack of training they become the agents of Satan, the enemies of truth and righteousness? They lift up their hearts in pride, and stand in defiance of every effort made to win them to Christ. What a sad spectacle to the world

are the numbers of unconverted children that attend our churches. The influence of a well-ordered, well-disciplined family is far greater for good than is the influence of powerful sermons from the pulpit. [Cf: RH 02-21-93 para. 8] p. 236, Para. 3, [1893MS].

This home missionary work, this home field, has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be healed. If parents would see a different state of things in their families, let them consecrate themselves wholly to God, and the Lord will devise ways and means whereby a transformation may take place in their households. Let the church awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called. Let sound faith and earnest piety take the place of slothfulness and unbelief. When faith lays hold upon Christ, the truth will bring delight to your soul, and religion will not be a dull, uninteresting enterprise. Your social meetings, now tame and spiritless, will be vitalized by the Holy Spirit, and your daily experiences will become rich, as you practice the Christianity you profess. [Cf: RH 02-21-93 para. 9] p. 237, Para. 1, [1893MS].

O that this experience might be understood in all our ranks! Were children and parents converted, and did they but unite in using all their intrusted talents for the Master, and by using them double them, what a work might be done. Never was there a time in the history of the world when there was a more urgent demand for workers than at present. The seeds of truth are to be sown, and the reapers are to follow after to gather in the sheaves. If the members of all our churches did but have the love of Christ, and the love for souls which his indwelling presence would impart, they would be aggressive workers, and would lay aside their busy activities upon unimportant things, and would put out to interest their talents, and invest in that which would bring treasure throughout eternal ages. In the service of the Master, they would have increased strength and light. O then, why not study as to how you may reach souls who are out of the ark of safety? Let your work be proportionate to your advantages and privileges, and trade on the talents you have at your command, and you will have a living experience in the things of God. Some excuse themselves, saying they do not know how to do the kind of work that is called for in the missionary. You ought to have known how to do the work from the very beginning of your religious life. Will you be content to rest in ignorance and indifference? Will you venture to be a slothful servant to the end of the chapter? Or will you now seek most earnestly after God, and know what it is to eat the flesh and drink the blood of the Son of man, and become laborers together with God? "Ye are God's husbandry, ye are God's building." You must render an account to God as to how you build; for every provision has been made that you may be successful in your work. Will he who with his divine finger drew the boundaries of Judea, who designated the exact spot where the temple should stand, who wrought out designs for the Jewish church and for the service of the sanctuary, leave his people, his chosen people, who keep his commandments, to a chance experience, to accident, to stumble along in darkness? Shall those to whom he has committed most precious light, to whom he has intrusted the third angel's message, have less of his providential leading than had his ancient people? [Cf: RH 02-21-93 para. 10] p. 237, Para. 2, [1893MS].

O that the church was awake! O that all who profess the truth for this time were sanctified through the truth, that they might discern the designs of God, and understand their own individual responsibility to give the light to the world. The seed of truth will spring forth in a new creation, and souls will be converted to God. [Cf: RH 02-21-93 para. 11] p. 237, Para. 3, [1893MS].

In the face of what might be done, will the church sleep on, or will they feel the responsibility and the honor that is conferred upon them through the merciful providence of God, and gather up their hereditary trusts, and the advantages of present light, and feel the necessity of rising to the urgent emergency that now presents itself before us? The world is watching our movements with greater interest than we imagine. Many see that what we have told them in regard to the curtailing of religious liberty in our country is coming to pass, although they have denied that such a thing was possible. They have said, "When we see that which you predict, when there is danger of a union of Church and State, we will acknowledge that you have the truth." But will they acknowledge it? Will they accept the situation, and know that the end is near? Protestantism is reaching out its hands to clasp hands with popery, and every indication makes manifest that the prophecies are about to be fulfilled. And now men are looking upon those who keep the commandments of God and the faith of Jesus, to see what will be their course. O that all may arouse, and manifest to the world that this is a living faith, that a vital issue is before the world, that Jesus will soon come. Let men see that we believe we are on the borders of the eternal world. By Mrs. E. G. White. [Cf: RH 02-21-93 para. 12] p. 238, Para. 1, [1893MS].

"Watchman, what of the night?" Are the watchmen to whom comes this cry able to give the trumpet a certain sound? Are the shepherds faithfully caring for the flock as those who must give an account? Are the ministers of God watching for souls, realizing that those under their care are the purchase of the blood of Christ? A great work is to be done in the world; and what efforts are we putting forth that it may be accomplished? The people have listened to too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died? Has there been a line of work devised and laid out before the people in such a way that each one saw the necessity of taking part in the work? Have men and women been educated so that they are efficient in home and foreign missionary fields? It is evident that all the sermons that have been preached have not brought up this kind of labor, and the churches are withering up because they have failed to use their talents in diffusing the light of truth to others. Careful instruction should be given that will be as lessons from the Master that all may put their light to practical use in benefiting others. Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others. [Cf: RH 02-28-93 para. 1] p. 238, Para. 2, [1893MS].

There are youth in our churches who could be educated to do a work for the Master in visiting the sick, in running on errands of mercy. This work is not done, because no attention has been given to the matter. Sometimes men and women have been selected to do certain work, and because they have made mistakes, the work has been dropped. This is not as it should be. Let those who are just gaining an experience be

invited to meet with more experienced workers, and as did the disciples after their first missionary effort, let them tell what they have done, and what have been their failures or successes. In this way opportunity will be given to reprove or encourage, as the case may demand, and teach them how to work in the best manner. [Cf: RH 02-28-93 para. 2] p. 238, Para. 3, [1893MS].

What can we expect but deterioration in religious life, when the people listen to sermon after sermon, and do not put into practice the instruction given? The ability God has given, if not exercised, will degenerate, and men and women unemployed, will become as tools that rust from inaction. Let the missionary meeting be turned to account in teaching the people how to do missionary work. Put work into their hands, and let not the youth be ignored, but let them come in to share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves. In our large churches in Battle Creek, Oakland, Melbourne, Adelaide, and in other places throughout the world, there should be some plan set in operation whereby the talents of all may be put to use; and as they learn how to bless others by imparting light, they will be learning what practical Christianity means. [Cf: RH 02-28-93 para. 3] p. 239, Para. 1, [1893MS].

But let those who are sent to instruct others, see to it that they do it in a manner similar to that in which Christ taught his disciples. Jesus did not say to his followers, Do this, and do that, but he said, "Follow me." He led the way, and took his disciples with him on his journeys through country and city, that they might see how he taught the people. He linked their interest with his, and they united with him in the work. Many have been educated to think that they must live upon sermons from week to week; but they know not how to practice what they hear. The very simplest methods of work should be devised, and set in operation among the churches. If the members will cooperate with such a plan, and perseveringly carry it out, they will reap a rich reward; for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts. [Cf: RH 02-28-93 para. 4] p. 239, Para. 2, [1893MS].

But if, on the other hand, the churches are left to their inactivity, Satan will see that they are employed. He will preoccupy the field, and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church. When the church is in a low condition, and in need of help, it is not best to devote all the time to sermonizing. It is better to form classes to seek for spiritual wisdom, and call into exercise the talents of the young and the old, by setting brethren and sisters to work for those who need help most in the church. In seeking to benefit their brethren in the church, they will gain an experience that will qualify them for labor among those who do not understand our faith, or even the first elements of religion. While sermons may point out the way, the best results will not be seen until the members of the church go forth to practice what has been presented from the desk. There are scores who have real ability, who are rusting from inaction, and yet many of these do not know how to set themselves at work for the Master. But let someone who has ability to devise ways whereby this talent may be utilized, lay out before these inactive ones the line of work that

they could do, and let them understand that this is expected from them, and many who are now unemployed will become true laborers. [Cf: RH 02-28-93 para. 5] p. 239, Para. 3, [1893MS].

The parable of the talents should be explained to all. The members of the churches should be made to understand that they are the light of the world, and according to their several ability the Lord expects that his professed followers will enlighten and bless those around them. Those who have heard so much preaching ought certainly to know that if they undertake to work for the Lord, they will have divine aid. The Lord has said, "Ask, and ye shall receive." If they seek strength and wisdom from him, they will not seek in vain. If in accepting responsibility, in seeking to impart light to others, they tremble under the cross, they will be led to the Saviour to find strength and grace and power. Through this experience they will learn to rely, not on their ministers, but on the Lord himself. They will learn to go to Jesus for help, and will not be so dependent on their ministers. They will learn that we have a minister in heaven who understands all our necessities, who is full of wisdom, and unerring in understanding. Those who would work for the Master may come to him in full assurance of faith, and with meekness and lowliness of spirit, they may enter upon the work that lies directly in their pathway. Do not pass by the little things, and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. Whether you are rich or poor, great or humble, God calls you into active service for him. It will be by doing with your might what your hands find to do, that you will develop talents and aptitude for the work, and it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord. God has given light, and that light is to shine forth to others in good works. It is by communicating light to others that heartfelt pity is cultivated. In this way you manifest to the world the excellency of the power of the grace of God. Every believer is called of God for this very purpose. He is to do his best toward illuminating others by giving his talents of time, influence, ability, and money to the service of God, that the truth may be set before those who are in darkness. The truth must be brought home personally to the hearts of men. [Cf: RH 02-28-93 para. 6] p. 240, Para. 1, [1893MS].

All heaven is in activity, and the angels of God are waiting to cooperate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation. Every soul has an influence for good or evil. If the soul is sanctified to the service of God, and devoted to the work of Christ, the influence will be to gather with Christ. God depends upon the church for a forwarding of his work, and he expects that his professed followers will do their duty as intelligent beings. There is great need that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls. There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of heaven. [Cf: RH 02-28-93 para. 7] p. 240, Para. 2, [1893MS].

God has given the light of truth to his church, and the remedy for sin must be presented to the sin-sick world, whose inhabitants are perishing in their iniquity and ignorance. God expects his church to

discipline and fit its members for the work of enlightening the world. But let no one feel that because he is not educated, he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work. You can search the Scriptures for yourself. "The entrance of thy words giveth light; it giveth understanding unto the simple." The prayer of the sincere heart offered in faith will be heard in heaven. It may not be grammatical; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and he will present it to the Father with the fragrant incense of his own perfection, without one awkward, stammering word, graceful and perfect through his merit; for his righteousness refines and ennobles it, and makes it acceptable before the Father. The Lord accepts the prayer of the sincere heart, and will answer it out of his abundant fullness. Fervent piety, sincerity of heart, contrition of soul, are grateful to God. Sincerity is the essential necessity of prayer. This with uncouth language and imperfect utterance is far more acceptable to God if it is the best that the suppliant can offer, than the perfectly worded, elegantly uttered prayer that is offered from a self-sufficient, self-important, Pharisaical heart. [Cf: RH 02-28-93 para. 8] p. 240, Para. 3, [1893MS].

Though ignorant and humble, if your heart overflows with love to God, and if in this spirit you appeal to one who is out of Christ, the Lord will not despise your effort. Your small offering, presented with cheerful gratitude to God, will be classed with the widow's mite, and be blessed of God. The effort to do your duty to the best of your ability from the motive of love, will be noticed of Heaven. God does not make light of the small ability he has intrusted, but expects that it will be put out to usury as well as the larger talents. [Cf: RH 02-28-93 para. 9] p. 241, Para. 1, [1893MS].

Those to whom large capabilities have been intrusted will have to bear large responsibilities, but those whom God has intrusted with but few talents, one or two, and placed in a humble sphere, need not repine because of their meager ability. Let them trade diligently with the talents intrusted, and prove their fidelity to God by a faithful use of his gifts, and their loyalty will be manifested, and the Lord will be satisfied. The church is composed of large and small vessels; but the Lord does not expect that the small vessels will contain what the larger vessels will contain. He does not expect that the lowly, unlearned Christian will exercise all the intellectual power of him who has had advantages and privileges whereby his talents could be improved, and his ability increased. He does not expect of the poor the alms they have not to give, nor from the sick and suffering, the active energies which their infirmities forbid. [Cf: RH 02-28-93 para. 10] p. 241, Para. 2, [1893MS].

But God has given to every man his work, and there is need of devoted, earnest, humble workers in all parts of the wide harvest field. In Australia and the islands of the sea, there is need of hundreds of workers; and yet there are but few engaged in this important part of the field. The churches already raised up, need the help of sincere, earnest missionaries from America. We would rejoice to see humble, God-fearing, faithful stewards of the grace of God come to this country, for we believe much good could be accomplished. We do not call for those who are simply orators; but we are prepared to appreciate those who have searched the Scriptures, and found delight in the truth of

God, who have discerned the light, accepted and appreciated it, and walked in the light as Christ is in the light. We would appreciate men who can bring from the treasure house of God things new and old, who can feed the sheep and the lambs with the pure provender unmixed with chaff; men who know how to pray sincerely, and know how to take hold of the might of the Strength of Israel. We would welcome men who have the heavenly anointing, who can hold forth the word of life, because they live by every word proceeding from the mouth of God. The experience of such men is composed of that upon which they feed, and they are partakers of the grace of Christ, and possess the true refinement of those who walk with God; for they are meek and lowly of heart, having learned in the school of Christ. [Cf: RH 02-28-93 para. 11] p. 241, Para. 3, [1893MS].

We care nothing for those who have only a pretentious appearance; but we want men who will love to do as did Christ, and will delight in seeking to save that which is lost. We want men who are successful in winning souls to Christ. God has such men in the world, and they are the salt of the earth, a savor of life unto life. Their influence is wholly on the Lord's side. [Cf: RH 02-28-93 para. 12] p. 241, Para. 4, [1893MS].

In this country, those who have embraced the truth have had few opportunities. They have had far less of privilege and light than have our churches in America, and hundreds of our home brethren should be in these foreign fields. Souls are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die. Our brethren have talents intrusted for this very work; but they have bound them up in a napkin, and buried them in the earth. What manner of entreaty can be brought to bear upon the idlers in the marketplace that will arouse them to go and work in the Master's vineyard? What can we say to the slothful church member to make him realize the necessity of unearthing his talent, and putting it out to the exchangers? O that God would set this matter in all its importance before the sleeping churches! O that Zion would arouse and put on her beautiful garments! O that she would shine! "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Cf: RH 02-28-93 para. 13] p. 242, Para. 1, [1893MS].

The rich treasures of the grace of Christ have been revealed, and there is nothing to hinder many thousands who are now weak and in darkness, from being strong and full of consolation, if they would but trade upon their intrusted talents. But the word of God is undervalued, and the rich treasures of his truth are lightly esteemed by all those who do not use these treasures to enrich others. O, if you would have the bright beams of the Sun of Righteousness continually shining upon you, reflect the rays that are given you upon those who sit in darkness. This work of enlightening others is not the work of the minister only, but it is the work of all who profess the truth of God. God has given to every man his work in making Christ known to the world. And I now ask, my brethren, What are you doing with your talents? Are you trading with them for time and eternity? By Mrs. E. G. White. [Cf: RH 02-28-93 para. 14] p. 242, Para. 2, [1893MS].

"God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show

the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." [Cf: RH 03-07-93 para. 1] p. 242, Para. 3, [1893MS].

Let no one permit himself to be unhappy and repine because his talents are few, and he cannot glorify God with that which has not been bestowed upon him, and for the use of which he is not responsible. If you can do but little, you are responsible only for the doing of that little with fidelity. If you have but one talent, use it well, and God will accept your effort to make the most of what he has given; he will approve of you as he sees you faithful over a few things. We have all been intrusted with some gift of God, and for its use we shall be held accountable. Whether saint or sinner, we shall be required to render an account for the use of the talents God has given us, according to our several ability. Christ has made an infinite sacrifice that the sinner may come to him, and behold him whom his sins have pierced. The only hope for the perishing is to believe in him who has loved us and given himself for us. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When the sinner comes to God confessing his sins, he receives pardon, and becomes a child of God, an heir of heaven. He then realizes that his talents are the gift of heaven, and that through faith in his Redeemer he is under obligation to God to fulfill his requirements. He knows that he is justified by faith, but judged by his works, and that life is a day of trust wherein he is preparing for the final reckoning. [Cf: RH 03-07-93 para. 2] p. 242, Para. 4, [1893MS].

The Lord has given to those who should be his human agents, talents of means, capacity, and influence, according to their ability to employ these gifts in a wise manner for his service. He has given to every man his work. "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." Why were these various workers appointed? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." [Cf: RH 03-07-93 para. 3] p. 243, Para. 1, [1893MS].

We can see from this scripture that the Lord has his appointed workers, and that the work committed unto them has in view a definite object. Prophets, apostles, evangelists, pastors, teachers, are all to work for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Is not this object worthy of careful attention? Can we not discern that there has been neglect in some special work for the church, in that the saints have not attained the perfection that God would have them attain? Had the work of the ministry been done, the church would have been edified, and educated for the great work that devolves upon them. The truth would have been presented in such a way that the Spirit of the Lord would have moved upon hearts, and sinners would have been convicted and converted, and would have taken their position as followers of Christ. But many are

only partially changed. Their names are registered upon the church book, and they gather with the assembly of the saints, and listen to what is presented from the desk; but many things they do not understand, and they fail to practice the requirements of the Lord. There are many who do not understand the parable of the talents, and they do not realize that they are to be agents through whom the Lord will communicate his blessing to others. They do not realize that they should put to use the talents given them, trading upon them, that when the Master comes, he may receive his own with usury. [Cf: RH 03-07-93 para. 4] p. 243, Para. 2, [1893MS].

In the teaching of Christ the use or abuse of talents is presented in a solemn light. He says he gave to "every man according to his several ability." "Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money. And after a long time the Lord of those servants cometh, and reckoneth with them." But he who had the one talent, and had refused to do with his Lord's goods what the others had done, had no increase to present to the Master. He had only accusation to present as an excuse for his neglect of duty; he said to his Lord, "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth." [Cf: RH 03-07-93 para. 5] p. 243, Para. 3, [1893MS].

With what intense interest is the examination of the talents carried on in the judgment, that the improvement may be noted, or the deficiency revealed. Eternal life or death hangs upon the decision of this investigation. Though the participants in the work of the Lord have to acknowledge that they can claim no merit, that their talents are those that have been delivered unto them, that there could have been no gain without the deposit, no interest without the principal, by diligent trading God has been glorified. Those who have made use of their intrusted gifts have gained other talents. They do not feel that they have done more than their duty. The capital was the Lord's, and the treasure is his, and they are satisfied that their work meets the Master's approval. But he who faithfully fulfilled his trust has abundant reward; for the Lord restores to him both principal and interest, and makes him ruler over all that he hath. The recipient of this mercy realizes that all his success is of the Lord; for had not the Saviour bestowed upon him his love and mercy, the trader would have been bankrupt for eternity. But mark this: when the Lord scrutinizes the talents, and notes their improvement, he bestows upon the diligent trader his approbation, and rewards him as though all the merit were of the human actor. He says, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." As the Master shall utter these words of approval, his countenance will shine with unutterable love. He delights in expressing his approbation, and in rewarding the diligent worker in his service. [Cf: RH 03-07-93 para. 6] p. 244, Para. 1, [1893MS].

A sacred responsibility rests upon everyone who has a connection with the cause of God. He is called upon to do his work with fidelity, to sanctify himself to the service of God that others also may be sanctified. When the case of every soul is decided in the judgment,

some will meet their record with joy, and others with hopeless grief. The faithful will be invited in to the marriage supper of the Lamb, and Christ will gird himself, and come forth to serve them. And since so great interests depend upon the right use of the talents of those seeking for salvation, and since God has placed in the church apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the church, for the edifying of the body of Christ, how important it is that no blundering work be done. There is much more to be accomplished that can be accomplished simply by preaching. The workers must be endowed with heavenly wisdom that they may devise and execute plans that shall result in the perfecting of the experience of all who shall come into the faith. We must teach the members of the church how they may effectually minister to others. In ministering to others, men and women may be educated to bear burdens, to wear the yoke of Christ, and thus exercise their intrusted talents in his service, until they shall be developed to fill positions of greater trust and heavier responsibility. [Cf: RH 03-07-93 para. 7] p. 244, Para. 2, [1893MS].

There are many who are ordained ministers, who have never yet exercised a shepherd's care over the flock of God, who have never yet watched for souls as they that must give an account. Were the kind of labor of which it stands in need bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest field. An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents, whose use would develop men for positions of trust and influence, and great good would be accomplished for the Master. But instead of thus developing, the church is left to be a weak, dependent, inefficient body. The members of the church are trained to rely upon preaching, and they do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preacher, and depend on his efforts to keep alive their weak faith. Because of the lack of proper instruction among the church members by those whom God has placed as overseers, there is not one merely, but scores who are slothful, and who are hiding their talents in the earth, and still complaining of the Lord's dealings toward them. They need to be tended as do sick children. [Cf: RH 03-07-93 para. 8] p. 244, Para. 3, [1893MS].

But this condition of weakness must not continue. Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. As they impart the light which God graciously bestows upon them to those in darkness, they will be confirmed in the faith. A working church is a living church. We are built up as living stones, and every stone is to emit light; for everyone is compared to a precious stone that catches the glory of God, and reflects it to others. [Cf: RH 03-07-93 para. 9] p. 245, Para. 1, [1893MS].

The idea that the minister must carry all the burdens and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the church by those who can instruct the workers to follow Christ, and to work as he worked. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." When it is made manifest that the members of the church are not fulfilling their high calling, are not improving the talents God has intrusted to them, then it is the duty of the ministers and workers to seek for heavenly wisdom, that they may know what is the kind of labor which will result in quickening the church, and causing its members to bring forth fruit unto life eternal. Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their intrusted talents? Why do not the older members of the church seek to do good, earnest, compassionate work for the children and youth? Many have embraced the truth, and yet they have not been educated as to how they may serve the cause of God, and thereby grow in spiritual muscle and sinew. By employing the faculties of the mind and body of our youth in the service of God, a door is closed against the temptations of the enemy, and Satan has not as favorable an opportunity for training the children and youth for his service. [Cf: RH 03-07-93 para. 10] p. 245, Para. 2, [1893MS].

Let the ministers put to use all their ingenuity, that plans may be devised whereby the youthful members of the church may be enlisted in the cause of God. Why should they not be interested in the great work that there is to be done. But do not imagine that this interest can be aroused by going to the missionary meeting and presenting a long sermon; plan ways whereby a live interest may be kindled, and train up the young to do what is appointed them. Let them have a part to act, and from week to week let them bring in their reports, telling what they have experienced, and through the grace of Christ what success has been theirs. If the missionary meeting was a meeting where such reports were brought in by consecrated workers, it would not be dull, tedious, and uninteresting. It would be full of intense interest, and there would be no lack in attendance. [Cf: RH 03-07-93 para. 11] p. 245, Para. 3, [1893MS].

In every church the members should be trained so that they will devote time to the work, and win souls to Christ. How can it be said of the church. "Ye are the light of the world," unless the members of the church actually impart light to others? In seeking to point sinners to the Lamb of God who taketh away the sins of the world, their own love would be kindled, and by beholding him they too would become changed into his likeness. [Cf: RH 03-07-93 para. 12] p. 246, Para. 1, [1893MS].

Will those who have charge of the flock of God, awaken to their duty? "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." When the church is properly instructed, there will not be so great dependence and weakness. Believers in the truth will not come and go as the door upon its hinges. They will not sit complacently and listen to sermon after sermon, and fail to bring the instruction into practical life. Many a minister does present the truth with force and clearness, but the members of the church fail to reap benefit therefrom, because the word is not mixed with faith in them that hear it. The mind is

occupied with worldly interests, and as soon as they leave the church door, the impression is lost; for as water flows from a leaky vessel, so the truth leaks from the heart. The more preaching they have, the less they do to carry out the truth in practical godliness. They are glutted with sermons, and the truth fails to arouse them to a sense of their condition. [Cf: RH 03-07-93 para. 13] p. 246, Para. 2, [1893MS].

It is important that the people understand that they cannot depend upon a minister, or expect that one will be stationed among them to do all the work in their community. Were this done, it would result in spiritual death to those who are content to look on while another bears the burden. Let the people understand that it is by diffusing their light that they will have light more abundantly. But if they fail to impart light, they will lose even that which they have, and will walk in darkness. By Mrs. E. G. White. [Cf: RH 03-07-93 para. 14] p. 246, Para. 3, [1893MS].

The necessity of thorough consecration to God in all those who have a connection with any branch of his work, has been presented before me. Much is lost by fitful service; and yet many serve God at will, and cease from his service as it suits their convenience or pleasure; and this is why many of our workers are in a weak spiritual condition. Satan is wide-awake and vigilant, and is ever persevering and energetic in his efforts to overthrow the soul. He watches diligently that he may weave his ideas and plans into the work of God. It is only through a living connection with the Source of all wisdom and light, that men may become wise unto salvation, and this living connection must be continually maintained; for Satan will overthrow the soul that does not watch unto prayer. We are to overcome, and overcoming means all that the word implies. [Cf: RH 03-14-93 para. 1] p. 246, Para. 4, [1893MS].

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. . . . To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. . . . And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. . . . He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. . . . Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. . . . To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Cf: RH 03-14-93 para. 2] p. 246, Para. 5, [1893MS].

When temptation comes upon us, we need spiritual discernment, that we may detect Satan's agency, and draw close to Jesus. Draw nigh to God, and he will draw nigh to you. Resist the Devil, and he will flee from you. Every moment it is necessary to fight the good fight of faith; for doubt must be resisted, and faith must be encouraged. In temptation, inclination must be overruled by reason. Self will clamor for indulgence, but inclination must be resisted, and temptation overcome. [Cf: RH 03-14-93 para. 3] p. 247, Para. 1, [1893MS].

The Lord has given warnings, he has presented principles that it is necessary for every Christian to heed, and bring into his practical life. Those who pass on in indifference to the light and warning which God has been pleased to give, will grow more and more egotistical and self-sufficient. Those who do not place their dependence upon God, will certainly be overthrown by the enemy. Satan is working by every conceivable device to keep in his own ranks those who claim to be on the Lord's side. He can blind their eyes until they will call light darkness, and darkness light. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Cf: RH 03-14-93 para. 4] p. 247, Para. 2, [1893MS].

Though the light of God is shining in more distinct rays than ever before, and will shine more and more clearly as we near the close of earth's history, those who will be able to discern truth from error, will be men who are often upon their knees, seeking wisdom from God. The bright beams of the Sun of Righteousness can alone reveal the numerous and varied plottings of the enemy. The wicked one is at work with all deceivableness of unrighteousness; and while we are not to keep our eyes upon the powers of darkness, we cannot be ignorant of their devices. But our faith must center in Jesus Christ. Looking unto him, clinging to his strength as sufficient for every emergency, our heart joins his heart, our life is knit by hidden links to his life, and because he lives, we shall live also. This is practical religion; for we are to be kept by the power of God through faith unto salvation. No one of us can be safe save as we join the Lord in a perpetual covenant, that shall not be forgotten by us. [Cf: RH 03-14-93 para. 5] p. 247, Para. 3, [1893MS].

Heart union with Christ makes believers heirs of God, and laborers together with him. At home, at church, and in the world, the believer is to show forth the praises of him who has called him out of darkness into his marvelous light. Those whom the Lord intrusts with his work should cultivate home religion. They should not remain away from the assembly of the people of God, and cease to take an active part in religious meetings. They should continually consider what will be the influence of their actions upon those around them. They should cultivate such traits of character as will qualify them to stand as head of their own households. They should be housebands, and as Abraham, able wisely to instruct and educate their children, commanding their children and their household after them, that they may keep the way of the Lord, to do justice and judgment. [Cf: RH 03-14-93 para. 6] p. 247, Para. 4, [1893MS].

God chose Abraham as the father of the faithful, because he knew that he would cultivate home religion, and cause the fear of the Lord to be the atmosphere of his dwellingplace. The Lord knew that there would be on the part of Abraham no betraying of sacred trusts; but that he would worship the Lord, and him only would he serve. He knew that his faithful servant would lead his household forward and upward, and influence them to keep the statutes of Jehovah. Abraham did not cherish a blind affection for his family; but by the combined influence of affection and authority, he ruled his home. God's will was made

paramount. He feared the Lord with all his house. [Cf: RH 03-14-93 para. 7] p. 248, Para. 1, [1893MS].

Those who have neglected this important work in the home, and have failed to command their children and their households after them to keep the way of the Lord, should now seek to redeem the time. Let parents take their Bibles, and search that they may understand what are the requirements of God in regard to their children. Let them seek to understand what is included in parental duty. The word of God must be our rule in conducting our family affairs; and neither the waywardness of children, nor the press of business, should be looked upon as excuses for neglect in following the counsel of God. Let parents set before their children a worthy example in personal piety, honoring the house of God and respecting his service. The want of home religion is felt in every branch of God's work, and the necessity of cultivating personal piety in the home should be continually kept before the people. They should have instruction, line upon line and precept upon precept, that all those whose names are upon the church records may hear and obey the word of the Lord. Parents cannot rightly train their children unless they learn how to cooperate with the Lord in his work upon the heart. The first essential in educating your households in the fear of God, is consecration of yourself and your all to God. Let parents begin with heart work; for out of the heart are the issues of life. Let the prayer ascend from contrite hearts, "Behold, thou desirest truth in the inward part: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." [Cf: RH 03-14-93 para. 8] p. 248, Para. 2, [1893MS].

What a prayer is this! How evident it is that sinners in the household are not to be treated with indifference, but that the Lord looks upon them as the purchase of his blood. In every household where the unconverted are, it should be the work of those who know the Lord to work in wisdom for their conversion. The Lord will surely bless the efforts of parents, as in his fear and love they seek to save the souls of their households. The Lord Jesus is waiting to be gracious. O that the work might begin at the heart! "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Then let it be understood by all the members of the household that the work must begin at the heart. The heart must be subdued and made contrite through the creating, regenerating power of the Holy Spirit. Realizing the aid of this mighty agency, cannot parents work for the conversion of their children with more zeal and love than ever before? [Cf: RH 03-14-93 para. 9] p. 248, Para. 3, [1893MS].

The promise of the Lord is, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new

spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." When the Spirit of the Lord works upon the hearts of the parents, their prayers and tears will come up before God, and they will earnestly entreat, and will receive grace and wisdom from heaven, and will be able to work for their unconverted children. As this spirit is manifested in the home, it will be brought into the church, and those who are home missionaries will also become agents for God in the church and in the world. The institutions which God has planted will bear an entirely different mold. [Cf: RH 03-14-93 para. 10] p. 249, Para. 1, [1893MS].

"Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left roundabout you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord." [Cf: RH 03-14-93 para. 11] p. 249, Para. 2, [1893MS].

If those who profess to know the Lord did indeed have an experimental knowledge of God, how evenly would the work move on! All the building fitly framed together would grow into a holy temple in the Lord. The church would be quickened from the paralysis that is upon her, and the people of God would do earnest work. The world would not have occasion to excuse themselves for their ungodliness on account of the example of those who profess to be followers of Christ, who hold the truth in unrighteousness. Unity would exist in the church. Love would be cherished one for another; but now love has become almost extinct. [Cf: RH 03-14-93 para. 12] p. 249, Para. 3, [1893MS].

Shall we not as children of the living God, read the living oracle, purposing in our hearts that at whatever cost we will obey God, crucify self, and live unto Christ? No man is qualified to stand in a responsible position, authorized to direct the work, who is not daily directed of God. The whole confederacy of evil, led by Satan, is seeking diligently to increase the ranks of those who transgress the law of God; and the law of the land sustains them in their apostasy. Underneath every movement for the exaltation of the mystery of iniquity, there is a secret undercurrent of effort for the suppression of God's truth in his holy requirement. Men are seeking again to enslave the souls of men by the decree of the law of the land. Is it not time that those who are under the counsel of God shall stand as representatives of Christ in every position of trust? While all the hosts of sin are earnest, zealous, sanguine in advancing their cause, and are stirred by a power from beneath, shall not those who stand in defense of truth manifest earnestness and zeal and enthusiasm? What if the sincere worker for God should be called a fanatic? This is the name that those who have been truly devoted to God have ever been called

upon to bear. But infidels have been heard to say, "If I believed what Christians profess to believe, I would be far more zealous than they are." Since even infidels see in the man who is stigmatized as an enthusiast the only consistent Christian, shall we take a neutral position? [Cf: RH 03-14-93 para. 13] p. 249, Para. 4, [1893MS].

The Lord has spoken. The message of God has been given, declaring that there must be an entirely different spirit from that which now prevails among representative men in our cause. There is altogether too much of self, and too little of Jesus. But there is no safety for anyone, no matter what may be his position, his learning, his past experience, unless he is constantly in the fear and love of God. The Lord looks to the humble, and it may be that he will send a message to those who are in high position through a humble instrument, and he would have those who are in positions of trust of so humble a spirit that they will hear and heed the message, and arouse from their lethargy. We should realize how wicked and how foolish it is to contend against Omnipotence. O that all would realize how perilous a thing it is to cherish thoughts or do deeds that are out of harmony with the will of God! O that men would understand and take heed to the message that God mercifully sends to them! The Lord sees a soul wandering in darkness, and in his love and pity he sends to him a message, which, if received, will serve to bring him to the light; but if the message is rejected, the soul goes on in darkness more dense than before. Now is the accepted time, now is the day of salvation. [Cf: RH 03-14-93 para. 14] p. 250, Para. 1, [1893MS].

The end of earth's history is right upon us, and O that all might fully come into the light! O that all might be moved by the Spirit from above! The law of God is trampled underfoot, and the whole world is deceived by the power of the man of sin. Shall we not devote ourselves and our all to God, that souls may be won to Christ? Only a remnant of probationary time is left us, and at this late day, shall our love for God and his truth grow cold? Shall our light flicker and die out in darkness, because we have not the oil of grace in our vessels with our lamps? [Cf: RH 03-14-93 para. 15] p. 250, Para. 2, [1893MS].

The Lord is dishonored by his people when they claim to have light, and yet walk in darkness. They are as men and women looking through smoky glass, and yet they feel competent to judge of the message and the messenger, and do not realize that their vision is perverted. Yet for those who walk in darkness what sympathy should we feel, how tenderly should we labor for them, exercising toward them the pity and love which Christ exercised toward fallen men when he came to earth to suffer and die. [Cf: RH 03-14-93 para. 16] p. 250, Para. 3, [1893MS].

My brethren who occupy responsible positions, your place in the work calls upon you to be representative men. You need the baptism of the Holy Spirit. I beseech of you, do not look upon yourselves as safe unless you are in the channel of light. There is a great work to be done in your behalf. You must form new habits, and your natural customs and habits must be subdued by the Spirit of God. Inclination must be denied. Old enemies that war against the Spirit, that you looked upon as dead, under favorable circumstances revive again, and they must be met and vanquished. Self must die. We are to engage earnestly in a spiritual warfare which we do not consider as we should, and we fail to appreciate what it means. The confederacy of evil is arrayed against

those who would fight the battles of the Lord. [Cf: RH 03-14-93 para. 17] p. 250, Para. 4, [1893MS].

But we battle not alone. The fellowship of the saints in light is ours, the championship of the hosts of heaven is ours, and more than angels are on our side; for leading the ranks of his armies is the Captain of the Lord's hosts. He is Commander of the battle, and as he leads his army to the fields of action, his voice is heard above the din of the battle and the strife, "Be of good cheer; I have overcome the world." Our leader is a conqueror. Advance, then, to victory. The armies of heaven are engaged in the contest, and we fight as in the sight of invisible worlds. We may calmly face the foe, and by faith press on to the conflict. We shall press the battle to the gate, saying, "Our life is hid with Christ in God, because he lives we shall live also." [Cf: RH 03-14-93 para. 18] p. 251, Para. 1, [1893MS].

Let every man constrained by the love of Christ, stand in his appointed place, and steadily, cheerfully, bravely bear the burden assigned him by the Lord. Let every burden bearer contemplate this fact,--God is love. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O, what a God have we! what a Benefactor! What claim has he upon our love! Having collected all the riches of the universe, and laid open all the resources of infinite power, he gave all the heavenly treasure into the hands of Christ, and said, "All these are for man. Use them to convince him that there is no love greater than mine in earth or heaven. His greatest happiness consists in loving me, and giving his heart to me who hath loved him with an infinite love." By Mrs. E. G. White. [Cf: RH 03-14-93 para. 19] p. 251, Para. 2, [1893MS].

The question is often asked. Why do you keep the commandments of God? Did not Jesus come to abolish the law? The Son of God gave the law, and was it given only to be abolished? Did Jesus leave the royal courts of heaven to die upon the cross of Calvary, in order that he might give the world license to break the law? Is there reason in this? Was the wonderful, costly process that the Father and his dear Son underwent, only to abolish the law, and give men perfect freedom to trample it in the dust?--No, no. The Lord's standard of righteousness remains as firm as his eternal throne. It is his holy law, and because not one precept of this law could be changed to meet man in his fallen condition, the Father consented to give his only begotten Son to die. To abolish the law?--No; but to save the sinner. The cross of Calvary is the unanswerable argument as to the perpetuity of the law of Jehovah. When the great Teacher gave his sermon on the mount, showing the immutability of the law of God, he was expounding the law that he himself gave. [Cf: RH 03-21-93 para. 1] p. 251, Para. 3, [1893MS].

Satan had so beclouded the understanding of even the chosen people of God, that in their separation from God they could not discern sacred things. The prophecies were made so indistinct, that truth, precious above gold, or silver, or precious stones, was buried beneath a mass of rubbish, and its glorious character was hidden from view. The precious Sabbath given at the creation of the world lost its true significance. The rubbish of human inventions, maxims, and traditions hid its true character. Said Christ, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

But in vain they do worship me, teaching for doctrines the commandments of men." [Cf: RH 03-21-93 para. 2] p. 251, Para. 4, [1893MS].

Jesus Christ was the foundation of the whole Jewish economy. He established the sacrificial offerings which typified himself. The whole system of types and symbols was one compacted prophecy of the gospel, a presentation of Christianity. Christ presented to the multitude of Jews and Gentiles of all nations the real original truths connected with his kingdom, which had been buried out of sight. He sought to clear away the mist and fog of their false, long-cherished ideas in regard to his mission and his kingdom. They supposed it was a temporal, earthly kingdom; but he showed them its spiritual and eternal nature. He unfolded before them the far-reaching principles of the law of God; commandment after commandment he opened before them in its true spiritual bearing, and showed the extent of the requirements of God's precepts. They are not only to direct conduct, but to control the heart. The lessons given by Christ were so different from anything to which the people had listened from the scribes and Pharisees, that they were astonished at his doctrines. He did not present labored, intricate arguments that buried with exactions the commandments of God, so that no one could ever hope to keep them. Jesus, the great Teacher, laid open in the simplest language, the great moral truths, clothing them with freshness and power. [Cf: RH 03-21-93 para. 3] p. 252, Para. 1, [1893MS].

The scribes and Pharisees that were listening to his words, thought in their hearts that he was making of no account the law of God. But as if Jesus had read their hearts as an open book, there fell upon their startled ears these words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The heavenly intelligences look upon the human agents, and estimate their value according to the respect and reverence they manifest toward the great moral standard of righteousness--the holy law of God. And Jesus added, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." With what excuse could we meet the great Lawgiver over his broken law when the Redeemer has so plainly stated its importance. The righteousness of the Pharisees consisted mainly in a form of ceremonies. They complicated the plain and simple precepts, and made them a rigorous burden of exactions, while they neglected and contradicted the vital principles and spirit of the law. This error, fatal to the soul, Christ in his sermon on the mount sought to correct. The Pharisees in their false ideas as to what constituted the keeping of the commandments of God, cherished malice and revenge; but Christ taught that all malice must be expelled from the soul. The evil done to us by another must remain unresented, unavenged. He who was an enemy was to be loved, because God loved the sinner when he was his enemy. Jesus taught, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the

just and on the unjust." Here are the principles of true Christianity, and he presented these principles in no hesitating manner, but taught them as one having authority. They must be imitators of God, pure and holy and undefiled by the maxims and traditions of men. These principles were too holy to be corrupted by the inventions of man. [Cf: RH 03-21-93 para. 4] p. 252, Para. 2, [1893MS].

No man can serve two masters. "Ye cannot serve God and mammon." We are but living, human agents, dependent upon God for every breath we draw, and we are not to be anxious about food and raiment, and to be distrustful of God. The Lord has his thoughts of love toward us, and will care for the future. It is God's will that we are to be anxious to know and to do his requirements at all hazards; but we are to trust God implicitly not only for the little things, the temporal things of life, but for the redemption of our souls. Having faith, and confidence, and trust in God, we have everything, and God will never betray our confidence. He is ever loving, and patiently bears with our weaknesses and infirmities, and is ever willing to forgive our perversities. Then let us walk meekly, trustingly, and humbly before him. Commit your way to him. Cast all your care upon him; for he careth for you. [Cf: RH 03-21-93 para. 5] p. 253, Para. 1, [1893MS].

The world's Redeemer was treated as we deserve to be treated, in order that we might be treated as he deserved to be treated. He came to our world and took our sins upon his own divine soul, that we might receive his imputed righteousness. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share. The world's Redeemer gave himself for us. Who was he?--The Majesty of heaven, pouring out his blood upon the altar of justice for the sins of guilty man. We should know our relationship to Christ and his relationship to us. We are to trust God fully, and ask him to supply the least as well as the greatest want. The Lord encourages our confidence; and the great proof of our union with Christ, and the best manifestation of our love to him, is in yielding obedience to his claims. If you have love to Jesus Christ, which is an expression of the life of Christ in the soul, then you will do what he commands you. This is practical religion. Redeemed by the ransom money paid for your souls, you will go forth and show how much you love Jesus by obedience to his commandments. You are to bring forth fruit by doing his commandments, because you are branches of the living Vine. It is his prayer that his joy might remain in you, and that your joy might be full. [Cf: RH 03-21-93 para. 6] p. 253, Para. 2, [1893MS].

What was Christ's joy?--It was the joy of saving the lost. The prophet says, "He shall see of the travail of his soul, and shall be satisfied." For the joy that was set before him he endured the cross, despising the shame. His suffering, his agony, his death, were counted by him nothing that souls might be rescued from sin. Whenever there is a soul converted and brought to Jesus Christ, a thrill of joy is felt in heaven. A soul is saved, a precious soul snatched from Satan's grasp and given as a precious token to Jesus Christ that he has not suffered and died in vain, and then there is joy and rejoicing in heaven. The lost is found, the dead in trespasses and sins is alive; and Christ prays that this joy may be ours,--a joy that is rich, deep, full, and abiding,--a joy springing from the triumphs of the cross of Christ. [Cf: RH 03-21-93 para. 7] p. 253, Para. 3, [1893MS].

Christ calls for those who have turned from him. He says, Return unto me, and I will return unto you, and heal all thy backslidings. He calls for those who are standing apart from him to be laborers together with God. He says, "Ye have not chosen me, but I have chosen you." O how true are these words. We did not make the first movement toward Christ; but he made the first movement toward us. He drew us by the cords of his love. He touched our hearts by his grace. Our approach to him was but a response to his drawing. No longer cherish doubt and walk in darkness. Jesus has purchased us with his own blood. We are not our own, we are bought with a price, and our time, our intrusted capabilities, belong to God. He has given his only begotten Son to a life of humiliation and shameful death for us, and in return he has asked us to give ourselves to him. And through the grace of God, let us do this. The Lord help us to plant our feet on the solid Rock. By Mrs. E. G. White. [Cf: RH 03-21-93 para. 8] p. 253, Para. 4, [1893MS].

"And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: This do, and thou shalt live." [Cf: RH 03-28-93 para. 1] p. 254, Para. 1, [1893MS].

The positive question of the lawyer was as positively answered by the Master. The condition of salvation specified was the doing of the commandments of God. After receiving this positive answer, the lawyer asked, "And who is my neighbor?" Jesus then gave the parable of the robbed, wounded, and dying stranger who was aided by the good Samaritan, to illustrate what he meant by loving our neighbors as ourselves. Through obedience to the commandments of God, our characters are built up in such a way that we may safely be intrusted with the gift of eternal life. Justice, truth, love, pity, forgiveness must be found in the heart of the Christian, for in his sermon on the mount Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Merely to profess to believe the commandments of God, while following the example of the priest and Levite, who left the needy, suffering one to die, without lifting a hand to help him, will not insure eternal life. He who treats a suffering soul in this way reveals the fact that he does not love his neighbor as himself, and his profession has no practical value. [Cf: RH 03-28-93 para. 2] p. 254, Para. 2, [1893MS].

"The law of the Lord is perfect, converting the soul." The Lord Jesus weighs men in the golden scales of the sanctuary, and gives them credit as far as their practice of the great standard of righteousness will justify. [Cf: RH 03-28-93 para. 3] p. 254, Para. 3, [1893MS].

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God." The faith of this young man did not penetrate beyond the surface. He did not discern in the Master the Son of God, one equal with God, who is the way, the truth, and the life. But Jesus answered, "If thou wilt enter into life, keep the commandments. He saith unto him, which?" The Lord Jesus specified several precepts of the decalogue, and quoted,

"Thou shalt love thy neighbor as thyself," as a necessary requirement. "The young man saith unto him, All these things have I kept from my youth up; what lack I yet?" Mark states that "Jesus beholding him loved him," but he said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." [Cf: RH 03-28-93 para. 4] p. 254, Para. 4, [1893MS].

The young man had inquired of the Master, "What lack I yet?" and Jesus had told him. But when he "heard that saying, he went away sorrowful: for he had great possessions." In this requirement to sell what he had and give to the poor, Jesus had revealed to the young man the plague spot of the heart, and he wished no further enlightenment. His decision was made. He had come full of admiration for Christ, running unto him, and kneeling down before him. Jesus looked upon the ardent young man, and saw material for the working out of a beautiful character; but the young man had not taken into account what was meant by practicing the commands of the law. Jesus laid before him the cost of eternal life. He revealed to him what was involved in the doing of the commandments of God. Nothing short of loving God with the whole heart, and his neighbor as himself, fulfilled the law. Jesus sought to clear the mist of deception from his soul, to give him spiritual eyesight that he might discern the fact that he had not met the standard of character required by the law of God. [Cf: RH 03-28-93 para. 5] p. 254, Para. 5, [1893MS].

The question asked of Christ involved the whole conduct of life, and in the answer Jesus revealed the scheme of redemption. He revealed the young man to himself, by presenting before him the moral standard of righteousness. The young man had thought that he understood *all* the requirements of the law. He had asked, "What lack I yet?" Satisfied with his morality, confident of his piety, he imagined that he was above the average, and if not quite perfect, very nearly so. He desired to receive instruction if he needed any, that he might be perfect in himself. Christ revealed to him the fact that he was building upon his own self-righteousness. He showed him what he was lacking in the knowledge and practice of the law. The love of self, the love of the world, was the barrier which stood between him and Christ, and Jesus alone could remove this obstruction. The young man had never known himself before, never realized how he was idolizing earthly treasures. The opportunity was offered him to use his intrusted talents of earthly treasure in doing good, in blessing the needy, thus laying up an enduring substance in heaven. He was offered the privilege of choosing to follow the Master whom he had called good, and whom he really admired, or to hold fast his earthly possessions and forfeit eternal life. He never understood how little love he had for his neighbor, or how much his earthly possessions were to him until he was required to part with them. He went away very sorrowful. He preferred his property rather than the company of Jesus. He preferred his earthly substance rather than the treasures he was assured he would have in heaven. He loved the passing things of this life rather than eternal life. [Cf: RH 03-28-93 para. 6] p. 255, Para. 1, [1893MS].

The young man could not have the world and the heavenly treasure also. His neighbors were in suffering need of the good things which had been lent him of heaven, through which he was to bless the widow and the fatherless. Instead of distributing to the needy, he was hoarding up

his treasure, and still considering himself a doer of the commandments of God. He did not understand the spirituality of the law, and the worthlessness of a formal, ceremonial obedience. He did not comprehend what were his eternal obligations to God. He had no practical experience. He neither understood the holy, paternal character of God nor the relation he sustained to his fellowmen. He did not look upon his possessions as a trust from God over which he should act the part of a faithful steward. He did not realize that he was to dispense of his abundance, doing good with his possession. He did not accept the conditions upon which eternal life was granted. He refused to obey the commandments which he claimed he had kept from his youth up. He did not realize God's great love in giving his Son for the salvation of the world. He did not comprehend the spiritual nature of the gospel, nor realize the necessity of repentance, of prayer, of holiness on the part of all who would enter the kingdom of heaven. If he had accepted the invitation of Christ to follow him, he would have been enlightened, through the agency of the Holy Spirit, which renews and sanctifies the soul. [Cf: RH 03-28-93 para. 7] p. 255, Para. 2, [1893MS].

The Son of God presented to the young man eternal riches, but he did not estimate the eternal treasure as of more value than the temporal treasure. He had not kept the ancient precept which enjoined love to his neighbor, and pointed out the duty of relieving his necessities. He had no practical experience in doing deeds of benevolence, in showing kindness and loving consideration. But the Lord Jesus proposed to set before him an example of obedience. Christ was free from every taint of selfishness. He pleased not himself. His whole life was one of disinterested benevolence. He invited the young man to follow him. O, if he had only obeyed, appreciating the heavenly treasure above the earthly substance, what gain it would have been to him! [Cf: RH 03-28-93 para. 8] p. 255, Para. 3, [1893MS].

How many who profess to keep the commandments of God are virtually acting as did this young man! They put from them the grace and truth revealed in Jesus, and although professing to keep the law, they stand as transgressors. But selfishness and idolatry cannot live in the heart of him who keeps the commandments of God. How many, when tested and proved by the royal standard, will be found wanting,--lovers of self, idolaters, worshiping their possessions, hoarding their earthly treasure, and neglecting their fellowmen, loving themselves better than they love God. There are many who profess to be children of God, but who are deceived, and need to be aroused by the sacred truths of the word of God. [Cf: RH 03-28-93 para. 9] p. 256, Para. 1, [1893MS].

To every soul who is inquiring, "What shall I do that I may have eternal life?" the answer comes from the divine Son of God, "If thou wilt enter into life, keep the commandments." Does Christ tell us to do that which it is not possible for us to do?--No, never. The path of obedience is possible, and it leads to the tree of life. This is the path that leads to the paradise of God. The requirement of God to obey and live was given to Adam. The only way to life is found through obedience to the commandments. By Mrs. E. G. White. [Cf: RH 03-28-93 para. 10] p. 256, Para. 2, [1893MS].

[Published Sept. 19, 1854, and reprinted by request.] One of the signs of the "last days" is the disobedience of children to their parents. 2 Tim. 3:2. And do parents realize their responsibility? Many seem to

lose sight of the watch care they should have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are raised, and then punish them in anger. [Cf: RH 03-28-93 para. 1] p. 256, Para. 3, [1893MS].

Many parents will have to render an awful account at last for their neglect of their children. They have fostered and cherished their evil tempers by bending to their wishes and will, when the wishes and will of the children should bend to them. They have brought God's frown upon them and their children by these things. Parents, have you forgotten that which was written in the holy word: "He that spareth the rod hateth his son"? Children are left to come up instead of being *trained up*. The poor little children are thought not to know or understand a correction at ten or twelve months old, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth and strengthen with their strength. [Cf: RH 03-28-93 para. 2] p. 256, Para. 4, [1893MS].

The house of God is often desecrated, and the Sabbath violated by Sabbath-believers' children. In some cases they are even allowed to run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. And the place that should be holy, and where a holy stillness should reign, and where there should be perfect order, neatness, and humility, is made to be a perfect Babylon, "confusion." This is enough to bring God's displeasure, and shut his presence from our assemblies. His wrath is kindled for these things, and he will not, while these things exist, go out with Israel to battle against their enemies. The enemies of our faith will be suffered to triumph on account of God's displeasure. [Cf: RH 03-28-93 para. 3] p. 256, Para. 5, [1893MS].

Parents stand in the place of God to their children, and they will have to render an account, whether they have been faithful to the little few committed to their care. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity, even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you?--children who might have been saved had you filled your place, and done your duty as faithful parents should. [Cf: RH 03-28-93 para. 4] p. 257, Para. 1, [1893MS].

God says: "I know Abraham, that he will command his household after him," and God gave him the honor of being the father of the faithful. Parents, it is your duty to have your children in perfect subjection, having all their passions and evil tempers subdued. And if children are taken to meeting, they should be made to know and understand where they are, that they are not at home, but where God meets with his people. And they should be kept quiet and free from all play, and God will turn his face toward you, to meet you and bless you. [Cf: RH 03-28-93 para. 5] p. 257, Para. 2, [1893MS].

If order is observed in the assemblies of the saints, the truth will have better effect upon all who hear it. A solemnity which is so much needed will be encouraged, and there will be power in the truth to stir up the depths of the soul, and a deathlike stupor will not hang upon those who hear. Believers and unbelievers will be affected. It has seemed evident that in some places the ark of God has removed from the church; for the holy commandments have been violated, and the strength of Israel has been weakened. [Cf: RH 03-28-93 para. 6] p. 257, Para. 3, [1893MS].

Parents, correct your children. Begin while they are young, when impressions can be more easily made, and their evil tempers subdued before they grow with their growth and strengthen with their strength. [Cf: RH 03-28-93 para. 7] p. 257, Para. 4, [1893MS].

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God, and ask him to help you. Tell him that you have done your part, and then in faith ask God to do his part, that which you cannot do. Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. He will love to answer your prayers. Through his word he has enjoined it upon you to correct your children, to "spare not for their crying," and his word is to be heeded in these things. [Cf: RH 03-28-93 para. 8] p. 257, Para. 5, [1893MS].

It certainly must bring displeasure upon parents when they leave him to do what he has left, and commanded them to do. God corrects us when we disobey, and go astray from him; and parents are bound by the word of God to correct their children when they disobey them, and show evil temper. Check the very first manifestation of passion. Break the will (but do it with feelings of tenderness, and with discretion), and your children will be far happier for it, and you will be happier. Your effort will be remembered of God, and he who is so particular as to observe the falling of the sparrow; he who noticed and commended Abraham's faithfulness, will not pass by your efforts. He who never slumbers nor sleeps will be ready to aid you with his Spirit and grace, and will reward your feeble efforts. [Cf: RH 03-28-93 para. 9] p. 257, Para. 6, [1893MS].

Parents, above everything, take care of your children upon the Sabbath. Do not allow them to violate God's holy day by allowing them to play in the house or out-of-doors. You may just as well break the Sabbath yourselves as to let your children do it, and when you suffer your children to wander about, and suffer them to play upon the Sabbath, God looks upon you as Sabbath-breakers. Your children, who are under your control, should be made to mind you. Your word should be their law. Will not parents wake up to their duty before it is too late, and take hold of the work in earnest, redeem the time, and make unsparing efforts to save the children? [Cf: RH 03-28-93 para. 10] p. 258, Para. 1, [1893MS].

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents

have a great work to do in this matter, by correcting and subduing their children, and then bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back. [Cf: RH 03-28-93 para. 11] p. 258, Para. 2, [1893MS].

When the destroying angel was to pass through Egypt, to destroy the firstborn of man and beast, the command to Israel was, to gather their children and families into their houses with them, and then mark their doorposts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through this process, there was no difference made between them and the Egyptians. [Cf: RH 03-28-93 para. 12] p. 258, Para. 3, [1893MS].

The destroying angel is soon to go forth again, not to destroy the firstborn alone, but "to slay utterly old and young, both men, women, and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Teach your children to obey you, then can they more easily obey the commands of God, and yield to his requirements. Don't let us neglect to pray with and for our children. He who said, "Suffer little children, and forbid them not, to come unto me," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord. Mrs. E. G. White. [Cf: RH 03-28-93 para. 13] p. 258, Para. 4, [1893MS].

Christ, the true witness, addresses the church at Ephesus, saying, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." What effect have these words had upon the church? Have the professed people of God understood the import of the words, "I will come unto thee quickly [when you are at ease, careless, filled with spiritual negligence], and will remove thy candlestick out of his place, except thou repent." When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling. [Cf: RH 04-04-93 para. 1] p. 258, Para. 5, [1893MS].

Many sermons are preached that are Christless as was the offerings of Cain, and heavenly intelligences look with amazement and sorrow upon the self-tainted, worthless offering. Could men realize how their services are regarded by heaven, they would humble themselves before God. Many workers have educated themselves as debaters and critics; but have they the example of Christ for dealing with souls in this way?-- No, and unless this class of workers shall humble their hearts before God, they cannot sit with Christ upon his throne. Only those who have the Spirit of a little child will enter into the kingdom of heaven. Should Christ come to our world as he came at his first advent, many

who imagine themselves to be children of God, would criticise him. Those who think they are keen, smart men, who are wise in their own conceit, need to know Jesus and him crucified. They need to understand the power of his grace. All our hope is founded and sustained by Christ, then when our ministers fall on the Rock and are broken, they will say, "More of Christ and less of theories." [Cf: RH 04-04-93 para. 2] p. 259, Para. 1, [1893MS].

O how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance today; but how long will the angels of God continue to hold the winds, that they shall not blow? We are convinced that among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of his sufferings! How few there are who can say from the heart, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." [Cf: RH 04-04-93 para. 3] p. 259, Para. 2, [1893MS].

Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips--justification by faith, and the righteousness of Christ--do not bring forth from them a response of love and gratitude. Though the heavenly merchantman displays before them the richest jewels of faith and love, though his voice invites them to buy of him "gold tried in the fire," and "white raiment that they may be clothed," and "eyesalve that they may see," they steel their hearts against him, and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To praise the world and God at the same time, is in no way acceptable to God. Awake, awake, before it is everlastingly too late. [Cf: RH 04-04-93 para. 4] p. 259, Para. 3, [1893MS].

Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light, with your privileges, with the opportunities granted of heaven? This is a serious question. Why is it there is so little faith, so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through his professed followers as a light to the world? [Cf: RH

04-04-93 para. 5] p. 260, Para. 1, [1893MS].

The people of God are called "the light of the world, a city set upon a hill that cannot be hid." "Glorious things are spoken of thee, O city of God." "God is in the midst of her; she shall not be moved." The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master. They would have fulfilled the injunction of the apostle: "Finally, my brethren be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Cf: RH 04-04-93 para. 6] p. 260, Para. 2, [1893MS].

If Christ is not abiding in the soul, another spirit rules and controls; but Christ, the precious Saviour, is to be the Christian's all in all. Every holy thought, every pure desire, every godlike purpose is from him who is the light, the truth, and the way. Christ is to live in his representatives by the spirit of truth. Jesus said, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." The events of the future will be discerned by prophecy, and will be understood. "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." Christ is to live in the human instrument. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." [Cf: RH 04-04-93 para. 7] p. 260, Para. 3, [1893MS].

The privileges, the blessings of the child of God are represented by the apostle in the following language: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." When we realize that our hope of glory is Christ, that we are complete in him, we shall rejoice with joy unspeakable and full of glory. The apostle further says, that he ceased not to pray "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the

heavenly places." [Cf: RH 04-04-93 para. 8] p. 260, Para. 4, [1893MS].

O, if we as a people had improved our opportunities to gain a knowledge of the word, to obtain a vital experience in the things of God, we would have fulfilled the word, "Ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life. We can impart only that which we first receive. Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing his love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others? When professed Christians feel no burden to enlighten the minds of those who are in darkness; when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become selfish, narrow, bigoted, and their capacity to receive more and more heavenly illumination decreases rather than increases. They become less discerning, lose their appreciation of the richness of the heavenly endowment, and failing to value it themselves, they fail to present it to others. It is only as God sees his professed people eager to be laborers together with him, that he can impart to them light and grace; for then they will make every interest secondary to the interest of his work and cause. With such workers the heavenly intelligences will cooperate. Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." It is the union of the Holy Spirit and the testimony of the living witness that is to warn the world. The worker for God is the agent through which the heavenly communication is given, and the Holy Spirit gives divine authority to the word of truth. By Mrs. E. G. White. (*To be continued.*) [Cf: RH 04-04-93 para. 9] p. 261, Para. 1, [1893MS].

What more can I say than I have said to impress upon our churches, and especially upon the church at Battle Creek, the eternal loss they are liable to in not arousing and putting to use the executive ability that God has given them? If the members of the churches would but put to work the powers of mind that they have, in well directed efforts, in well matured plans, they might do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth. How many more messages of reproof and warning must the Lord send to his chosen people before they will obey? I tell you in the name of the Lord Jesus, who gave his life for the life of the world, that as a people we are behind our privileges and opportunities. What rich feasts have been provided for the people of Battle Creek! What opportunities have been given them! The people have been convinced that they should be laborers together with God, but have they been converted to the idea? The dangers of their course, the duties required at their hands, have all been presented; earnest appeals have been made to their understanding and to their conscience, and light has been given them so that they are without excuse. They can have no cloak for their sinful neglect, but the Lord does not urge men and women to the work by presenting to them flattering inducements. They can work for him only

as they work willingly, giving hearty cooperation. [Cf: RH 04-11-93 para. 1] p. 261, Para. 2, [1893MS].

The truth for this time has been presented from the holy oracles, and has been witnessed by the power of the Holy Spirit. It has been clearly shown that in the righteousness of Christ is our only hope of gaining access to the Father. How simple, how plain has the way of life been made to those who have a disposition to walk therein. Would greater evidence, more powerful manifestations, break down the barriers that have been interposed between the truth and the soul?--No. I have been shown that sufficient evidence has been given. Those who reject the evidence already presented would not be convinced by more abundant proof. They are like the Jews to whom Christ said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The greatest miracles performed before them would not sweep away their caviling and unbelief. They have sown stubbornness, and it has borne fruit according to the design of Satan. Unless the transforming grace of Christ cleanses and purifies the soul, they will go on from darkness to greater darkness. [Cf: RH 04-11-93 para. 2] p. 262, Para. 1, [1893MS].

If we would see light in God's light, we must abide in Christ. The soul must receive strength and nourishment from the living Vine. The apostle says, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" But stubbornness effectually bars the way to the entrance of the Spirit of God. Stubbornness does not profit; it is the fruit of selfishness, and the only cure for it is to cut it up from the heart by the roots. Often the outward manifestation of selfishness is done away for a time, but its hateful fruit will again appear as do the leaves of tree that has been cut down, but whose root remains. If a fiber of selfishness is left, it will spring forth again, and bear a harvest after its kind. [Cf: RH 04-11-93 para. 3] p. 262, Para. 2, [1893MS].

The Spirit of God cannot work effectually in any heart where pride and self-esteem exist. But without the aid of the Spirit of God the soul cannot be renewed, a new heart cannot be created within. The Lord is at work seeking to purify his people, and this great work is retarded by unbelief and stubbornness. Many think that had they lived in Christ's day, they would have been among his believing followers; but if all the miracles of Christ were presented before those whose hearts are not subdued by the Spirit of God, their convictions would not be followed, nor their faith increased. Light has been shining upon the church of God, but many have said by their indifferent attitude, "We want not thy way, O Lord, but our own way." The kingdom of heaven has come very near, and they have caught glimpses of the Father and the Son, but they have barred the door of the heart, and have not received the heavenly guests; for as yet they know not the love of God. [Cf: RH 04-11-93 para. 4] p. 262, Para. 3, [1893MS].

Think how great was the light that was given to the Jews, and yet they rejected the Lord of life and glory. Jesus says, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." The light became brighter and brighter, until there was no escaping the conclusion that Christ was no ordinary

teacher; but when conviction is disregarded, when evidence is rejected, men are forced to take a position of active opposition and stubborn resistance. The Spirit of God followed the impenitent, with warnings and entreaties, the bright beams of the Sun of Righteousness illuminated the mind; but many refuse the compassion of a loving Saviour, and would not permit their hearts to break and melt under the beams of his love. They refused the message of mercy, refused to do what God required in the way that God required, and their offerings were as devoid of merit as were the offerings of Cain; for they mingled not with them the virtue of the blood of a crucified and risen Saviour. [Cf: RH 04-11-93 para. 5] p. 262, Para. 4, [1893MS].

It is beyond the power of man to please God apart from Christ. We may make resolutions and promises, but the carnal heart overpowers all our good intentions. We may control our outward conduct, but we cannot change the heart. The whole head is sick, and the whole heart faint, and yet the sinner will brace himself in pride, and set up his will against the will of God. Though Christ is working upon human hearts, men utterly annul the work the Lord would do. If they resist, question, and cavil, they will place themselves in a position where it will not be easy to yield to the persuasion of the Spirit of God. There is a bewitching power that holds them under deception; for the father of lies works with the unsanctified heart. Over these deceived souls the cry is raised, O that thou hadst known "in this thy day, the things which belong unto thy peace." And shall the irrevocable sentence be passed, "But now they are hid from thine eyes"? [Cf: RH 04-11-93 para. 6] p. 263, Para. 1, [1893MS].

There is less excuse in our day for stubbornness and unbelief than there was for the Jews in the days of Christ. They did not have before them the example of a nation that had suffered retribution of their unbelief and disobedience. But we have before us the history of the chosen people of God, who separated themselves from him, and rejected the Prince of life. Though they could not convict him of sin, though they could not fail to see their own hypocrisy, they hated the Prince of life because he laid bare their evil ways. In our day greater light and greater evidence is given. We have also their example, the warnings and reproofs that were presented to them, and our sin and its retribution will be the greater, if we refuse to walk in the light. Many say, "If I had only lived in the days of Christ, I would not have wrested his words, or falsely interpreted his instruction. I would not have rejected and crucified him as did the Jews;" but that will be proved by the way in which you deal with his message and his messengers today. The Lord is testing the people of today as much as he tested the Jews in their day. When he sends his messages of mercy, the light of his truth, he is sending the spirit of truth to you, and if you accept the message, you accept of Jesus. Those who declare that if they had lived in the days of Christ, they would not do as did the rejectors of his mercy, will today be tested. Those who live in this day are not accountable for the deeds of those who crucified the Son of God; but if with all the light that shone upon his ancient people, delineated before us, we travel over the same ground, cherish the same spirit, refuse to receive reproof and warning, then our guilt will be greatly augmented, and the condemnation that fell upon them will fall upon us, only it will be as much greater as our light is greater in this age than was their light in their age. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 04-11-93 para. 7] p. 263, Para. 2, [1893MS].

Jesus identifies his interest with his chosen and tried people. He represents himself as personally affected with all that concerns them. He reproved the errors and actions of the Jews with the indignant sensibility of one who felt himself personally misrepresented, accused, and dishonored. Every wrong done to his followers, or to the weakest of humanity, is regarded by him with intense interest. After presenting his relation to his people in various lights, he finally declares that in the great day he will judge of every action as if it had been done unto himself. His sympathy with his people is without a parallel. He will not simply remain a spectator, indifferent to what his people may suffer, but identifies himself with their interests and sorrows. If his people are wronged, maligned, treated with contempt, their sufferings are registered in the books of heaven as done unto him. [Cf: RH 04-18-93 para. 1] p. 263, Para. 3, [1893MS].

He says, "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But now the irrevocable sentence must be passed, "Your house is left unto you desolate." Past opportunities, privileges, and blessings rise up before him. He could see Jerusalem as she might have been,--holiness unto the Lord. For ages Judah had been the repository of sacred truth. Here the knowledge of Jehovah had been cherished and preserved, when God had not been acknowledged among the nations, and his worship was lost in the earth. The streets of Jerusalem had been trodden by angel feet, and its very soil had been sacred to God. From its temple prayer and praise had ascended to God. From its altar the bleeding sacrifice had testified to human guilt, pointing to the Lamb of God which taketh away the sins of the world. The Lord had sent them messages of warning and reproof, of consolation and promise, by his prophets, rising up early and sending them, but they had beaten one and stoned another, and it could not be that a prophet should perish outside of Jerusalem. Finally God had sent his Son, and from the highest bough to the lowest he had searched for fruit, and had found none. For their sakes he had clothed his divinity with humanity, made himself of no reputation, fled before the feet of his accusers and haters, and yet carried a rebellious people upon his heart. He had done all that could be done, but they turned from him, demanding still more evidence. His life was one continual miracle, but they knew it not, and demanded that he should show them a miracle. But in the face of their utter rejection of his love, their unbelief in his mission and divinity, when he knew that the representative men of the nation were plotting for his destruction, he wept over the city of his love. His prophetic eye read the history of the past, and the woe and the guilt of the future, and his heart was breaking with agony because the people of God knew not the time of their visitation. Hell moved by a power from beneath, that the guilty inhabitants of Jerusalem might carry out the will of the prince of darkness. Stirred with enmity they would yield themselves to the control of the malignant foe, and make the

Prince of life their victim. Clouds of wrath were gathering over the doomed city; for they called down upon themselves judgment, crying, "His blood be on us and upon our children." That blood by virtue of which the repentant sinner might be forgiven--that blood by which a guilty world might be saved, by which the Jewish nation might be saved and purified, which was paid a ransom for the sins of the world, was to them the final guilt in the cup of their iniquity. Jesus knew that his chosen people were to put him, the Prince of life and glory, to an ignominious death. He knew what was to be their doom. With prophetic glance he saw the Roman legions, he heard the tramp of armies, saw the city encompassed and in flames, and the temple a smoking ruin. The miseries of the people whom he longed to save, rose up before him. He beholds their guilt and agony, but they are as unrelenting as was Satan in his rebellion against God. [Cf: RH 04-18-93 para. 2] p. 264, Para. 1, [1893MS].

The heart of Jesus was pierced with agony, and from his pale lips came forth the words, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." In their blind unbelief they would not know the Prince of life; if they had known him, they would not have crucified him. [Cf: RH 04-18-93 para. 3] p. 265, Para. 1, [1893MS].

In the Jewish nation we behold a chosen nation divorced from God because of unbelief. Jesus, the lover of humanity, was called upon to pronounce sentence against the people for whom he had lived and labored, but from whom he had borne insult, mockery, and rejection. He had borne everything from them, he had done all that was possible that he might save them from ruin. He knew the history of sin. He had watched its unfoldings from the beginning. He had seen the heavenly angels bewitched by its evil power until they were led to sympathize and to join with Satan in his rebellion against God. He had passed through the terrible scenes when there was war in heaven, when Satan had been expelled from the abode of bliss, and before his vision were all the consequences of sin. O if he could but do one act of mercy by which they might be led to abandon their rebellion, and come to him that he might save; but he had exhausted the resources of infinite love. The last arrow had been drawn from his quiver; he could do no more. The salvation of the Jews would have been the joy of Christ, the rejoicing of the angels, but they would not. No man will be saved against his will. [Cf: RH 04-18-93 para. 4] p. 265, Para. 2, [1893MS].

Will those who profess to believe the truth listen to the words of Jesus? He has said, "I am come that ye might have life, and that ye might have it more abundantly." "I am the bread of life." "I am the good Shepherd, and I lay down my life for the sheep." Will those who are called by his name believe that the children of God are very precious in his sight? Let us consider what the lord has done for us. Shall not the love manifested toward us be appreciated, shall it not be permitted to melt our hearts, to humble our pride to the dust? Such was the breadth and length and height and depth of the Saviour's love, that he willingly laid aside his honor, his high command in heaven, and clothed his divinity with humanity, in order that he might become man's substitute and surety. . [Cf: RH 04-18-93 para. 5] p. 265, Para. 3, [1893MS].

"He took not on him the nature of angels; but he took on him the seed

of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [Cf: RH 04-18-93 para. 6] p. 265, Para. 4, [1893MS].

Under the mighty impulse of his love, he took our place in the universe, and invited the ruler of all things to treat him as representative of the human family. He identified himself with our interests, bared his breast for the stroke of death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God. By virtue of this atonement, he has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on him as a personal Saviour shall not perish, but have everlasting life. [Cf: RH 04-18-93 para. 7] p. 265, Para. 5, [1893MS].

Those who in sincerity and truth believe the words of Christ sent to them through his ambassadors, will understand what is the import of those words; but those who have intrenched themselves in unbelief, will be as were the Jews, blinded to the light. By rejection of evidence, they lost their spiritual eyesight, and could not discern between good and evil, between truth and error, light and darkness. Those who are filled with unbelief can discern the least thing that has an objectionable appearance, and by beholding the objectionable feature, they can lose sight of all the evidence that God has given in manifesting his abundant grace and power, in revealing precious gems of truth from the inexhaustible mine of his word. They can hold the objectionable atom under the magnifying glasses of their imagination until the atom looks like a world, and shuts out from their view the precious light of heaven. But instead of placing that which appears objectionable beneath the eyes, why not bring before the soul the precious things of God? Why make the things of priceless value of little esteem, while the worthless things are made much of? Why take so much account of that which may appear to you as objectionable in the messenger, and sweep away all the evidences that God has given to balance the mind in regard to the truth? [Cf: RH 04-18-93 para. 8] p. 266, Para. 1, [1893MS].

With the history of the children of Israel before us, let us take heed, and not be found committing the same sins, following in the same way of unbelief and rebellion. [Cf: RH 04-18-93 para. 9] p. 266, Para. 2, [1893MS].

"Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [Cf: RH 04-18-93 para. 10] p. 266, Para. 3, [1893MS].

"But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry, I speak as to wise men; judge ye what I say." By Mrs. E. G. White. [Cf: RH 04-18-93 para. 11] p. 266, Para. 4, [1893MS].

When Christ was on earth, he stood as the representative of humanity. He was on trial in behalf of man, and the test was made in his experience as to the possibility that humanity could overcome through divine power. God created man in his own image, but Satan had determined to obliterate that image, and deface from the soul the impress of the character of God. He determined to make man wholly like himself. Christ was the brightness of his Father's glory; and because of this, Satan hated him. He set every ingenious device at work to tarnish the glory of Christ, and lead him into sin. The spotlessness of Christ's life, the unstained purity of his character, brought against him the most intense hatred. Though Satan was upon his track every moment, seeking to overcome him, Jesus said, He "hath nothing in me." He determined that he would not respond to the temptations of the enemy. The Son of God was obedient to every jot and tittle of the law, and left a perfect pattern for man to copy through divine strength. Jesus looked forward to the triumph and joy that man might attain through the agency of the Holy Spirit. The followers of Christ were not to be left to their human weakness. He said to his disciples, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Cf: RH 04-25-93 para. 1] p. 267, Para. 1, [1893MS].

It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued and subjected. It is the Holy Spirit that convinces of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and his love attracts man to himself. Through the agency of the Holy Spirit, he lifts the mind up from its degradation, and fastens it upon the eternal reality. Through the merits of Christ man may be able to exercise the noblest powers of his being, and expel sin from his soul. [Cf: RH 04-25-93 para. 2] p. 267, Para. 2, [1893MS].

Concerning the advent of the Holy Spirit, Jesus said, "It is expedient

for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Now read carefully, that you may discern what is the work of the Holy Spirit. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me." If they do not believe on Jesus as a personal Saviour, they have no promise of salvation; for it is through faith in Christ alone that there is hope for the lost. "Of righteousness, because I go to my Father, and ye see me no more." From the time he ascended to his Father, he has represented man, as his surety and substitute. The Father looks upon the Son in the perfection of his character, as one who has borne the penalty for sin, and has wrought perfect righteousness for the repenting soul, and he is reconciled to all who believe in Christ as one fully able to save from sin. [Cf: RH 04-25-93 para. 3] p. 267, Para. 3, [1893MS].

It is essential that we who are fallen through sin, shall put on the robe of Christ's righteousness which has been prepared for us. The Holy Spirit was to convince "of judgment, because the prince of this world is judged." The unfallen worlds have watched the conflict and trial of the Son of God in behalf of humanity. They have seen the crooked working of him who was once highly exalted of God, but who was expelled from heaven with a large number of angels, who has made this world the stage of his action, the field of his controversy against God. In heaven he complained against the law of God, declaring it unnecessary and arbitrary. He misrepresented the Lord Jehovah, and the high Commander of heaven. He claimed that he was above law, and maintained that right was upon his side; but he has fully made manifest that the principles he advocated were evil and injurious. It has been proved that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." [Cf: RH 04-25-93 para. 4] p. 268, Para. 1, [1893MS].

We are exhorted in the inspired records to "receive with meekness the ingrafted word, which is able to save your soul." A mere casual faith in the word is not enough; it must be received into the heart, ingrafted in the very character. It is only when this is the case that we have that faith which works by love, and purifies the soul. Then open wide the door of the heart for the entrance of sacred, solemn truth. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is as we render obedience to the command of God that we have light and peace. As we make the testimonies of God our delight, we have guidance and counsel. We then eat the flesh and drink the blood of the Son of God, and find that his words are spirit and life. [Cf: RH 04-25-93 para. 5] p. 268, Para. 2, [1893MS].

As we walk in the commandments of God, we follow on in the way cast up for the ransomed of the Lord to walk in. The faithful of all ages have walked in this path, and they have shone as lights in the world. In this age the light transmitted from them has been shining with

increased brightness upon the path of those who are walking in darkness. Some have received the truth, believed and obeyed it. The light of the third angel's message has penetrated into many a darkened mind. The light of the wisdom, the goodness, the mercy, and love of God has been shining forth through his holy word. We are not in the place where our fathers were. Advanced light is shining upon us in these last days. We cannot be accepted of God; we cannot honor him by rendering the same service, doing the same work that our fathers did. In order to be accounted guiltless before God, we must be as faithful in our time in following and obeying our light, as they were faithful in following and obeying the light that shone upon them. Of every individual member of his church, our heavenly Father requires faith and fruits according to the grace and light given. God cannot accept less. Every soul should place himself where the light will shine upon him. He should treasure every ray, that he may brighten and bless the souls of others with the heaven-sent radiance. [Cf: RH 04-25-93 para. 6] p. 268, Para. 3, [1893MS].

The darkness of the world is great, and individually we shall have light just to the degree to which we improve it. We are to keep the commandment, "Thou shalt love thy neighbor as thyself," by disseminating the light of truth that has blessed our souls, to those who sit in darkness. Every soul is accountable for the talents intrusted. As a church, as individuals, we are to stand upon the elevated, holy ground where the truth has placed us. We are to represent to the world in character and unity the accumulated light which shines upon us in these last days. If we were blind, we should have no sin in neglecting to diffuse the light; for we would not then see our privilege in reference to our own souls and the souls of our children and neighbors. Every soul to whom the Lord has granted light will be accountable for the light, and will be expected to walk in the light according to the degree of grace and truth given him. [Cf: RH 04-25-93 para. 7] p. 269, Para. 1, [1893MS].

Many have gone into their graves in full faith that Sunday was the Sabbath. Through his deceptive power, Satan made of none effect the fourth commandment, and men taught for doctrine the commandments of men. Sunday, the child of papacy, has been accepted and nourished and cherished by the religious world. They have looked upon Sunday as the Sabbath, the sanctified day of rest, when there is not a particle of Scriptural evidence to justify the claim of this spurious Sabbath. Through the agency of the man of sin, men have been led to exalt Sunday where the Sabbath of the Lord alone should be exalted. The Lord God of hosts is to be exalted, and his law is to be honored. In this day he has sent special light. The third angel is represented as flying in the midst of heaven, heralding to the inhabitants of the world the commandments of God and the testimony of Jesus Christ. The third angel's message is to go everywhere. It is to be proclaimed by the human agent, and it becomes everyone who hears to be attentive to the heaven-sent message, and in no case to be careless, to refuse to hear or receive it; for it is a message from God to man. If we are rational beings, and the light has come to us, we shall be held accountable for it. But those who have not had the light which is now shining upon the people of God concerning the Sabbath question, will not be accountable for the light; for it has never been brought before them, and they have died without condemnation. [Cf: RH 04-25-93 para. 8] p. 269, Para. 2, [1893MS].

Christ said of the Jews, "If I had not come and done among you works which no other man did, ye would not have sin, but now you have no cloak for your sins." "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." [Cf: RH 04-25-93 para. 9] p. 269, Para. 3, [1893MS].

It is plainly stated in the Scriptures that if the whole congregation sin through ignorance, the priests shall make an atonement for the sins when they are made apparent, and the sin of ignorance shall be forgiven. The work of Jesus is to forgive the sins of the past, but if light comes from heaven to the church, and men refuse the light because its acceptance involves a cross, then they stand guilty before God; for they have made it manifest that they love the world more than they love Christ and the truth. Those who have an opportunity to hear the truth, and yet take no pains to hear or understand it, thinking that if they do not hear, they will not be accountable, will be judged guilty before God the same as if they had heard and rejected. There will be no excuse for those who choose to go in error when they might understand what is truth. In his sufferings and death Jesus has made atonement for all sins of ignorance, but there is no provision made for wilful blindness. Those who have hid their eyes from the truth lest they should be convinced, must exercise repentance toward God for the transgression of his law, and faith toward our Lord Jesus Christ, that their sins of ignorance in the transgression of the Sabbath may be forgiven. [Cf: RH 04-25-93 para. 10] p. 269, Para. 4, [1893MS].

Let none plead as an excuse for not keeping the Sabbath, that their fathers died accepted of God when keeping the first day of the week. No doubt they were accepted; for they did not sin against the light that is shining upon you in your day. God would have us walk in the light which shines upon us. We are to appreciate the truth that is presented to our understanding; for if we do not walk in the light, it becomes darkness, and our darkness will be proportionate to the light that is given. [Cf: RH 04-25-93 para. 11] p. 270, Para. 1, [1893MS].

We shall not be held accountable for the light that has not reached our perception, but for that which we have resisted and refused. A man could not apprehend the truth which had never been presented to him, and therefore could not be condemned for light he had never had. But if he had opportunity to hear the message, and to become acquainted with the truth, and yet refused to improve his opportunity, he will be among the number of whom Christ said, "Ye will not come unto me that ye might have life." Those who deliberately place themselves where they will not have an opportunity of hearing the truth, will be reckoned among those who have heard the truth, and persistently resisted its evidences. By Mrs. E. G. White. [Cf: RH 04-25-93 para. 12] p. 270, Para. 2, [1893MS].

All may read the signs of the times, and see whither the world is drifting. Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [Cf: RH 05-02-93 para. 1] p. 270, Para. 3, [1893MS].

The signs of the times are plain and startling. Look into the papers that flood our world, filled with recitals of daily crimes, committed not only in the lower walks of life, but also among the higher classes. Those who occupy positions of trust, who are placed as guardians of the peoples' interest, are untrue to their responsibility. There is embezzlement and fraud. Public money is stolen, and not one tithe of these corrupt transactions come to the light of day, and we do not see to what extent the wickedness of the world exists. The youth of our time are receiving their education from the evil doings of these wicked, but honored men of the world. Theft, murder, adultery, corruption, every sin that has a name, prevails to an awful extent. Does the wickedness of the world exist because men have kept the commandments of God?--No. It is the result of the working of the enemy of God and man, who has had the world under his training for many ages. He has taught them to trample under foot God's great moral standard, and lawlessness, corruption, and crime are the result. Jesus spoke to his people Israel from the pillar of cloud and fire. He said, "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The same voice that gave directions to the children of Israel from the pillar of cloud and fire has given lessons to his people of today. When he stood upon the earth clothed in the habiliments of humanity, he gave this same command. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The instruction of Christ was not to be passed by indifferently, but transmitted from parents to children, from one generation to another. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." [Cf: RH 05-02-93 para. 2] p. 270, Para. 4, [1893MS].

Had fathers and mothers followed the direction given by Christ, we should not now read and hear of sins and crimes committed not only by adults, but even by youth and children. The evil condition of society exists because parents have disregarded this instruction, and neglected to train and educate their children to respect and honor the holy commandments of God. Even religious teachers have failed to present the holy standard by which character is measured, because they have ceased to respect every one of the precepts that God has given, which are holy, and just and good. Men have taken upon themselves the responsibility of erecting a standard in harmony with their own ideas,

and the law of Jehovah has been dishonored. This is why there is so great and widespread iniquity. This is why our days are becoming like the days of Noah and Lot. [Cf: RH 05-02-93 para. 3] p. 271, Para. 1, [1893MS].

The evil one has arranged things to suit his Satanic majesty, that he may lead the world captive. Crime is looked upon with far more indifference than it used to be, and the penalty due to the offense is not executed. Were criminals punished as they should be, there would be a restraint upon men who regard no entreaty and heed no warning. Because God manifests long forbearance, many are so hardened that they do not think it possible that certain punishment will fall upon the evildoer. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the patience and forbearance and longsuffering of God, wicked men encourage themselves in more obstinate resistance. Because immediate retribution is not visited upon them, they despise the mercy and forbearance of God. [Cf: RH 05-02-93 para. 4] p. 271, Para. 2, [1893MS].

O that every living teacher would teach both in word and doctrine that there are limits to God's longsuffering. Many have gone beyond the limits of his forbearance. The world should be aroused to a wholesome fear of the Lord God of hosts. The time and age in which we live is one of marked depravity; for many disregard the precepts of the law of God. The commandment of God is treated with indifference, and even with open contempt, and the inhabitants of the world are fast approaching the limits of the forbearance of the grace of God. Ere long God will arise and vindicate his honor. [Cf: RH 05-02-93 para. 5] p. 271, Para. 3, [1893MS].

We are living in perilous times, and because iniquity abounds, the love of many waxes cold. Shall those who profess to love God be carried away with the prevailing wickedness? Shall they be tempted to disregard the law of Jehovah, and render less reverence to the holy commandment, because the tide of evil brings to bear so strong a current against goodness and righteousness? The zeal and love of the children of God should rise in proportion as they see the law of Jehovah set aside and treated as nonessential. They should cry, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [Cf: RH 05-02-93 para. 6] p. 271, Para. 4, [1893MS].

As iniquity increases, and contempt is manifested against the law of God, those who truly love God will reach for a higher state of holiness. Let us all bear in mind the fact that we are fast approaching that crisis in human iniquity when it will be necessary for God to interfere. The Amorites were inhabitants of Canaan, and the Lord had promised the land of Canaan to the Israelites; but a long interval must pass before his people should possess the land. He stated the reason why this interval must pass. He told them that the iniquity of the Amorites was not yet full, and their expulsion and extermination could not be justified until they had filled up the cup of their iniquity. Idolatry and sin marked their course, but the measure of their guilt was not such that they could be devoted to destruction. In his love and pity God would let light shine upon them in more distinct rays; he would give them opportunity to behold the working of his wondrous

power, that there might be no excuse for their course of evil. It is thus that God deals with the nations. Through a certain period of probation he exercises longsuffering toward nations, cities, and individuals. But when it is evident that they will not come unto him that they might have life, judgments are visited upon them. The time came when judgment was inflicted upon the Amorites, and the time will come when all the transgressors of his law will know that God will by no means clear the guilty. "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it will be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." [Cf: RH 05-02-93 para. 7] p. 271, Para. 5, [1893MS].

The Jews rejected light and truth, and the Son of God who died to save the worst sinners, who had said, "Him that cometh unto me I will in no wise cast out," declared that the blood of all the prophets which had been shed from the foundation of the world should be required of the Jewish nation. Great light had been given the Jews, but they would not heed it. To substantiate truth, evidence had been piled upon evidence; but as a nation, they rejected the counsel of God against themselves. When the judgment of God did fall upon the Jews, it was an evidence that they were finally impenitent, and set stubbornly against light and truth, against the messages and warnings of God. They pursued a course similar to that of their fathers, and had filled up the measure of their iniquity. They had worn out the divine patience by their repeated sins, and so great was their influence for evil upon the human family, that God made an example of them before the world. [Cf: RH 05-02-93 para. 8] p. 272, Para. 1, [1893MS].

Let us consider solemnly the dealings of God with nations and individuals, that we may avoid taking a course that will ruin us through transgression of the law of God. Let us treasure up every blessing, every heaven-sent ray of light, in warnings, in reproofs, in tokens of mercy given unto us. Let us not be among those who lightly regard God's forbearance. The figures of their iniquity are traced with unerring accuracy in the records of heaven, and are rapidly accumulating to the full measure of their guilt. God is still sending his precious messages of truth; he is still revealing precious gems of truth that have been hidden beneath the rubbish of error. He is still making plain his overtures of mercy, his willingness to pardon transgression and sin. He is still offering the wedding garment woven in the loom of heaven, even the righteousness of Christ, that men may be clothed, and prepared to enter the marriage supper of the Lamb. [Cf: RH 05-02-93 para. 9] p. 272, Para. 2, [1893MS].

God does not willingly afflict or grieve the children of men. With tearful utterance the husbandman says, "What more could I do for my vineyard that I have not done in it?" The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth. But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency. The love of money, which is the root of all evil, has had a large place in their hearts. Many whose names are upon the church records have oppressed the poor, and grasped every possible advantage over those who were under them. They have lived to gratify

appetite, to make extravagant display; and pride is fast making a Sodom of our world. But God is keeping his reckoning. The treatment of the poor, the robbery of the widow and the fatherless by those who are lifted up against the weak and helpless, is all written in the book of heaven. The cries of those who are oppressed have reached the ears of him who judgeth righteously. [Cf: RH 05-02-93 para. 10] p. 272, Para. 3, [1893MS].

The time has come when judgment is fallen in the streets, and equity cannot enter, and he that departeth from evil maketh himself a prey. But the Lord's arm is not shortened that it cannot save, and his ear is not heavy that it cannot hear. The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and "national apostasy" will be registered in the books of heaven. The result of this apostasy will be national ruin. [Cf: RH 05-02-93 para. 11] p. 272, Para. 4, [1893MS].

The voices of those under the altar who have been slain for the word of God and the testimony of Jesus, are still saying, "It is time for thee, O Lord, to work: for they have made void thy law." To the people who will be keeping the commandments of God when under the hand of oppression, will come these words of comfort: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." By Mrs. E. G. White. [Cf: RH 05-02-93 para. 12] p. 273, Para. 1, [1893MS].

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." [Cf: RH 05-09-93 para. 1] p. 273, Para. 2, [1893MS].

It is a wonderful favor for any man in this life to be commended of God as was Cornelius. And what was the ground of this approval?--"Thy prayers and thine alms are come up for a memorial before God." [Cf: RH 05-09-93 para. 2] p. 273, Para. 3, [1893MS].

Neither prayer nor alms-giving has any virtue in itself to recommend the sinner to God; the grace of Christ, through his atoning sacrifice, can alone renew the heart, and make our service acceptable to God. This grace had moved upon the heart of Cornelius. The Spirit of Christ had spoken to his soul; Jesus had drawn him, and he had yielded to the drawing. His prayer and alms were not urged or extorted from him; they were not a price he was seeking to pay in order to secure heaven; but they were the fruit of love and gratitude to God. [Cf: RH 05-09-93 para. 3] p. 273, Para. 4, [1893MS].

Such prayer from a sincere heart ascends as incense before the Lord; and offerings to his cause, and gifts to the needy and suffering, are a sacrifice well pleasing to him. Thus the gifts of the Philippian brethren, who ministered to the needs of the apostle Paul, while a prisoner at Rome, are said to be "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." [Cf: RH 05-09-93 para. 4] p. 273, Para. 5, [1893MS].

Prayer and alms-giving are closely linked together,--the expression of love to God and to our fellowmen. They are the out-working of the two great principles of the divine law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and "Thou shalt love thy neighbor as thyself." Thus while our gifts cannot recommend us to God, or earn his favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love. [Cf: RH 05-09-93 para. 5] p. 273, Para. 6, [1893MS].

A beautiful illustration of that spirit of love and self-sacrifice which the grace of Christ implants in the heart, is given in the experience of the Macedonian Christians. The apostle Paul writes of them: "In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." And wherever the Spirit of Christ abides, the same fruits will be manifested. [Cf: RH 05-09-93 para. 6] p. 274, Para. 1, [1893MS].

The Lord has made the proclamation of the gospel dependent on the consecrated ability and the voluntary gifts and offerings of his people. While he has called men to preach the word, he has made it the privilege of the whole church to share in the work by contributing of their means to its support. And he has bidden them also to care for the poor, as representatives of himself. A tithe of all our income the Lord claims as his own, to be devoted solely to the support of those who give themselves to the preaching of the gospel. And besides this he asks of us gifts and offerings for his cause, and also to supply the needs of the poor. God might have carried forward his work in the world, and have provided for the poor, without the cooperation of man. He asks for our service and our gifts, not only that we may thus manifest our love for him and our fellowmen, but because the service and sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying us more closely to Him who was rich, yet for our sakes became poor, that we through his poverty might be rich. And it is only as we thus imitate the Saviour's example that our characters will be developed in his likeness. [Cf: RH 05-09-93 para. 7] p. 274, Para. 2, [1893MS].

Those who flatter themselves that they can be Christians, and yet not be sharers of Christ's labor and sacrifice, are under a deception that if not broken, will prove fatal to the soul. The Lord has given many warnings to arouse them to see their danger. The words of the prophet Malachi concerning the matter of giving, have a special reference to

our own time: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap." The coming of Christ which is here referred to is not his second advent to this earth, but his coming to the investigative judgment in the most holy place of the sanctuary in heaven. Thus the message is especially to us, who are living in the time of the judgment. [Cf: RH 05-09-93 para. 8] p. 274, Para. 3, [1893MS].

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." An offering in righteousness is an offering of means that has been acquired justly. It is an offering from one who has exercised mercy and thoughtfulness, and in no case has wronged his neighbor. It is such a gift, prompted by love, that is fragrant before God. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." [Cf: RH 05-09-93 para. 9] p. 274, Para. 4, [1893MS].

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." There are those who have obtained means by dishonest practices or by oppression of the poor, and then to ease their conscience they bring an offering to God. In so doing they dishonor the Lord. He cannot accept their gifts. The prophet Micah declares: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" Money acquired by doing wrong to your neighbor, whether believer or unbeliever, is registered in the books of heaven as unlawful gain. And those who think to make a compromise with God by bringing this means to his treasury are deceiving their own souls. [Cf: RH 05-09-93 para. 10] p. 275, Para. 1, [1893MS].

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in the day of slaughter." [Cf: RH 05-09-93 para. 11] p. 275, Para. 2, [1893MS].

The prophet Malachi continues: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all [the full amount required by God. Let there be no withholding part of the price because the selfish heart desires to do this, and will even take from the Lord that which he claims as his own.] the tithes into the storehouse, that there may be meat in mine house." [Cf: RH 05-09-93 para. 12] p. 275, Para. 3, [1893MS].

God has made men his stewards, and from all to whom he has intrusted his gifts he asks for a return. As he has blessed us, he asks of us a gift to bless others. The revenue thus brought into his treasury, to supply the needs of his cause, he calls "meat in mine house." [Cf: RH 05-09-93 para. 13] p. 275, Para. 4, [1893MS].

The Lord is ever bestowing his blessings and mercies upon me. Should he withdraw these gifts, we should perish. Every moment he has his human family in view. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He gives us "fruitful seasons, filling our hearts with food and gladness." It is God who gives men power to get wealth. The quick, sharp thought, the ability to plan and execute, are from him. It is he who blesses us with health, and opens ways for us to acquire means, by diligent use of our powers. And he says to us, "A portion of the money I have enabled you to gain is mine. Put it into the treasury in tithes, in gifts and offerings, that there may be meat in mine house,--that there may be something to sustain those who carry the gospel of my grace to the world. Money must be provided by my stewards to advance the different branches of my work, to build up my kingdom." [Cf: RH 05-09-93 para. 14] p. 276, Para. 1, [1893MS].

The Saviour's commission, "Go ye into all the world, and preach the gospel to every creature," has descended to us in this generation. The last call of mercy is to be given to a perishing world. The message of truth must be carried to all lands. As missionaries raise the standard in new fields, there must be funds to supply facilities, to establish the work as the growing wants of the cause demand. [Cf: RH 05-09-93 para. 15] p. 276, Para. 2, [1893MS].

This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And he desires us to give regularly and systematically. Paul wrote to the church at Corinth, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." Let each regularly examine his income, which is all a blessing from God, and set apart the tithe as a separate fund, to be sacredly the Lord's. This fund should not in any case be devoted to any other use; it is to be devoted solely to support the ministry of the gospel. After the tithe is set apart, let gifts and offerings be apportioned, "as God hath prospered you." By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 05-09-93 para. 16] p. 276, Para. 3, [1893MS].

In the Bible system of tithes and offerings the amounts paid by different persons will of course vary greatly, since they are proportioned to the income. With the poor man, the tithe will be a comparatively small sum, and his gifts will be according to his ability. But it is not the greatness of the gift that makes the offering acceptable to God; it is the purpose of the heart, the spirit of gratitude and love that it expresses. Let not the poor feel that their gifts are so small as to be unworthy of notice. Let them give according to their ability, feeling that they are servants of God, and that he will accept their offering. [Cf: RH 05-16-93 para. 1] p. 276, Para. 4, [1893MS].

The one to whom God has intrusted a large capital will not, if he loves and fears God, find it a burden to meet the demands of an enlightened conscience according to the claims of God. The rich will be tempted to indulge in selfishness and avarice, and to withhold from the Lord his own. But he who is true to God will, when tempted, answer to Satan, "It is written," "Will a man rob God?" "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" [Cf: RH 05-16-93 para. 2] p. 276, Para. 5, [1893MS].

The offerings made to God by his professed people would be much larger if it were not for the selfish love of ease, the manufactured wants, the lack of economy, the love of luxuries, the gratification of appetite, the desire for self-pleasing. But the life and character of Christ and the lessons he has given to his followers present no encouragement to selfishness. How much of self-indulgence did Christ have in his life? He for our sakes became poor, that we through his poverty might be rich. And he said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Self-indulgence, self-pleasing, pride, and extravagance must be renounced. We cannot be Christians and gratify these propensities. We cannot love God supremely and our neighbor as ourselves, and devote to our own use the means intrusted to us to honor and glorify God. We need to make a practical application of the lessons of our Saviour's life and teachings. [Cf: RH 05-16-93 para. 3] p. 277, Para. 1, [1893MS].

In view of all the gifts of God to us, the question is asked, "Will a man rob God?" As though such a sin were not possible. But the Lord declares, "Ye have robbed me." God reads the covetous thought in every heart that purposes to withhold from him. Those who are selfishly neglectful in paying their tithes, and bringing their gifts and offerings to the treasury, God sees. The Lord Jehovah understands it all. As a book of remembrance is written before him of them that fear the Lord, and that think upon his name, so there is a record kept of all who are appropriating to themselves the gifts which God intrusted to them to use for the salvation of souls. [Cf: RH 05-16-93 para. 4] p. 277, Para. 2, [1893MS].

We should never forget that we are placed on trial in this world, to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here, by committing to us temporal possessions, that our use of these may show whether we can be intrusted with eternal riches. And the time is near when the case of every soul will be forever decided. "Then shall ye return, and discern between the righteous and the

wicked, between him that serveth God and him that serveth him not." [Cf: RH 05-16-93 para. 5] p. 277, Para. 3, [1893MS].

Those who keep eternal realities in view, who love the Lord with all the heart and soul and strength, and their neighbor as themselves, will conscientiously do their whole duty, as if the curtain were rolled back, and they could see that they were working in view of the heavenly universe. The spirit of Christian liberality will strengthen as it is exercised, and will not need to be unhealthfully stimulated. All who possess this spirit, the Spirit of Christ, will with cheerful alacrity press their gifts into the Lord's treasury. Inspired by love for Christ and for the souls for whom he has died, they feel an intense earnestness to act their part with fidelity. [Cf: RH 05-16-93 para. 6] p. 277, Para. 4, [1893MS].

Should all who claim to be sons and daughters of God, conscientiously meet their obligation to God and their fellowmen in tithes and offerings, an abundance would flow into the treasury to sustain the work of God in its different branches throughout our world. As they should impart, the Lord would open ways whereby they would be able continually to bestow, because they were continually receiving. There would then be no occasion to make appeals for means to sustain the cause. If the principle of giving to the Lord his own were carried out regularly and systematically, it would be acknowledged of God. "Them that honor me will I honor." [Cf: RH 05-16-93 para. 7] p. 277, Para. 5, [1893MS].

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity [not feeling that he is compelled to give]: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, he hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness): being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." [Cf: RH 05-16-93 para. 8] p. 278, Para. 1, [1893MS].

The offerings that are the fruit of self-denial prompted by love are represented by the words spoken by God to Cornelius: "Thy prayers and thine alms are come up for a memorial before God." Who does not desire such memorials--deeds which are before God as a voice speaking in behalf of the human agent, keeping our names fresh and fragrant in the heavenly sanctuary? [Cf: RH 05-16-93 para. 9] p. 278, Para. 2, [1893MS].

Alms and prayers are to be united; both are offerings to God, the one the supplement of the other. Merely to pray and to have good intentions is not enough. All Christians are under obligation to labor and sacrifice in the spirit with which Christ labored for the salvation of souls. Not only has the Lord given us as his stewards, talents of means to render back to the Giver, but he has endowed us with mental powers to use for him. He has made us the stewards of his grace, that both spiritual and temporal gifts may be employed for the saving of souls

and the glory of him who so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. [Cf: RH 05-16-93 para. 10] p. 278, Para. 3, [1893MS].

The fields are opening everywhere, calling for the living preacher. At home and abroad are openings that there seems no way to fill. Yet there is a large number who have the light of truth, and if these would do all in their power to give light to others, how much might be accomplished! All cannot be preachers of the word, but in their own homes all might do something for Christ. They could do a good work among their neighbors. If they would put their minds and hearts to the work, they might devise plans by which they could be useful in a small way, whatever their position. The ever-increasing opportunities for usefulness, the providential openings for the word of God to be presented, demand our offerings of time and intellect and money, gifts large and small, as God has prospered us, to make a way for the truth in the dark places of the earth, to set up the standard of righteousness, and to advance the interests of the kingdom of Christ. The heavenly angels are waiting to unite with the human agent, that many souls may hear and be impressed by the Holy Spirit, and be converted. [Cf: RH 05-16-93 para. 11] p. 278, Para. 4, [1893MS].

We have long been looking and waiting for the coming of the Lord; but are we doing all in our power to hasten his coming? "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." While the Lord is ever working, while all heaven is engaged in the work on earth to draw men to Christ and repentance, what are the human agents doing to be channels of light, that they may cooperate with the divine agencies? Are they daily inquiring, "Lord, what wilt thou have me to do?" Are they practicing self-denial, as did Jesus? Are they deeply stirred, their hearts drawn out in prayer to God that they may be receiving of his grace, the Holy Spirit of God, that they may have wisdom to work with their ability and their means to save souls that are perishing out of Christ? [Cf: RH 05-16-93 para. 12] p. 279, Para. 1, [1893MS].

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." By Mrs. E. G. White. [Cf: RH 05-16-93 para. 13] p. 279, Para. 2, [1893MS].

"A certain man named Ananias, with Sapphira, his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him." [Cf: RH 05-23-93 para. 1] p. 279, Para. 3, [1893MS].

"And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things." [Cf: RH 05-23-93 para. 2] p. 279, Para. 4, [1893MS].

Ananias and Sapphira had listened to the words of the apostles when, after "they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." [Cf: RH 05-23-93 para. 3] p. 279, Para. 5, [1893MS].

The heart of Ananias and his wife were moved by the Holy Spirit to devote their possessions to God as their brethren had done. But after they had made the pledge, they drew back, and determined not to fulfill it. While professing to give all, they kept back part of the price. They had practiced fraud toward God, they had lied to the Holy Spirit, and their sin was visited with swift and terrible judgment. They lost not only the present life, but eternal life. [Cf: RH 05-23-93 para. 4] p. 280, Para. 1, [1893MS].

The Lord saw that this signal manifestation of his justice was needed to guard others against incurring the same guilt. It testified that men cannot deceive God, that he detects the hidden sin of the heart, and that he will not be mocked. It was designed as a warning to the young church, to lead them to examine their motives, to beware of indulging selfishness and vain glory, to beware of robbing God. [Cf: RH 05-23-93 para. 5] p. 280, Para. 2, [1893MS].

In the case of Ananias, the sin of fraud against God was speedily detected and punished. This example of God's judgment was designed to be a danger signal to all future generations. The same sin was often repeated in the after history of the church, and it is committed by many in our time; but though not attended with the visible manifestation of God's displeasure, it is no less heinous in his sight now than in the apostles' time. The warning has been given, God has clearly manifested his abhorrence of this sin, and all who pursue a similar course of action may be sure that they are destroying their own souls. [Cf: RH 05-23-93 para. 6] p. 280, Para. 3, [1893MS].

The Lord has made the proclamation of the gospel dependent upon the labors and voluntary gifts of his people. The one who proclaims the message of mercy to fallen men has another work also, to set before the

people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to his work. This lesson he should present both by precept and example. And he should beware that he does not by his own course lessen the force of his teaching. [Cf: RH 05-23-93 para. 7] p. 280, Para. 4, [1893MS].

That which has been set apart according to the Scripture as belonging to the Lord, constitutes the revenue of the gospel, and it is no longer ours. We are to treat it as wholly the Lord's. It is no better than sacrilege for any man to take one dollar from God's treasury to serve himself or to serve others in their secular business. This has been done, and some ministers are at fault in diverting from the altar of God that which has been especially dedicated to him. Ministers should regard this matter in a right light. Let them not, when brought into a strait place, take money consecrated to religious purposes, and use it for their own advantage, soothing their conscience by saying that they will repay it at some future time. Far better cut down your expenses to your income, restrict your wants, and live within your means, than use the Lord's money for secular purposes. This subject is not regarded as it should be. Under no pretext is the money paid into the treasury of God to be used for the benefit of anyone in temporal affairs. It must be kept for the object for which it was given. [Cf: RH 05-23-93 para. 8] p. 280, Para. 5, [1893MS].

The minister or the steward who receives the funds for the Lord's treasury should give the donor a written receipt for the same, with the date. Then, without waiting to be tempted by financial pressure, to use this means for himself, let him deposit it, where, when called for, every penny will be forthcoming, to be used where it was designed. [Cf: RH 05-23-93 para. 9] p. 281, Para. 1, [1893MS].

The people need to be impressed with the sacredness of their vows and pledges to the cause of God. Such pledges are not generally held to be as obligatory as a promissory note from man to man. But is a promise less sacred and binding because it is made to God? Because it lacks some technical terms, and cannot be enforced by law, will the Christian disregard the obligation to which he has given his word? No legal note or bond is more obligatory than a pledge made to the cause of God. The members of our churches should be educated to regard their pledges in this light. [Cf: RH 05-23-93 para. 10] p. 281, Para. 2, [1893MS].

It is only when Christian motives are fully acknowledged, and the conscience is awake to duty, when divine light makes impressions upon the heart and character, that selfishness is overcome, and the mind of Christ is exemplified. The Holy Spirit, working upon human hearts and characters, will expel all tendency to covetousness, to deceptive dealing. When the Lord's messenger bears a message to the church, God is speaking to the people, awakening the conscience to see that they have not been rendering an honest tithe to the Lord, and that when it was not convenient to give, they have failed to present their offerings to him. They have used the Lord's own money for themselves, in building houses, in purchasing horses, carriages, or lands. They do this in the hope of large returns, and every year they have the same excuse. "Will a man rob God?" O yes, he has done this many times, because he has not been spiritual, to discern the spiritual things. [Cf: RH 05-23-93 para. 11] p. 281, Para. 3, [1893MS].

On some occasions the Lord has moved decidedly upon worldly, selfish men. Their minds were illuminated by the Holy Spirit, their hearts felt its softening, subduing influence. Under a sense of the abundant mercy and grace of God, they felt it their duty to promote his cause, to build up his kingdom. They remember the requirement, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." They felt a desire to have a share in the kingdom of God, and they pledged to give of their means to some of the various enterprises of the Lord's cause. That pledge was not made to man, but to God in the presence of his angels, who were moving upon the hearts of these selfish, money-loving men. [Cf: RH 05-23-93 para. 12] p. 281, Para. 4, [1893MS].

In making the pledge, they were greatly blessed; but how quickly the feelings change when they stand on common ground. As the immediate impression of the Holy Spirit becomes dim, as the mind and heart become absorbed again in worldly business, it is most difficult for them to maintain the consecration of themselves and their property to the Lord. Satan assails them with his temptation, "You were foolish to pledge that money, you need it to invest in your business, and you will meet with loss if you pay the pledge." [Cf: RH 05-23-93 para. 13] p. 281, Para. 5, [1893MS].

Now they draw back, they murmur, they complain of the Lord's message and his messengers. They say things that are not true, claiming that they pledged under excitement, that they did not fully understand the matter, the case was overstated, their feelings were moved, and this led them to make the pledge. They talked as though the precious blessing they received was the result of a deception practiced upon them by the minister to secure money. They change their minds, and feel under no obligation to pay their vows to God. There is most fearful robbery of God, and flimsy excuses are made for resisting and denying the Holy Spirit. Some plead inconvenience; they say they need their money--to do what? To bury in houses and lands, in some money-making scheme. Because the pledge was made for a religious object, they think it cannot be enforced by law, and the love of money is so strong upon them that they deceive their own souls, and presume to rob God. To many it might be said, "You treat no other friend so ill." [Cf: RH 05-23-93 para. 14] p. 282, Para. 1, [1893MS].

The number of those who commit the sin of Ananias and Sapphira is increasing. Men do not lie to man, but to God in their disregard of the pledges which his Spirit moved upon them to make. Because sentence against an evil work is not, as in the case of Ananias and Sapphira, executed speedily, the hearts of the sons of men are fully set in them to do evil, to strive against the Spirit of God. How will these men stand in the judgment? Dare you abide the final issue of this question? How will you stand in the scenes described in the Revelation? "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in

it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." By Mrs. E. G. White. [Cf: RH 05-23-93 para. 15] p. 282, Para. 2, [1893MS].

At the close of the Australian Conference, we spent a week with the church in Paramatta, N. S. W., and Feb. 4, we embarked from Sydney, for Auckland, New Zealand. Our ship, the "Rotomahanna," was a beautiful steamer, and one of the fastest in these waters. I had a convenient and pleasant stateroom on the upper deck, and endured this long-dreaded journey much better than I had dared to hope. There was no rough weather, and Wednesday morning, Feb. 8, we were in Auckland. Elder Israel met us at the wharf, and we were soon taken to a comfortably furnished cottage, which the Auckland church had placed at our disposal. [Cf: RH 05-30-93 para. 1] p. 282, Para. 3, [1893MS].

For twelve days we labored earnestly for the Auckland church. Evening meetings were held as often as the brethren could attend, and each Sabbath and Sunday was fully occupied. Twice I spoke in the theater, to attentive audiences. Elder Starr labored untiringly for the church, and several of the evening meetings were called early in the evening, and divided into two meetings. I would speak for half an hour, and then Elder Starr would follow with a discourse or Bible lesson. In all, I spoke eight times in Auckland. In Auckland we see a promising field for labor, but it must not be a transient effort; it must be earnest, efficient, continuous labor. There was once a strong church here, but many of the young men went into the canvassing field, and lately a number have moved away, so there are only a few, comparatively, to occupy our commodious meetinghouse. [Cf: RH 05-30-93 para. 2] p. 282, Para. 4, [1893MS].

We believe that there are many families in America, having a knowledge of the truth, who would be blessed of God if they would come to this country, and settle in such places as Auckland; and while sustaining themselves by their own labor, as they are now doing, labor to hold up the standard of truth in the cities and villages where there are thousands who know not the shortness of time. "Seek ye first the kingdom of God, and his righteousness." O that men would be more in earnest to communicate to others the light and grace that they have so freely received! [Cf: RH 05-30-93 para. 3] p. 283, Para. 1, [1893MS].

On Monday, Feb. 20, we sailed for Kaeo, on the steamer "Clansman." The steamer was rather small, but the captain and stewards did everything in their power for our comfort. There was no safety in my going into the cabin below. It was close, and the berths in the staterooms were narrow and very hard. A large easy-chair had been purchased for me in Auckland, and I sat on the deck in my chair as long as I could; but sitting long in one position is a painful experience for me, and I became very restless and nervous. I could not be well sheltered from the strong wind. The captain said he would clear the smoking room for me as soon as possible; but there was a large party on board going to a regatta at Russell, and it would be difficult to clear the room before ten o'clock. At last it was decided to make up my bed on the deck, in the most sheltered place that could be found. So my own spring cot was placed in a sheltered place, and blankets tied up to break the wind, and I was thankful for a place to rest. [Cf: RH 05-30-93 para. 4] p. 283, Para. 2, [1893MS].

Through the night we were favored with a calm sea and but little wind, and I rested some, although feverish and over wearied by the perplexity and confusion of preparation for the journey, and still more wearied by the brass band playing on board the boat. We expected to reach Russell at 7 A. M., but the fog closed down upon us while among the islands of the Bay. The engines were stopped, and the anchor was cast, and for more than an hour we waited for the fog to rise. After the fog cleared away, we had a beautiful sunny day. It took but a few minutes to reach the pier, where most of our fellow-passengers left the boat. Russell is a quiet little place, consisting of a row of stores facing the beach, back of which are a few dozen comfortable residences, and quite a number of old weather-beaten houses with open doors and windows out, which are occupied by families of Maoris. [Cf: RH 05-30-93 para. 5] p. 283, Para. 3, [1893MS].

Soon our steamer moved up the Bay to Opuia, where several hours were spent in loading coal. The Bay of Islands is very beautiful, and we enjoyed moving over its smooth waters amid verdant islands and massive rocks. We left the Bay at two o'clock in the afternoon, and reached Whangaroa Harbor at seven o'clock. Here we were met by brethren Joseph and Metcalf Hare, who had come down from Kaeo three miles in their large skiff, and were ready to take us back as soon as the tide should turn. They welcomed us heartily, and at once transferred our luggage to their boat, and at eight o'clock we took our places in the skiff, and were off for Kaeo. [Cf: RH 05-30-93 para. 6] p. 283, Para. 4, [1893MS].

The trip from Whangaroa up the Bay and creek to Kaeo was an interesting one. The water of the Bay was as smooth as an inland lake. The night was perfect. The air was mild, and the new moon shone out sufficiently to give us an outline of the mountain scenery on either side. Steady rowing by the two strong men who had often made this trip brought us to Joseph Hare's landing in about two hours. Brother Joseph Hare's comfortable home is but a few steps from the landing. We were heartily welcomed by sister Hare, and I soon went to rest, as I was excessively weary. Elder Starr and wife went up the valley about four miles with brother Metcalf Hare to his home. [Cf: RH 05-30-93 para. 7] p. 284, Para. 1, [1893MS].

Wednesday morning brother Joseph Hare, Sr., came down and took us to his hospitable home, at the upper end of the valley close to where brother and sister Starr were stopping. To us Kaeo valley seemed very picturesque and beautiful. Some places reminded us of Knight's Canon, between Healdsburg and St. Helena. Cal. Much of the vegetation was tropical. Great fern trees were growing in the gullies, a species of the palm tree called "necow" were plentiful along the foot of the hills, and towering above these were large bare trunks, bearing many thrifty bunches of a large air plant. Along the road were immense bunches of sweet brier, and large patches of blackberry bushes loaded with the ripening fruit. [Cf: RH 05-30-93 para. 8] p. 284, Para. 2, [1893MS].

Father Hare has a pleasant, comfortable home. The house situated on high ground is surrounded by fruitful orchards. A swift-running stream brings abundance of pure mountain water close to the house, back of which lies the pasture lands, and the forest-clad mountains. [Cf: RH 05-30-93 para. 9] p. 284, Para. 3, [1893MS].

We had planned to remain in Kaeo two weeks, but providential circumstances lengthened our stay to three full weeks. Wednesday was spent in writing our American letters, which were taken to the steamer early Thursday morning. Early on Thursday it began to rain, and in the afternoon the little creek had swollen to a roaring torrent, bringing down driftwood and logs. Later on, we learned that there was a serious flood in the lower part of the valley. The water rose higher than it had for twenty years. Many houses were flooded and deserted, fruit trees and crops were destroyed, horses and sheep were drowned, and hundreds of huge logs which had for years been lying in the small creeks in the mountains, waiting for a freshet to bring them down, were floated over fields and orchards, and left in all manner of curious places. After the flood was over, the weather was beautiful. [Cf: RH 05-30-93 para. 10] p. 284, Para. 4, [1893MS].

Sabbath forenoon, I spoke to our people in the little meetinghouse, and Sunday afternoon to a congregation of about two hundred in the Wesleyan church. Sunday evening Elder Starr spoke to a house full, in the same place. During the week, several evening meetings were held at the home of Father Hare. In these I would speak for half an hour, and then retire, and the meeting would go on for an hour or two. On the second Sabbath Elder Starr spoke in the forenoon to our people, and I spoke in the afternoon, in the Wesleyan church. [Cf: RH 05-30-93 para. 11] p. 284, Para. 5, [1893MS].

While speaking, I felt constrained by the love of Christ to invite all who had not taken a decided stand for the Lord to come forward for prayers. At first it seemed hard for any one to move; but finally the grown-up children of our brethren and sisters began to come forward, and then as the invitation was extended to those who were members of the church, but who did not enjoy a living assurance of acceptance with God, many of the church members came forward, and these were joined by some who had long hesitated about obeying the truth, and by others who were attending their first meeting among our people. Words of counsel were then spoken, and after the season of prayer, nearly all who were seeking the Lord for the first time, bore testimony. The Spirit and power of God was in our midst, and all went from the meeting rejoicing and praising God for what he had wrought. [Cf: RH 05-30-93 para. 12] p. 285, Para. 1, [1893MS].

On Sunday we again had good audiences in the Wesleyan chapel. The people seemed anxious to hear the word of God, and Elder Starr had many invitations to visit and hold Bible readings. We are satisfied that there is a work to be done in Kaeo, both for our church and for the community in and near the Kaeo valley. There are souls inquiring, What is truth? And those who have light have a work to do for their fellowmen. How earnest we should be to impart light and truth to others!--how patient and persevering! We need to have tender hearts, softened and subdued by the love of God. We must not work in our own spirit, bringing in our natural, hereditary traits of character, for thereby we shall drive souls away from the truth. We must lay aside our likes and dislikes. We must overcome all harshness and sharpness. We must be as wise as serpents and as harmless as doves; yet always ready to put ourselves in the forefront of the battle if God calls us there. [Cf: RH 05-30-93 para. 13] p. 285, Para. 2, [1893MS].

Because of a change in the time of sailing of the steamer from Auckland to Napier, we were prevented from going at the time appointed, and had another week to labor in Kaeo. The young people needed instruction, but it was difficult to get them together. There are some in Kaeo whom God has been calling to fit themselves for labor in his vineyard; and we rejoice that several are preparing to go to the Bible school. On Wednesday, April 15, we bid adieu to our friends in Kaeo, and were taken down to the harbor, where we held one meeting, and the next morning took the steamer for Auckland. By Mrs. E. G. White. [Cf: RH 05-30-93 para. 14] p. 285, Para. 3, [1893MS].

Thursday morning, March 16, we boarded the steamer "Clansman," at Whangaroa to return to Auckland, and from there to proceed to Napier, where the Conference and campmeeting were to be held. As on our trip from Auckland, the weather was almost perfect, and the sea was not rough. The captain and stewardess told us of the fearful storm they had a week before, and expressed their pleasure that we were not with them then, according to our intention. We too were very thankful that our plans had been interfered with, and that providentially we had been kept from going at the time of the heavy storm. At first, when the news came to us that the change of sailing of the boat on which we had expected to go from Auckland to Napier, would delay us a week, we felt much disappointed; for we were anxious to be on the ground, and to do all we could to encourage and help our brethren to prepare for the first Seventh-day Adventist campmeeting ever held in the southern hemisphere. But now we could see that the change was of double advantage to us, as it had given us another week to work in Kaeo, and had brought us to a time of beautiful weather for our trip. Again my bed was made on my own spring cot, on the steamer's deck, where the air was pure and plentiful, and I was saved from the torture of stifling rooms, and hard beds, which are the usual thing on the smaller ships along this coast. [Cf: RH 06-06-93 para. 1] p. 285, Para. 4, [1893MS].

We reached Auckland Friday morning, and were soon transferred to the large steamer which was to take us to Napier. Here our party of eight, from Kaeo, was joined by ten from Auckland and vicinity, who were going to the Conference. The ship was well filled with passengers, and it was going to be difficult to secure for me a well ventilated room. There were no deck cabins on this ship, and I dreaded the night; but by the kindness of the chief steward, we were allowed, after 10 p.m., to make up my bed in the ladies' boudoir, a beautiful airy room on the upper deck. Thus I was again saved the suffering consequent on occupying a small, stifling room. [Cf: RH 06-06-93 para. 2] p. 286, Para. 1, [1893MS].

Sabbath afternoon, our ship cast anchor near Gisborne, and waited for the small boat to come for the passengers and freight. Here thousands of pounds have been spent in vain, to build piers out into the deep water, so that large ships can come to the docks; but as fast as the pier is built, the sea washes in the sand, so that nothing has been gained. Soon the little steamer came out, rolling and tossing by the heavy waves, and brethren Starr, Edward, Wesley, Samuel Hare, and W. C. White, went ashore to visit the little church assembled for meeting. As a result of the labors of Elders Robert Hare, A. G. Daniells, and others, a small church has been raised up here, and a commodious meetinghouse purchased. This church, like others in this Conference, is pleading for ministerial help. O, that we had a hundred laborers where

there is one. Everywhere there are fields suffering for help. When our brethren found the church, the Sabbath school was in session, and they had opportunity briefly to present some of the many evidences that we are in a time when we should look up, and rejoice, because the coming of the Lord draweth near. They also labored to encourage all who could, to come to the campmeeting. [Cf: RH 06-06-93 para. 3] p. 286, Para. 2, [1893MS].

About eight o'clock, the little steamer came back. She was tossed about by the waves, and it often looked as if the water would go over the deck where most of the passengers were seated; but she came safely alongside, and the passengers were brought on board without using the huge basket which was on the deck, ready for use when it is too rough to use the plank. When the sea is so rough that the plank cannot be used, the passengers are placed, two at a time, in this large basket, and hoisted up by the machinery that is used to load and unload the freight of the ship. [Cf: RH 06-06-93 para. 4] p. 286, Para. 3, [1893MS].

From Gisborne it is a short run to Napier. The sea was not rough, and we woke Sunday morning, anchored close to Napier. Here, also, an extensive breakwater is being constructed; but for some time yet, large ships must anchor in the bay, and all passengers and freight must be transferred to a smaller steamer, which carries us safely over the shallow waters to the pier. At the landing we were met by Elders Israel, Mccullagh, and Wilson, and Mrs. Dr. Caro, who took us at once to her hospitable home, where we met Dr. Caro. He gave us a hearty welcome, and at their earnest invitation, we shared their kind hospitality all through our stay in Napier. Here I had a large airy room, with a fireplace, and every sunny day was encouraged to ride out with a horse and buggy, lent to us by thoughtful friends. We found Napier to be a beautiful place, the resident portion of the town being built on a series of high hills, overlooking the sea. [Cf: RH 06-06-93 para. 5] p. 286, Para. 4, [1893MS].

Sunday evening I spoke on my favorite theme, "The Love of God," to an attentive audience in the Theater Royal. Tuesday evening Elder Mccullagh gave the first discourse in the large tent on the campground. Monday, Tuesday, and Wednesday, our brethren were very busy fitting up the camp. Weeks before, letters had been sent to the churches, asking all who would come to the meeting, to report, and the responses were so few, that it did not seem necessary to get many tents, or to lay out a large camp. The necessity of having a dining tent had been discussed, and it was so doubtful about its patronage, and so certain that it could only be conducted at a loss, that it was decided to have those who could not cook for themselves, patronize a restaurant in the town near by. [Cf: RH 06-06-93 para. 6] p. 287, Para. 1, [1893MS].

As the boats and trains brought in the delegations from the different churches, there were about twice as many as had been expected, and it was plain that the plans must be enlarged. A reception tent was proposed, and a dining tent was much needed. To have a large number of our people obliged to go up town for their meals, would break into our program, waste precious time, and bring in a haphazard state of things that should be avoided. It was presented to the committee, that although a restaurant in the camp would not pay expenses, it ought to be established, for its educating influence. We felt that there were

lessons of the highest value as to unity of action, regularity, and the best methods of conducting campmeetings, that would be lost if our people were not supplied upon the campground, with wholesome food, prepared upon hygienic principles. [Cf: RH 06-06-93 para. 7] p. 287, Para. 2, [1893MS].

We felt that this first campmeeting must be as far as possible, a sample of what every other campmeeting held in the future ought to be. Over and over again I said to the people, "See, saith he, that thou make all things according to the pattern showed to thee in the mount." As a people, we have lost much by neglecting order and method. Although it takes time and careful thought and labor, and often seems to make our work cost more, in the end we can see that it was a paying business to do everything in the most perfect manner. Jesus said to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The principles found in the instruction given to the children of Israel are to be given to all who are connected with religious services in these last days. All the specifications and arrangements of detail we cannot copy; but we can understand that the order, the perfection of arrangement, particularly specified by Christ, who was enshrouded in the cloudy pillar, are patterns of the perfection and order that are to be carried into all our plans and arrangements for religious service. In these last days we are to give no lessons in connection with our worship, that will lead minds to think that the God of heaven is pleased with disorderly arrangements, careless work, and untidy surroundings. God is as well pleased with cleanliness, order, and energy now, as when he gave direction to nearly a million of people, encamped in the wilderness. Those who follow Jesus will give a right example in all things. [Cf: RH 06-06-93 para. 8] p. 287, Para. 3, [1893MS].

Well, the camp was enlarged, more tents were procured, a reception tent was fitted up, not extravagantly, but plainly and tastefully, and was presided over by sister Starr. The most serious difficulty about having a dining tent, was the matter of getting someone to manage it, and persons to do the work. But we learned that sister Wilson had superintended the dining tent in two campmeetings in America, and she readily consented to take the oversight of this one. Three or four other sisters were engaged to assist in the work, and soon furniture and supplies were procured, and the dining tent ready for service. About a dozen were expected to patronize it, but soon there were about thirty boarders. The food provided was plain, substantial, and plentiful. It was prepared on hygienic principles. Meat was scarcely seen on the tables, and was only asked for by a few, although we doubt not that more than half of those present had not for years been for half so long a time without eating of flesh. [Cf: RH 06-06-93 para. 9] p. 288, Para. 1, [1893MS].

The weather was beautiful while the camp was in preparation, and during the first days of the meeting. On the first Sabbath it began to rain, and continued for a week. It did not rain all the time, but was showery, with occasionally a heavy downpour. Notwithstanding, the people of the Napier church came out well to the meetings, and those on the ground kept up good heart and courage, and made but little complaint about their damp surroundings. Many members of the Napier church had employment which deprived them of the day meetings, but they were very regular in attending the evening and morning meetings. Most

of the time I was able to attend the early morning meetings, and felt that I was deprived of a privilege, when unable to be present. All seemed to enjoy these early social meetings. One family, who were always present, came a mile and a half from their mountain residence, the mother and daughters sometimes running part of the way, rather than be late to the meeting. Many testified that this was the best meeting they had ever attended. Every day we were encouraged to see hope, courage, and faith growing in the hearts of the people, as they received light from the Scriptures. [Cf: RH 06-06-93 para. 10] p. 288, Para. 2, [1893MS].

After the meeting had been two or three days in progress, one who had been a member of the church, but who left it about two years ago, because of his opposition to the Testimonies, arose and said that he desired to take his stand again with the church. It was the written testimonies of sister White which had led him to leave the church, and now it was her testimony, her preaching at this meeting, that brought him back to the church. He wished to be baptized again, and to be received as a brother by his former brethren and sisters. Many hearts rejoiced greatly that this brother was restored to the church. Some said that this alone was worth all that the meeting had cost. [Cf: RH 06-06-93 para. 11] p. 288, Para. 3, [1893MS].

On the first Sabbath afternoon, I spoke about thirty minutes, and then invited those to come forward for prayers, who had never given their hearts to Christ. The invitation was also extended to those who professed to be the followers of Christ, who had not the evidence of his acceptance, and those who professed to believe the truth, but had not carried out its holy principles in their lives. These were the very ones who most needed to seek the Lord, that they might find Jesus a present help, ever ready to supply his grace, that they may overcome every defect in character. [Cf: RH 06-06-93 para. 12] p. 288, Para. 4, [1893MS].

We rejoiced to see the response that was made to this call. Many seats had to be cleared, and were quickly refilled by those coming forward. The tent was not a perfect place for such a meeting. The rain was falling heavily, and the tent leaked in many places. But this seemed of little consequence. The interest in eternal matters was too deep to be affected by the surroundings. A sense of fearful consequences actuated the congregation. The Spirit of God was moving the hearts of the congregation to a consciousness that the time had come, spoken of in the first chapter of Isaiah: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Many hearts were impressed that we are hastening to the judgment, when every case will be decided for eternity. [Cf: RH 06-06-93 para. 13] p. 289, Para. 1, [1893MS].

Elder Starr gave precious instruction and exhortation, urging that each one should bring heart and mind to Jesus. Then we had a season of prayer, and the blessing of God rested in rich measure upon the congregation. After the prayers, it was proposed that those who had come forward should go to another tent, where time would be given for them to speak, and to seek such help and instruction as each should need; but again the rain came down so heavily that no one wished to leave the tent, and the meeting was continued till sundown. Many confessions were made of neglected duties, of impatience, and neglect

of parental government. Many confessed their worldliness and love of dress; and some bore testimony who were giving their hearts to Christ for the first time. [Cf: RH 06-06-93 para. 14] p. 289, Para. 2, [1893MS].

Sunday was a busy and joyful day at the camp. In the morning Elder Starr continued the Bible studies, and in the afternoon I spoke to a tent full of attentive listeners. In the evening six were baptized. On Monday the business meetings occupied most of the time. Elder Mccullagh preached in the evening, and in the course of his sermon, spoke of the evil effects of the study of, and placing dependence in, the science of phrenology. He showed that its tendency was to lead men to undervalue the power of the grace of God, and to place too high an estimate on their own judgment. Some who had devoted much time to the study of phrenology, and placed much dependence upon it, were offended, and spoke freely against what had been said. [Cf: RH 06-06-93 para. 15] p. 289, Para. 3, [1893MS].

In the early meeting on Tuesday, this matter was referred to, and some who had been rescued from the snares of Spiritualism, related their experiences. We were surprised that so many had barely escaped the subtle delusions of Spiritualism. Quite a number spoke of their interest in phrenology, and their desire to know wherein its study was injurious. After breakfast, the regular program for the forenoon was suspended, and I presented to the people some of their dangers, as they had been shown to me before coming to this country. I pointed out some of the evil results from the study of "science, falsely so-called," and related the sad experience of some American ministers who had followed it, for influence or for gain. Before the meeting closed, some who had been most ardent students of phrenology, arose and said they would accept what had been presented regarding it, as the truth, and that they should act accordingly. [Cf: RH 06-06-93 para. 16] p. 289, Para. 4, [1893MS].

A day or two later one of the canvassers brought to Elder Starr a pamphlet containing the sermon of an influential Wesleyan minister, delivered at a recent Conference held in Dunedin, in which he defended the "higher criticism" of the Bible, and made light of the opinion that it was a divine book, and that all portions of it were inspired. This led to more lessons on this subject, and a sermon on the "Higher Criticism" that was well attended by the people of Napier. We were surprised to see the extent to which our own brethren had been affected by this infidelity, and were satisfied that in this alone there was abundant explanation for the lack of success that has of late attended the canvassing work. We see more and more clearly, that in all our labors the Bible must be exalted, and that our people must come to know the wisdom and the power that are in the word of God. To the close of the meeting, and in all our labors since, this subject has been made prominent. [Cf: RH 06-06-93 para. 17] p. 290, Para. 1, [1893MS].

The campmeeting was to close Wednesday, April 5, two weeks from the beginning of the workers' meeting; but the steamers on which the delegates were to return home, were both late, so the meeting continued till Thursday, April 6. The interest was good till the close of the meeting, and the people of Napier were disappointed that it did not continue longer. They could not understand how we could afford to fix the camp so nicely for so short a time. [Cf: RH 06-06-93 para. 18] p.

290, Para. 2, [1893MS].

On the last Sunday of the meeting, it was arranged that I should speak in the afternoon, and Elder Starr in the evening, at Hastings, a prosperous town about twelve miles west of Napier. A tent meeting had been recently held in this place, and there are a few who obey the message, and others who are on the point of decision. Our meeting was in a large hall, and although the audience was not large, those present seemed much interested. We had a most comfortable conveyance, and the ride was enjoyable. Near Hastings, we passed a Maori village, where preparations were being made for a national council. In one inclosure there was a church, and several wharreys,--large houses in which they entertain a great number of guests,--also long tents in which hundreds were to be served with food; in other fields near by were long rows of little tents, for the occupancy of those coming from abroad. The Maoris seem to be an intelligent people, and it seems that true missionary work is much needed among some of their tribes. Where are the young men who will devote their lives to work among this people? By Mrs. E. G. White. [Cf: RH 06-06-93 para. 19] p. 290, Para. 3, [1893MS].

Since coming to New Zealand, the Lord has strengthened me to engage in labor for the churches. Although infirmities are still my companions by night and day, the Lord has given me his grace to bear them. Sometimes when I feel unable to fill my appointments, I say, In faith I will place myself in position. I will go to the meeting, and stand upon my feet, although feeling unable to say a word; and whenever I have done this, I have had strength given me to rise above all infirmities, and to bear the message the Lord has given me for the people. [Cf: RH 06-13-93 para. 1] p. 290, Para. 4, [1893MS].

It is now three months since we left Melbourne. We have traveled about twenty-five hundred miles by sea and by land, and I have written over three hundred pages of letter paper. I have spoken to the people forty-one times, and am gaining in health and strength, for which I render thanksgiving and praise to God every day, and in the night season. "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed." "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears." I know not how to be thankful enough for the goodness and mercy of God to me. I desire to devote myself, soul, body, and spirit, to his service. [Cf: RH 06-13-93 para. 2] p. 291, Para. 1, [1893MS].

After the close of the campmeeting in Napier, we decided to visit Wellington, and to spend a few days at this place to labor with the little company of Sabbath-keepers here, who are pleading for help. Palmerston is about five hours' ride from Napier, and it is nearly as far on to Wellington. For two or three hours after leaving Napier, we passed over a rich farming country, dotted with small towns. In a few of these some labor has been bestowed, and there are a few families of Sabbath-keepers. Farther on, the country is newer. It is quite level, and heavily timbered, and the large fertile pastures, full of stumps

and half-burned logs, remind us of the newer portions of Michigan, Canada, and York State. [Cf: RH 06-13-93 para. 3] p. 291, Para. 2, [1893MS].

Palmerston is a prosperous town of 6,000 inhabitants. It is a railroad center, and the principal town in a large and fertile district. [Cf: RH 06-13-93 para. 4] p. 291, Para. 3, [1893MS].

Four years ago a series of meetings were held here by Elder Robert Hare; but the population of the place has doubled since that time, and another continuous and persevering effort will be required here. During our short visit very little can be done but to encourage and counsel the small company of believers. [Cf: RH 06-13-93 para. 5] p. 291, Para. 4, [1893MS].

At the foot of the cross our laborers must learn the lessons to be communicated to the people. Thus will they bring sheaves to Jesus Christ. In the first chapter of 1 Corinthians Paul has given us instruction which every true laborer needs to study, especially the following verses: "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." Here is a lesson of special consequence to every worker in the vineyard of the Lord. It will not result in solid work for men to preach to please the ears of the people, while the truth is not held forth in a manner to bring them to the cross of Jesus Christ. The messenger of God must present eternal truths plainly, and keep in distinct view before the people their peril in neglecting eternal interests. While self is kept out of sight, Jesus Christ must be ever lifted up and exalted. [Cf: RH 06-13-93 para. 6] p. 291, Para. 5, [1893MS].

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:26-31. [Cf: RH 06-13-93 para. 7] p. 292, Para. 1, [1893MS].

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and fear, and much trembling." The apostle feared lest his work should stand in the wisdom of men, and not in the power of God, and thus his labor prove to be a work which would not produce a harvest. [Cf: RH 06-13-93 para. 8] p. 292, Para. 2, [1893MS].

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." [Cf: RH 06-13-93 para. 9] p. 292, Para. 3, [1893MS].

Now for the explanation of this wisdom that the world hath not seen, nor heard, nor known. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." The words contained in this chapter should be imprinted on every soul of those who are laborers in the vineyard of the Lord. [Cf: RH 06-13-93 para. 10] p. 292, Para. 4, [1893MS].

Everyone engaging in the work needs these words framed and hung in memory's hall, "We are laborers together with God." Then there will not be so many decided failures in the efforts made to win souls to Jesus Christ. There is need of bringing them to the foundation, and building them into a firm structure, that will abide the fires of the last great day. The people cannot be reached, and their hearts broken, except by God's divine power. 1 Cor. 3:9-15. [Cf: RH 06-13-93 para. 11] p. 292, Para. 5, [1893MS].

Those who seek wisdom in the study of the world's authors, are not drinking from the pure fountain flowing from the throne of God. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jer. 18:14, 15. Let the men who are engaged in the solemn work of bearing the last message to the world, heed the exhortation of Paul, "Preach the word,"--not the science of phrenology, or the productions from human speculations; but listen to the words of inspiration addressed to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, the people having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." [Cf: RH 06-13-93 para. 12] p. 293, Para. 1,

[1893MS].

Now hear the words addressed to the messengers who bear the God-given message to the people in these last days: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5. [Cf: RH 06-13-93 para. 13] p. 293, Para. 2, [1893MS].

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." [Cf: RH 06-13-93 para. 14] p. 293, Para. 3, [1893MS].

Especial heed should be given to the words of the apostle: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The minister of the gospel is never exhorted to strive to be a smart preacher, a popular speaker; but is commanded to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." 2 Tim. 2:15, 16. Will every messenger of God give heed to these words? We are laborers together with God, and if those who accept the responsibility of holding forth the word of life to others, do not daily yoke up with Christ, and lift his burdens, and learn of Jesus day by day, it were better for them to seek for some other employment. [Cf: RH 06-13-93 para. 15] p. 293, Para. 4, [1893MS].

We can reach the people only through God. If the human agent is cooperating with the divine intelligences, an efficiency and a power will attend his labors which will bring souls to the knowledge of the truth. Our appointed task is to sow beside all waters, to seize every opportunity which presents itself, to cast in the seeds of truth. Let every youthful laborer engaged in any branch of the work consider that he is wearing the armor of Jesus Christ, marshaled under his banner wisely to meet the enemy. Jesus Christ is our Captain and Leader. We are to obey his orders in doing the work appointed us, which is to sow, and reap, and garner up his harvest. Let all consider that we are stewards of the manifold grace of God, and realize that of these stewards faithfulness is expected,--faithfulness and care in the use of means committed to your trust,--faithfulness in setting an example of simplicity in dress. Let strict economy mark your course of action, and by diligent use increase the talents with which you have been intrusted. By Mrs. E. G. White. [Cf: RH 06-13-93 para. 16] p. 293, Para. 5, [1893MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The price which heaven has paid for man reveals the value of every soul. There is not one passed by in the provision of God's love. "Whosoever believeth in him" shall not perish, but have everlasting life. [Cf: RH 06-20-93 para. 1] p. 294, Para. 1, [1893MS].

And to all who have received Christ, the Holy Spirit says, "Ye are God's husbandry, ye are God's building." Every provision has been made that his possession, purchased at such infinite cost to heaven, should

grow into a holy temple unto the Lord, complete in him. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Every facility has been provided that man may have a perfect character, that he should come off more than conqueror through the merits of Christ. [Cf: RH 06-20-93 para. 2] p. 294, Para. 2, [1893MS].

Satan, the rebel and apostate, works by every possible device to defeat the purpose of God. Because men have sinned, he claims that they have come under his dominion, and that the heavenly agencies, angels that excel in strength, should not take his subjects from under his control. Should men receive divine power, he knows that he cannot prevail against them, and work his will in cruelty upon body and mind; therefore he accuses them before God, and claims that the power of God shall not be imparted to them. [Cf: RH 06-20-93 para. 3] p. 294, Para. 3, [1893MS].

Zechariah the prophet beholds "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of his people. The Majesty of heaven, the only begotten of the Father, responds to Satan's claims. "The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Satan was charging God's people with impurity. He was presenting every defect in their character. Through his deceiving power he had tempted them to sin, and now he represents them as full of transgression and defilement. He declares that they have come under his control, that they are the subjects of his pleasure, and he claims the right to work his will upon them without interference from God in their behalf. [Cf: RH 06-20-93 para. 4] p. 294, Para. 4, [1893MS].

"And he [the Lord Jesus Christ] answered and spake unto those that stood before him [his holy attending angels], saying, Take away the filthy garments from him." And to Joshua he said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Jesus has borne the sins of the whole world, he suffered as man's substitute and surety. He has himself bridged the gulf that sin has made, that separated man from God, and earth from heaven. With his own divine hand he plucked the brand from the burning, that man might not die the second death. [Cf: RH 06-20-93 para. 5] p. 294, Para. 5, [1893MS].

"And I [the Lord] said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments,"-- the pure garments woven in the loom of heaven, the righteousness of Christ. "And the angel of the Lord stood by," to behold the perfect justification of his saints, the victory over Satan and sin. "And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house [as kings and priests unto God], and shalt also keep my courts, and I will give thee places to walk

among these that stand by,"--the loyal angels of heaven. [Cf: RH 06-20-93 para. 6] p. 295, Para. 1, [1893MS].

Here the curtain that separates us from the unseen world is lifted, and we behold the conflict that is waged over every soul who believes in Christ. All heaven is interested in the people who are walking in the ways of the Lord, and keeping his charge. Shall not the great love and care manifested by the world's Redeemer and all the heavenly host in our behalf arouse us to love and good works in behalf of our fellowmen? For the redemption of the human soul the Majesty of heaven yielded up his life, and all the agencies of heaven are engaged in tireless ministry. In view of what heaven is doing to save the lost, how can those who are partakers of the riches of the grace of Christ withdraw their interest and their sympathies from their fellowmen? How can they indulge in pride of rank or caste, and despise the unfortunate and the poor? [Cf: RH 06-20-93 para. 7] p. 295, Para. 2, [1893MS].

Yet it is too true that the pride of rank, and the oppression of the poor which prevail in the world, exist also among the professed followers of Christ. With many, the sympathies that ought to be exercised in full measure toward humanity, seem frozen up. Men appropriate to themselves the gifts intrusted to them wherewith to bless others. The rich grind the face of the poor, and use the means thus gained to indulge their pride and love of display even in the house of God. The poor are made to feel that it is too costly a thing for them to attend the service of God. The feeling exists with many that only the rich can engage in the public worship of God so as to make a good impression on the world. Were it not that the Lord has revealed his love to the poor and lowly who are contrite in heart, this world would be a sad place for the poor man. [Cf: RH 06-20-93 para. 8] p. 295, Para. 3, [1893MS].

The word of God rebukes the narrow exclusiveness that is often manifested by the rich toward his fellowman who for some reason has not acquired wealth. There is no respect of persons with God. The wealthy man has larger responsibilities than the poor man, but there is no caste with God. Those who have been unfortunate in temporal things, but who love and fear God, are registered in heaven as rich in faith and good works. [Cf: RH 06-20-93 para. 9] p. 295, Para. 4, [1893MS].

The world's Redeemer was the son of poor parents, and when in his infancy he was presented in the temple, his mother could bring only the offering appointed for the poor,--a pair of turtle doves or two young pigeons. He was the most precious gift of heaven to our world, a gift above all computation, yet it could be acknowledged only by the smallest offering. Our Saviour, during all his sojourn on earth, shared the lot of the poor and lowly. Self-denial and sacrifice characterized his life. All the favors and blessings we enjoy are alone from him; we are stewards of his grace and of his temporal gifts; the smallest talent and the humblest service may be offered to Jesus as a consecrated gift, and with the fragrance of his own merits he will present it to the Father. If the best we have is presented with a sincere heart, in love to God, from a longing desire to do service to Jesus, the gift is wholly acceptable. Every one can lay up a treasure in the heavens. All can be "rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal

life." [Cf: RH 06-20-93 para. 10] p. 295, Para. 5, [1893MS].

It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He has a plan for us individually. To all who shall serve him he has appointed a work. He bids us to interest ourselves in every case of suffering or need that shall come to our knowledge. [Cf: RH 06-20-93 para. 11] p. 296, Para. 1, [1893MS].

Our Lord Jesus Christ was rich, yet for our sake he became poor, that we through his poverty might be rich. He bids all whom he has intrusted with temporal blessings to follow his example. Jesus says, "Ye have the poor with you always, and whensoever ye will ye may do them good." The want and wretchedness in the world are constantly appealing to our compassion and sympathy, and the Saviour declares that ministry to the afflicted and suffering is the service most pleasing to him. "Is it not," he says, "to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" We are to minister to the sick, to feed the hungry, to clothe the naked, and to instruct the ignorant. [Cf: RH 06-20-93 para. 12] p. 296, Para. 2, [1893MS].

There are many who complain of God because the world is so full of want and suffering. But the Lord is a God of benevolence, and through his representatives, to whom he has intrusted his goods, he would have all the needs of his creatures supplied. He has made abundant provision for the wants of all, and if men did not abuse his gifts, and selfishly withhold them from their fellowmen, none need suffer from want. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 06-20-93 para. 13] p. 296, Para. 3, [1893MS].

It is not wise to give indiscriminately to everyone who may solicit our aid; for we may thus encourage idleness, intemperance, and extravagance. But if one comes to your door and says he is hungry, do not turn him away empty. Give him something to eat, of such things as you have. You know not his circumstances, and it may be that his poverty is the result of misfortune. [Cf: RH 06-27-93 para. 1] p. 296, Para. 4, [1893MS].

But among all whose needs demand our interest, the widow and the fatherless have the strongest claims upon our tender sympathy and care. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [Cf: RH 06-27-93 para. 2] p. 296, Para. 5, [1893MS].

The father who has died in the faith, resting upon the eternal promise of God, left his loved ones in full trust that the Lord would care for them. And how does the Lord provide for these bereaved ones? He does not work a miracle in sending manna from heaven, he does not send ravens to bring them food; but he works a miracle upon human hearts, he expels selfishness from the soul, he unseals the fountain of benevolence. He tests the love of his professed followers by committing to their tender mercies the afflicted and bereaved ones, the poor and the orphan. These are in a special sense the little ones whom Christ looks upon, whom it is an offense to him to neglect. Those who do

neglect them are neglecting Christ in the person of his afflicted ones. Every kind act done to them in the name of Jesus, is accepted by him as if done to himself, for he identifies his interest with that of suffering humanity, and he has intrusted to his church the grand work of ministering to Jesus by helping and blessing the needy and suffering. On all who shall minister to them with willing hearts, the blessing of the Lord will rest. [Cf: RH 06-27-93 para. 3] p. 296, Para. 6, [1893MS].

Until death shall be swallowed up in victory, there will be orphans to be cared for, who will suffer in more ways than one if the tender compassion and lovingkindness of our church members are not exercised in their behalf. The Lord bids us, "Bring the poor that are cast out to thy house." Christianity must supply fathers and mothers for these homeless ones. The compassion for the widow and the orphan manifested in prayers and deeds, will come up in remembrance before God, to be rewarded by and by. [Cf: RH 06-27-93 para. 4] p. 297, Para. 1, [1893MS].

There is a wide field before all who will work for the Master in caring for these friendless children and youth, placing them in a position favorable for the formation of a right character, that they may become children of God. There are unpromising children that need to be tenderly sought for; many that would otherwise grow up in ignorance, and drift into associations that lead to vice and crime, may be brought into favorable surroundings, and under Christlike, tender watchcare may be saved to Christ. [Cf: RH 06-27-93 para. 5] p. 297, Para. 2, [1893MS].

The children and youth are God's property; the Lord formed their bodies and gave them the breath of life, and Jesus died for them, that whosoever believeth in him, should not perish, but have everlasting life. Are you who profess to be children of God acting your part to teach these, who so much need to be patiently instructed, how to come to the Saviour? Are you overcoming your indolence and slothfulness, and acting your part as laborers together with God, faithful servants of Christ? Are these unformed, perhaps ill-balanced minds cared for with that love which Christ has manifested for us? The souls of children and youth are in deadly peril if left to themselves. They need patience, love, tender, Christlike care. This will break every barrier down. [Cf: RH 06-27-93 para. 6] p. 297, Para. 3, [1893MS].

Were there no revelation to point out our duty, the very sight of our eyes, and what we know of the inevitable working of cause and effect, should rouse us to rescue these unfortunate ones. If men would bring into this work the same energy and tact and skill that they employ in the common business relations of life, and while seeking wisdom from God would earnestly study how to mold these undisciplined minds, many souls might be rescued from the multitudes that are ready to perish. [Cf: RH 06-27-93 para. 7] p. 297, Para. 4, [1893MS].

If parents would feel the solicitude for the salvation of their own children that they should have, if they would bear them in their prayers to the throne of grace, and then live out their prayers, knowing that God is cooperating with them, they might become successful workers for children outside of their own family, and especially for those who have not parental counsel and guidance. The Lord calls on

every member of the church to do your duty to these orphans. Do not, however, work for them merely from the standpoint of duty, but because you love them, and Christ died to save them. Christ has purchased these souls that need your care, and he expects you to love them as he has loved you in your sins and waywardness. [Cf: RH 06-27-93 para. 8] p. 297, Para. 5, [1893MS].

Love is the agency through which God works to draw the heart to him. It is the power by which he expels sin from the soul. In every department of life this principle must be the controlling power. In every enterprise of mercy this alone can give efficiency; the finite must unite with the infinite; and "God is love." [Cf: RH 06-27-93 para. 9] p. 298, Para. 1, [1893MS].

This work for others will require effort and self-denial and sacrifice; but what is the little sacrifice that we can make, in comparison with God's great gift of his only begotten Son? God has granted us the privilege of becoming laborers together with him. In his plan there is a positive necessity for good works, for his plan made for the uplifting of man is dependent upon the cooperation of his human agents. [Cf: RH 06-27-93 para. 10] p. 298, Para. 2, [1893MS].

God imparts his blessing to us, that we may give to others. And as long as we yield ourselves as the channels through which his love can flow, he will keep the channels supplied. When you ask God for your daily bread, he looks right into your heart to see if you will impart the same to others, more needy than yourself. When you pray, "God be merciful to me a sinner," he watches to see if you will manifest compassion to those with whom you associate. This is the evidence of our connection with God,--that we are merciful even as our Father who is in heaven is merciful. If we are his, we shall do with a cheerful heart just what he tells us to do, however inconvenient, however contrary it may be to our own feelings. [Cf: RH 06-27-93 para. 11] p. 298, Para. 3, [1893MS].

God is always giving; and upon whom are his gifts bestowed? Upon those who are faultless in character? He "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Notwithstanding the sinfulness of humanity, notwithstanding we so often grieve the heart of Christ, when we ask his forgiveness, he does not turn us away, although we are most undeserving. It pleases and honors God when we expect great things at his hand. He has promised us great blessings through our Saviour, and we cannot dishonor his name more than to doubt his love and his willingness to bless us. [Cf: RH 06-27-93 para. 12] p. 298, Para. 4, [1893MS].

How are the world to know God and Jesus Christ whom he hath sent?-- Through his word and through his human agents; we are to be his representatives. Through us the world will form their opinion of God and of the religion of Christ. Therefore Jesus said, "Herein is my Father glorified, that ye bear much fruit." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." When men see, they glorify God. Great dishonor is brought upon the cause of God because those who profess Christ do not possess his Holy Spirit, but walk in their own ways. What a terrible misrepresentation of God, his ways, his character, are the selfishness of life and hardness of heart of his professed followers. A profession

of piety is not enough; if religion is not brought into practical service, and does not produce good works, it is valueless. If we do not live to bless others, we are unfaithful stewards, and we shall never receive the heavenly benediction, "Well done." But God will have a peculiar people, of whom it is written, that Christ is not ashamed to call them brethren. They bear his likeness. They are a spectacle to the world, to angels, and to men. [Cf: RH 06-27-93 para. 13] p. 298, Para. 5, [1893MS].

It is in doing the works of Christ, ministering as he did to the suffering and afflicted, that we are to develop Christian character. It is for our good that God has called us to practice self-denial for Christ's sake, to bear the cross, to labor and sacrifice in seeking to save that which is lost. This is the Lord's process of refining, purging away the baser material, that the precious traits of character which were in Christ Jesus, may appear in the believer. All dross must be cleansed from the soul, through the sanctification of the truth. If good works cost us no sacrifice, then they would not be disciplinary. There are obligations which bring us into conflict with natural feelings and propensities, and in fulfilling these obligations, we gain victory over every objectionable feature of our character. The warfare goes on, and thus we grow in grace. Thus our character is developed in the likeness of Christ, and we are prepared for a place among the blessed in the kingdom of God. [Cf: RH 06-27-93 para. 14] p. 299, Para. 1, [1893MS].

Through the grace of Christ our efforts to bless others are not only the means of our growth in grace, but they will enhance our future, eternal happiness. To those who have been co-workers with Christ it will be said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Although we have no merit in ourselves, in the great goodness and love of God we are rewarded as if the merit were our own. When we have done all the good we can possibly do, we are still unprofitable servants. We have done only what was our duty. What we have accomplished has been wrought solely through the grace of Christ, and no reward is due to us from God on the ground of our merit. But through the merit of our Saviour, every promise that God has made will be fulfilled, and every man will be rewarded according to his deeds. The precious rewards of the future will be proportioned to the work of faith and labor of love in the present life. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." We should be most grateful that now in probationary time through the infinite mercy of God, we are permitted to sow the seed for our future harvest. We should carefully consider what the harvest will be. Whether the crown of our eternal rejoicing shall be bright or dim depends upon our own course of action. We may make our calling and election sure, and may come into possession of the rich inheritance, or we may defraud ourselves of the far more exceeding and eternal weight of glory. [Cf: RH 06-27-93 para. 15] p. 299, Para. 2, [1893MS].

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." By Mrs. E. G. White. [Cf: RH 06-27-93 para. 16] p. 299, Para. 3,

[1893MS].

There are times when prayer becomes unusually urgent. It is when we are to take a decided position that the church and the world are not to be united, when philosophy and science claim to be the gospel, when men by their own interpretation make the commandments of God and the traditions of men identical. Fervent prayer must go up to God when the church is to show forth in her pure and exalted character the religion of Christ, and by precept and example affirm the difference between the teachings of men, purporting to be for the uplifting of humanity, and the means by which God would purify society. The church is to shine in the world as a light; but she is to do so by depending upon a divine agency, by having a living connection with the living God. This dependence is indispensable to her success and victory. [Cf: RH 07-04-93 para. 1] p. 299, Para. 4, [1893MS].

The true missionary's hope is in God alone, and he makes manifest this fact by importuning the throne of grace. Skeptical philosophy is easily distinguished from the gospel; for the gospel makes known the Christian's dependence upon God, and requires him to take counsel with God. In this way the Christian becomes a true signboard, pointing heavenward. He says, "I can do nothing of myself," and makes manifest the fact that the rebuke of God is upon the pride of human inventions. He lays claim to a power that is all-sufficient to accomplish the work. [Cf: RH 07-04-93 para. 2] p. 300, Para. 1, [1893MS].

There will come times when the church will be stirred by divine power, and earnest activity will be the result; for the lifegiving power of the Holy Spirit will inspire its members to go forth and bring souls to Christ. But when this activity is manifested, the most earnest workers will be safe only as they depend upon God through constant, earnest prayer. They will need to make earnest supplication that through the grace of Christ they may be saved from taking pride in their work, or of making a saviour of their activity. They must constantly look to Jesus, that they may realize that it is his power which does the work, and thus be able to ascribe all the glory to God. We shall be called upon to make most decided efforts to extend the work of God, and prayer to our heavenly Father will be most essential. It will be necessary to engage in prayer in the closet, in the family, and in the church. Our households must be set in order, and earnest efforts must be made to interest every member of the family in missionary enterprises. We must seek to engage the sympathies of our children in earnest work for the unsaved, that they may do their best at all times and in all places to represent Christ. [Cf: RH 07-04-93 para. 3] p. 300, Para. 2, [1893MS].

But let us not forget that as activity increases, and we become successful in doing the work that must be accomplished, there is danger of our trusting in human plans and methods. There will be a tendency to pray less, and to have less faith. We shall be in danger of losing our sense of dependence upon God, who alone can make our work succeed; but although this is the tendency, let no one think that the human instrument is to do less. No, he is not to do less, but to do more by accepting the heavenly gift, the Holy Spirit. The world in its own wisdom knew not God, and every human power is naturally, to a greater or less degree, opposed to God. We are to look to Jesus, and cooperate with heavenly agencies, offering our petitions to the Father in Jesus' name. In this way we shall not turn aside with those who are content to

follow the sparks of their own kindling; but by the precept and example we shall make it manifest to the world that we are Christ's witnesses. [Cf: RH 07-04-93 para. 4] p. 300, Para. 3, [1893MS].

The Lord has said that his work is to be done, "not by might nor by power; but by my Spirit." The work of God is to be carried on to completion by the cooperation of divine and human agencies. Those who are self-sufficient may be apparently active in the work of God; but if they are prayerless, their activity is of no avail. Could they look into the censer of the angel that stands at the golden altar before the rainbow-circled throne, they would see that the merit of Jesus must be mingled with our prayers and efforts, or they are as worthless as was the offering of Cain. Could we see all the activity of human instrumentality, as it appears before God, we would see that only the work accomplished by much prayer, which is sanctified by the merit of Christ, will stand the test of the judgment. When the grand review shall take place, then shall ye return and discern between him that serveth God and him that serveth him not. [Cf: RH 07-04-93 para. 5] p. 300, Para. 4, [1893MS].

To preach to the people will avail nothing unless the worker has a vital connection with God. The minister may attract attention by his eloquence; but if his spirit and action are not in harmony with his words, they will have little power to convert the soul. Christ sent forth his disciples to preach the gospel not singly, but by twos, that they might labor unitedly in spreading the truth. Jesus saw that this plan would result in much more good than if one was sent alone. There is need of two working together; for one can encourage the other, and they can counsel, pray, and search the Bible together. In this they may get a broader light upon the truth; for one will see one phase, and the other another phase of the truth. If they are erring, they can correct one another in speech and attitude, so that the truth may not be lightly esteemed because of the defects of its advocates. If the workers are sent out alone, there is no one to see or correct their errors; but when two go together, an educating work may be carried on, and each worker become what he should be,--a successful soul-winner. [Cf: RH 07-04-93 para. 6] p. 301, Para. 1, [1893MS].

It frequently happens that one of the workers is self-conceited because of his power to interest his hearers, and yet he may not be one who may win souls to Christ. How important that a humble man be set aside, who is a laborer together with God, who watches and prays in simplicity, whom the heavenly Father that seeth in secret can reward openly. In the sight of men the self-sufficient worker may seem to be moving the world; but in the sight of God the humble wrestler moves heaven. The hosts of God are interested in the humble, praying man, who dares not make a move without first coming in prayer into the presence of God to counsel with the Omnipotent. True missionary work can be done only in the spirit of the first Missionary who visited our world. He was often in prayer to his Father, and at times presented his petitions with strong crying and tears, pleading that the power of God might save those who knew not that they needed salvation. We must have the spirit that actuated Christ, that led him to entreat and persuade the rebellious to come unto him. Even when men turn away from us in hardness of heart, refusing the gift of eternal life, we are to imitate the example of Christ. He did not look with indifference upon those who slighted and rejected him. It was a hard struggle for the Saviour to give up the

child of his love, even Jerusalem. He had led his chosen people through the wilderness, enshrouded in the pillar of cloud by day and pillar of fire by night. He had directed their ways, guided them by his eye, and watched over them continually. Must he now give up his son whom he had delivered from slavery in Egypt? O, if the Jewish nation had known the Prince of Life who came to save them, they would not have hated him, refused to hear him, and at last crucified him. But knowing that they would work the will of Satan against him, he looked upon Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not." [Cf: RH 07-04-93 para. 7] p. 301, Para. 2, [1893MS].

The church must pray in faith, else if the Lord grants success to our work, we shall be ensnared through spiritual pride. Sincere, earnest prayer will be answered. God has pledged his word that he will answer the cry of the honest heart. The order will be given in heaven, "Open the windows of heaven, and pour out a blessing upon the earnest suppliant." Let many missionaries enter the field, but let them count the cost before beginning the work. Let each ask himself, Am I prepared to surrender everything for the success of the work? Then as wise men lay your plans that you may devote yourself to the work, that in singleness of purpose you may endure hardness as good soldiers of Jesus Christ, giving yourselves wholly to his service, humbly trusting in God, who has said, "The effectual, fervent prayer of a righteous man availeth much." Go forth to labor in the interests of the truth, and become agents in the hands of God for the saving of perishing souls for whom Christ died. By Mrs. E. G. White. [Cf: RH 07-04-93 para. 8] p. 301, Para. 3, [1893MS].

The truth should be preached in simplicity, and the ministers of God should seek to imitate, as far as possible, the manner of Christ's teaching. If the truth is spoken in simplicity and received in simplicity, Christ will be presented as a perfect Saviour, and the Spirit will witness to the truth, and move upon hearts to accept of the free gift of the righteousness of Christ. The words spoken under the influence of the Spirit of God, if accepted, are a savor of life unto life; if rejected, are a savor of death unto death. [Cf: RH 07-11-93 para. 1] p. 302, Para. 1, [1893MS].

We should present before the people the fact that God has provided that we shall not be tempted above what we are able to bear, but that with every temptation he will make a way of escape. If we live wholly for God, we shall not allow the mind to indulge in selfish imaginings. If there is any way by which Satan can gain access to the mind, he will sow his tares, and cause them to grow until they will yield an abundant harvest. In no case can Satan obtain dominion over the thoughts, words, and actions, unless we voluntarily open the door and invite him to enter. He will then come in, and by catching away the good seed sown in the heart, make of none effect the truth. [Cf: RH 07-11-93 para. 2] p. 302, Para. 2, [1893MS].

We cannot plead that we have less light than had God's ancient people; for we have the truth, and the light that was given to them, and it has come down to us as an hereditary trust, to be given to all peoples and tongues. We cannot plead that we have less light than had the Jewish

nation, who, because they were not doers of the word, became an astonishment and a reproach before the world, because they knew not the time of their visitation. Can we expect that the Lord will favor us, and establish us as a praise in the earth, if we are not doers of his word? Can we expect that the Lord will always heap privileges upon us, simply because in the past we have been exalted to heaven, as was Capernaum? When the judgment shall sit, and the books shall be opened, and every man shall receive according as his works have been, who will presume to plead that they have done many acceptable things that should balance their past in the golden scales of the sanctuary? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." [Cf: RH 07-11-93 para. 3] p. 302, Para. 3, [1893MS].

Though Chorazin, Bethsaida, and Capernaum felt that they were rich and increased with goods, and had need of nothing, Jesus sets before them their poverty-stricken condition. In this portrayal he has presented before all that claim to believe the law of God, that they have need to buy of him gold tried in the fire, and white raiment that they may be clothed, and that the shame of their nakedness may not appear. It will be according to the measure of light and favor bestowed, that retributive judgment will be estimated and dealt out to those who fail to appreciate the grace which has been freely offered. If those to whom light has come, had received, appreciated, and acted upon it, they would have been placed in connection with God, and would have been channels by which his blessing would flow to the world. Nations that sit in midnight darkness would have had light through God's appointed agents and instrumentalities,--the members of our church, the influence of our institutions. We should have seen these nations doing a greater work than those who have had clearer light and more numerous opportunities. The people who had failed to become agents for God, might have been far in advance of where they are in spiritual things, and much more might have been done than has been done. We know not how much more tolerable it will be in the day of judgment for those who have been prevented from hearing the truth of God, and from working for him, because of the unfaithfulness of those to whom God has given great light. They have failed to manifest the spirit of self-denial, and have not acted their part in their sphere as Christ acted his part in his sphere to save the perishing souls of men. [Cf: RH 07-11-93 para. 4] p. 302, Para. 4, [1893MS].

"Let him that thinketh he standeth take heed lest he fall." There are many who believe that they are in favor with God, rich and increased in goods, and have need of nothing, and know not that they are spiritually wretched and miserable and poor and blind and naked. The true witness says to such, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [Cf: RH 07-

11-93 para. 5] p. 303, Para. 1, [1893MS].

Let us heed the message of the true witness given in warning to us. Let us seek to realize that the heavenly assembly are looking upon us, are witnesses to all our words and works. Will it not be wise for us to contemplate heavenly realities? Will it not work us good to comprehend the fact that heaven exists as really as does the earth, that the angels of heaven are interested in all transactions of earth, and are commissioned to minister to all who shall be heirs of salvation, who are lawfully striving to win the crown of life? If we bear the test and proving of God, we shall be counted worthy to be members of the royal family, children of the heavenly King. Jesus, our substitute and surety, is pleading our cases as an able substitute in the courts of God. [Cf: RH 07-11-93 para. 6] p. 303, Para. 2, [1893MS].

Why should not all have an intense interest in all that is transacted among the children of men, since Christ, our Intercessor, is continually engaged in presenting our cases before the mercy seat? "We have an Advocate with the Father, Jesus Christ the Righteous." Why are the chosen of God, his elect people, so silent upon the wondrous theme? Why is man's gratitude so little toward Him who has given his life to save the lost race from eternal ruin? Heaven views the plan of salvation with amazement, and cherubim and seraphim continually do cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Why should not man arouse, and manifest enthusiasm concerning the wonderful condescension of God to a fallen race? O may our sluggish energies be quickened, that we may reveal the matchless depths of a Saviour's love to a perishing world. By Mrs. E. G. White. [Cf: RH 07-11-93 para. 7] p. 303, Para. 3, [1893MS].

In the family circle there are frequently those of widely different temperaments; and deficiencies of character will be made apparent in different members according to the traits of character that have been indulged and cultivated. Some of the members of the family will be sensitive, proud of spirit; some will be selfish and unreasonable. Words of reproof may be spoken that, if the heart is humble, will have a favorable influence upon those reprovved, while those who are self-centered and self-righteous, and who feel that they have need of nothing, will misunderstand, misinterpret, and misapply the words that are spoken in faithfulness to them. Every little thing that does not meet their idea will be transferred to memory's hall, and by dwelling upon that which is disagreeable, by talking it over, they will become transformed in character. They will feel intensely over matters of little consequence, and will judge rashly, greatly to their own moral and spiritual detriment, and to the injury of those around them. Some in the family will manifest kindness as long as father, mother, brother, sister, or neighbor follows out their ideas; but if they fail to do this, the kindly attention and sympathy are withdrawn. They make themselves very miserable, and others feel the cold, unsympathetic atmosphere with which they surround their souls. They cherish an unforgiving, resentful, or worldly spirit, according to the circumstances that have influenced them; but where such a spirit is manifested, it is evident that Christ is not abiding in the soul. [Cf: RH 07-18-93 para. 1] p. 303, Para. 4, [1893MS].

Where Christ is formed within, the hope of glory, the character is continually being molded after the model of the divine character. The

grace of Christ is constantly exerting its influence upon the life and actions. The manner of the true Christian becomes like the manner of Christ, and his character represents the character of Christ. Christ can take the different members of the family, with all their varied characteristics, and by his rich grace, fashion them all in the image of the divine. He can bring them all into conformity to his will, and show forth through them the influence of the truth upon mind and character, to a crooked and perverse generation among whom they shine as lights in the world. [Cf: RH 07-18-93 para. 2] p. 304, Para. 1, [1893MS].

Christians should educate and train their affections and manners according to the pattern of the life, the Spirit, the character of the divine Teacher. A solemn work has been left for us to do for ourselves as individuals, which no other can do for us. We must watch our words and our manner, prohibiting Satan from shaping them after his own Satanic order. We must watch well the indications that tell of the state of the heart, and as faithful sentinels, check the first tendency toward evil. The kind of fruit borne by the tree will tell the nature of the tree. Christ says, "By their fruits ye shall know them." The character of our actions will tell whether we are in spiritual health or spiritual decline. A man's soul is not in a good spiritual condition while he manifests irritability of temper, and an unchristlike spirit or manner. While these deficiencies exist, it is evident that there is need of the divine Physician, who knows how to deal with these soul-maladies. But praise God, there is balm in Gilead, there is a spiritual Physician there, and to him we may go, and be healed of all our spiritual diseases. [Cf: RH 07-18-93 para. 3] p. 304, Para. 2, [1893MS].

It is not our right to live to please ourselves in spirit, thought, word, or action. As Christians we have duties to do for the benefit of others. We owe to all our contribution to increase the sum of human happiness. In order to do this we must draw from the source of infinite grace through our Lord Jesus Christ. We must let the bright beams of the Sun of Righteousness shine into our hearts, that we may reflect light to others. We may daily be blessed, and be a blessing to others, promoting love, joy, and peace wherever we go. With Job we may say, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me." A large share of life's happiness depends upon giving and receiving Christlike courtesy. The sharp, rude angles and rough points in our character, the manifestation of selfishness in unkind words and actions, tear away the delicate fabric of human love and happiness. [Cf: RH 07-18-93 para. 4] p. 304, Para. 3, [1893MS].

As Christ's representatives, we are to bear to the world a far higher representation of what the beauty of holiness is. What is holiness?--It is wholeness to God. Our words, our actions, the manner of spirit manifested, is the outward and visible manifestation of what is within, and testifies as to whether we have on the robe of Christ's righteousness, woven in the loom of heaven, or are clothed with our own natural citizen's dress. We are to give evidence to the world in our outward acts as to what is the influence of the truth upon our hearts. The world observes our lives, hears our words, watches and measures our characters by these outward signs, and estimates the truth we profess to believe, according to that which we reveal as having been accomplished by it for us. [Cf: RH 07-18-93 para. 5] p. 304, Para. 4,

[1893MS].

For years the Spirit of God has reproved and exhorted the professed followers of Christ, and has left us without excuse in pursuing evil ways, in criticising and finding fault with the message and the messenger whom God has sent. Shall we who cannot read the secrets of the heart reject the message of reproof, and presume to say that we are without fault? It is perilous to permit prejudice to arise in your hearts and speak against those upon whom sacred responsibility is laid, permitting yourselves to be influenced by a report that has come to your ears of which you have never sought for an explanation from the one accused. You may see the peril of such a course by reading concerning the course of Aaron and Miriam, when they spoke against Moses because of his marriage with one who did not meet their mind. And they said, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.)" God could see the meekness of Moses; but his own brother and sister failed to see it, and though they had been his daily companions, they really thought that Moses was exalting himself above them, when he was doing with meekness and fidelity what the Lord had directed him to do. [Cf: RH 07-18-93 para. 6] p. 305, Para. 1, [1893MS].

"And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words; if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee, and the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again." [Cf: RH 07-18-93 para. 7] p. 305, Para. 2, [1893MS].

The peril of speaking against the servants of God is also made manifest in the story of Korah, Dathan, and Abiram. "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? . . . And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron,

saying, Separate yourselves from among this congregation, that I may consume them in a moment. . . . And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: . . . and they perished from among the congregation." [Cf: RH 07-18-93 para. 8] p. 305, Para. 3, [1893MS].

There is need of cultivating genuine humility before God. Let every soul remember that the words we utter are heard by the living Witness that is ever by our side; we may think that we have a right to criticise and to pronounce judgment, and yet that which we say may be entirely contrary to the mind and will of God. In expressing an adverse opinion of the servants of God, in cherishing a lofty sense of our own attainments, in feeling that we have need of nothing, we place ourselves in the path of darkness, and pass sentence upon the beloved of God, that is simply a sentence pronounced after our own finite wisdom, which is foolishness in the sight of God. [Cf: RH 07-18-93 para. 9] p. 306, Para. 1, [1893MS].

Those who are chosen of God and found faithful will be heavenly-minded. Their affection will not be bound within four walls, will not be centered simply upon their own family; but they will impart to others the gracious influence that has been cherished in their own hearts and manifested in their lives. By studying and copying the life of Christ, they will constantly enlarge the circle of their interests, and their estimate of Jesus and his matchless love will be ever increased. Loving Christ, they will love those for whom Christ died. They will heed the injunction of the apostle, where he says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." By Mrs. E. G. White. [Cf: RH 07-18-93 para. 10] p. 306, Para. 2, [1893MS].

"And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." [Cf: RH 07-25-93 para. 1] p. 306, Para. 3, [1893MS].

The ministers who are laborers together with God are to be respected, honored, and beloved. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." We are not to criticise them, to question every movement that does not coincide with our ideas and practices. A great work has been laid upon the ministers of the Lord, and what kind of men can we hope to select to do this work? Can we choose men who are perfect, who never err? "And I, brethren, when I came to you, came not with excellency of speech or wisdom, declaring unto you the wisdom of God." "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." Those to whom Paul was speaking these words esteemed

themselves very highly, and did not hesitate to find fault, question, and criticise the message and the messenger sent from God for the confirmation, strengthening, and encouraging of the saints. The testimony the ministers of God desired to bear for the comfort and consolation of the children of God, they were not able to bear, because the people of God were not in a condition to receive it. Spiritual things are spiritually discerned, and they were not exercising themselves unto godliness. Paul says:-- [Cf: RH 07-25-93 para. 2] p. 306, Para. 4, [1893MS].

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." [Cf: RH 07-25-93 para. 3] p. 307, Para. 1, [1893MS].

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." "Let your conversation be as becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Cf: RH 07-25-93 para. 4] p. 307, Para. 2, [1893MS].

In visiting the churches, ministers often find two existing evils among the professed people of God, which cause them sorrow of heart. On

the one hand, there is a class to whom the servants of God have borne a testimony that has cut across their prejudices, and wounded their pride, and they are ready to condemn the faithful reprove. On the other hand, there is a class, who, because the minister has not specified their errors, or reproved them in any personal way, idolize the minister, and are ready to flatter and admire him, proclaiming him as a perfect minister of Christ. It is difficult to handle these evils, and so treat upon both dangers that no harm will be done to those who have a knowledge of the theory of the truth, and yet are not sanctified through it. If the minister seeks to correct these evils, both classes are likely to misunderstand and misinterpret his motive and words. In whatever way the matter is dealt with, unless the mind and heart of the people are under the direct influence of the Spirit of God, Satan will make subtle suggestions in such a way that his agency is not recognized, and whatever is said and done in the way of reproof, admonition, or instruction, will be misapplied or misinterpreted. Those whose minds are not spiritual will put a false construction upon the words of the reprove, and make a world out of an atom, and an atom out of a world. They have so little respect for the messenger and his message, that if they imagine that there is something in the human line that does not meet their measurement and judgment, they pronounce sentence against it, and the message which they needed, and which God sent, is discarded. They will receive neither the messenger nor his message, and fail to be benefited by that which they hear. The respect which they should cherish and cultivate for God's chosen interest steadily diminishes, in place of increasing. Unless this mistake is corrected, disastrous results will ensue. The love of God will become extinct in the soul; and instead of spiritual power in the church, there will only be dry theories, without sap or nourishment. [Cf: RH 07-25-93 para. 5] p. 307, Para. 3, [1893MS].

The office of a messenger whom God has chosen to send with reproofs and warnings, is strangely misunderstood at the present time. When reproof is given, the church members feel humiliated, as their real situation is revealed to them, which they were not able to discern. God in mercy sent them warnings and reproof because he loved them. He says, "As many as I love, I rebuke and chasten; be zealous therefore and repent." Those who need reproof bring sorrow and grief upon the soul of him who must correct their errors; but though his message be painful to him, he dare not neglect his work. Those who deserve reproofs feel hurt under personal admonition. Pride is wounded, and Satan suggests that their mistakes and errors will be reported to others, and remarks will be made in reference to their mistaken course of action. It would be well for these individuals to realize that their defects are manifest to all, and the world measures them by that which they do. Not only this world beholds their course, but they are a spectacle to the angels of heaven. The heavenly host are looking upon every man, woman, and child, and they see the defects of their characters. Besides this, nothing is hid from God; our secret sins are in the light of his countenance. [Cf: RH 07-25-93 para. 6] p. 308, Para. 1, [1893MS].

The faithful reprove that is sent of God to make known the mistakes and errors that are binding the souls of those who are deceived, is treated with contempt. They would crucify the minister simply because he has taken the course which he felt was right, and could not neglect as a faithful steward of the grace of God. Let the church members realize that the ministers are called to do a special work, not to be

men-pleasers, but to speak the truth in love, and to watch for souls as they that must give an account. A true shepherd has a very important part to act. He must reprove. He dare not keep silent when he sees souls in danger of bringing upon themselves eternal ruin. The wayward heart will take exception to his message; for the love of God has grown cold, and he is incapable of discerning spiritual things. He will misjudge, criticise, and weigh the reprover's words in his own finite human scales, and denounce the messenger, and thus grieve Jesus in person of his servant. Another minister may come along who is not as conscientious, who is not as faithful and true, who flatters the members of the church, calling that righteous and good and holy which God has pronounced unrighteous and unholy; yet this man will be highly esteemed, and enshrined in the hearts of the people. They will pass their judgment that he has a good spirit; and because he did not discern and correct their errors, they may pass on in spiritual darkness, and die in their sins. [Cf: RH 07-25-93 para. 7] p. 308, Para. 2, [1893MS].

To exalt a minister as perfection because he has not displeased anyone by reproofing errors, not only brings a snare upon the minister, but brings disaster upon the people. He who does not hurt the spiritual self-complacency of the people is almost deified by them, while a devoted, faithful servant of God, who lays bare the errors of the church members, is supposed to be defective, because he does not see what they suppose are their personal merits. He reproves wrongs which really exist, and this is counted an indignity, and his authority and instruction are cast aside and trodden under foot of men. These extremes in the way the people look upon ministers are found among the professed children of God; and who will now examine their hearts, and tenderly, earnestly and faithfully set these things in order? [Cf: RH 07-25-93 para. 8] p. 308, Para. 3, [1893MS].

The subject of the Christian ministry must be set in a new light before the minds of the people. I entreat of you to study the word of God on this point. If you think a minister is making mistakes, it is your duty to go to him in love and meekness and present the matter before him. You may not have a correct idea of his motive or work, and under misapprehension may grow cold to him, close the door of your heart, and fail to receive his message or appreciate his labors. Where alienation exists between a minister and the people, there is something decidedly wrong, either in him or the church members, and something should be done immediately to work a reform in whoever may be the erring party. He should not be left to wonder what all this coldness and indifference means. He should not be left to seek in vain to find out why he cannot reach the hearts of the people with the message God has given him, and to question why it is that the door of the heart has been closed; for he can realize there is no affection for him, and can have no fellowship with the people for whom he is sent to labor. Has he dropped a word, or done a deed which has wounded you in some way, and he does not know that it has hurt you? Then go to him, tell him his faults between him and you alone, and have the coldness and bitterness of spirit that has been created by an unwitting act on his part, changed to respect and love. You cannot afford to allow any unchristlike spirit to embitter your spirit against your brethren. Christ in his prayer to his Father says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee,

that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved them, as thou hast loved me." We should leave no means untried to preserve unity in the church. Receive in the fullness of your heart the words of Christ, and be doers of his word. We cannot receive the blessings that the love and presence of Christ can bring us, if we cherish feelings that will mar the unity that Christ prayed might exist among his disciples. By Mrs. E. G. White. [Cf: RH 07-25-93 para. 9] p. 309, Para. 1, [1893MS].

Those who are truly children of God are believers, not doubters and chronic grumblers. They believe in Jesus Christ as their personal Saviour. They believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They believe that "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." [Cf: RH 08-01-93 para. 1] p. 309, Para. 2, [1893MS].

Through all ages and in every nation those that believe that Jesus can and will save them personally from sin, are the elect and chosen of God; they are his peculiar treasure. They obey his call, and come out of the world and separate themselves from every unclean thought and unholy practice. The Lord has graciously opened out to our understanding by the Holy Spirit rich truth, and we should respond to this by corresponding works of piety and devotion, in harmony with the superior privileges and advantages that have been bestowed upon us. The Lord is waiting to be gracious to his people, to give them an increased knowledge of his paternal character, of his goodness, mercy, and love. He waits to show them his glory; and if they follow on to know the Lord, they shall know that his goings forth are prepared as the morning. [Cf: RH 08-01-93 para. 2] p. 309, Para. 3, [1893MS].

The people of God are not to stand upon common ground, but upon the holy ground of gospel truth. They are to keep step with their Leader, looking continually to Jesus, the Author and finisher of their faith, marching onward and upward, and having no fellowship with the unfruitful works of darkness. It is impossible to tell what might have been the character and condition of the church today, had its members been doing the works of Christ. It is a sad fact that the great proportion of God's professed people have not had faith in Christ as their personal Saviour. If they had believed the promises of God on record for them, they would have been daily receivers of the grace of God, and would have overcome through the merits of a crucified and risen Saviour. It is the privilege of the children of God to be delivered from the control of the lusts of the flesh, and to preserve their peculiar, heavenly character, which distinguishes them from the lovers of the world. In their moral taste, in their habits and customs, they are separate from the world. Who are the children of God?--They are members of the royal family, and a royal nation, a peculiar people, showing forth the praises of him who hath called them out of darkness into his marvelous light. They do not worship idols, they love God with all the heart, and their neighbors as themselves. [Cf: RH 08-01-93 para. 3] p. 310, Para. 1, [1893MS].

The people of God might be far in advance of what they are now, if they would sincerely and perseveringly connect daily with Christ. They do not press forward, and attain unto the things that are before, because they permit themselves to be attracted and held back through the influence of common, sensual things. The devotion and experience of the professed people of God are not in harmony with the light and privileges that God has given them. They are to be children of the light, children of the day, and yet many who have had exalted privileges fail to manifest corresponding faith and works. Jesus says to them as he said to the city wherein he had done mighty works, and where they failed to appreciate the light and to conform their life to it, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Many who claim to believe the truth, who have been blessed with great light, who have had great opportunities set before them, have yet come far short of reaching the high and holy standard that they would have reached if they had been doers of the words of Christ; and they have failed to set the example that they should have set before those who have had less experience than themselves in the Christian life, and before those who know not God, or Jesus Christ whom he hath sent. [Cf: RH 08-01-93 para. 4] p. 310, Para. 2, [1893MS].

Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith. Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to humble themselves under the mighty hand of God. Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says, "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." At that time Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes." [Cf: RH 08-01-93 para. 5] p. 310, Para. 3, [1893MS].

"And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim." [Cf: RH 08-01-93 para. 6] p. 311, Para. 1, [1893MS].

The Lord has established among us institutions of great importance,

and they are to be managed, not as worldly institutions are managed, but after God's order. They are to be managed with an eye single to his glory, that by all means perishing souls may be saved. To the people of God the testimonies of the Spirit have come, and yet many have not taken heed to reproofs, warnings, and counsels. [Cf: RH 08-01-93 para. 7] p. 311, Para. 2, [1893MS].

"Here now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not me saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual degree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? but this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. . . . They judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; shall not my soul be revenged on such a nation as this?" [Cf: RH 08-01-93 para. 8] p. 311, Para. 3, [1893MS].

Shall the Lord be compelled to say, "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee"? "Therefore the showers have been withholden, and there hath been no latter rain. . . . Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?" [Cf: RH 08-01-93 para. 9] p. 311, Para. 4, [1893MS].

Will not those to whom have been committed the treasures of truth, consider the superior advantages of light and privilege that have been purchased for us by the sacrifice of the Son of God on Calvary's cross? We are to be judged by the light that has been given us, and we can find no excuse by which to extenuate our course. The Way, the Truth, and the Life has been set before us. Many seek to excuse themselves by saying, "You must not judge me by some weak trait of character, but consider my character as a whole." We always feel deep pain at heart when the sinner seeks to apologize for his sin, to smooth it over, and fails to realize the danger of cherishing one unchristlike attribute of character. We are to place our will on the side of the Lord's will, and firmly determine that by his grace we will be free from sin. Sin is the transgression of the law, and it is not the magnitude of the action in iniquity that stamps it as sin. Adam and Eve were prohibited from eating of the tree of good and evil. The test was a slight one, but the act of disobedience to God was the transgression of his law. [Cf: RH 08-01-93 para. 10] p. 311, Para. 5, [1893MS].

The little sins that men think are of so trivial a character that on their account they will not be brought into condemnation, are very offensive in the sight of God. Says one, "You are too severe, a man must be allowed these little defects of character." Let us hear the words of Christ. He says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." People venture to commit sins that are grievous in the sight of God, and think that they are not to be called to task for them, because they say they are due to

nervousness, to a peculiar temperament; but this is simply soothing the conscience, and crying, "Peace, peace, when there is no peace." Sin is sin, and it is the delusion of Satan to look upon it in any other light than that it is grievous. [Cf: RH 08-01-93 para. 11] p. 312, Para. 1, [1893MS].

We may flatter ourselves that we are free from many things of which others are guilty; but if we have some strong points of character, and but one weak point, there is yet a communion between sin and the soul. The heart is divided in its service, and says, "Some of self and some of thee." The child of God must search out the sin which he has petted and indulged himself in, and permit God to cut it out of his heart. He must overcome that one sin; for it is not a trifling matter in the sight of God. [Cf: RH 08-01-93 para. 12] p. 312, Para. 2, [1893MS].

One says, "I am not the least jealous, but then I do get provoked and say mean things, although I am always sorry after giving way to temper." Another says, "I have this fault or that, but then I just despise such and such meanness as is manifested by a certain person of my acquaintance." The Lord has not given us a list of graded sins, so that we may reckon some as of little consequence, and say that they will do but little harm, while others are of greater magnitude and will do much harm. A chain is no stronger than is its weakest link. We might pronounce such a chain good on the whole, but if one link is weak, the chain cannot be depended on. The work of overcoming is to be the study of every soul who enters the kingdom of God. That impatient word quivering on your lips must be left unspoken. That thought that your character is not rightly estimated must be put from you; for it weakens your influence, and works out the sure result, making you of light estimation in the minds of others. You should overcome the idea that you are a martyr, and lay claim to the promise of Christ, who says, "My grace is sufficient for thee." By Mrs. E. G. White. [Cf: RH 08-01-93 para. 13] p. 312, Para. 3, [1893MS].

As long as Satan has power to work upon human minds that are not barricaded with the Holy Spirit, there will be stern and earnest conflict between good and evil, and evil will be manifested even among those who claim to be the children of God. The characters of God's people are to be developed by the relation that exists between man and God, between man and his fellowman. In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though he has given minute particulars in regard to our character, conversation, and conduct, in a large measure, his lessons are disregarded and ignored. Besides the instruction in his word, the Lord has given special testimonies to his people, not as a new revelation, but that he may set before us the plain lessons of his word, that errors may be corrected, that the right way may be pointed out, that every soul may be without excuse. There is no reason for us to fix our eyes upon error, to grieve and complain, and lose precious time and opportunities in lamenting the faults of others. We are to turn our eyes away from this, and store the mind with truth, that we may have pure and holy practices. Right practices are set forth in contradistinction to the error, and everyone who loves God, who will learn in the school of Christ to be meek and lowly in heart, will find rest from all turmoil, confusion, and strife of tongues. But if any do not take upon them the yoke of Christ, if they do not cast away the yokes and burdens of their own manufacturing which gall so, they will be filled with

dissatisfaction, complaints, faultfinding, and evil speaking. They will be so engaged in looking upon the imperfections of others that they will fail to see and appreciate that which is desirable and precious. They will fail to fill memory's hall with the pictures of that which is pure and lovely and of good report. [Cf: RH 08-08-93 para. 1] p. 312, Para. 4, [1893MS].

The apostle says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." By beholding we become changed into the image of that upon which we dwell; then let us turn away our eyes from beholding the imperfections of those who are in the church, but who have not the likeness of Christ. We shall not be held responsible because those who make a high profession do not possess corresponding virtues. Let us thank God that it is our privilege to turn away our eyes from these defective Christians, and look upon those who are truly devoted, who are doers of the word, and who in life and character bear the image of the Divine. And above all things, thank God that it is your privilege to look upon Christ, the perfect pattern. We shall be without excuse if we do not study the word of God that we may understand how inseparable are Christian doctrine and Christian practice. [Cf: RH 08-08-93 para. 2] p. 313, Para. 1, [1893MS].

In the lessons of Christ the true and the false are set in contrast. We need not hesitate to find our delight in what is pure and heavenly, to talk upon what is good, to bring the brightness that God has given before our minds. We should earnestly desire to be like the perfect Model. We should thank God that through the aid of his Spirit, we can distinguish between the pure and holy, and the impure and unholy. By beholding and copying the perfect Model, we shall present to the world a character that is Christlike. We have much desired that others should possess such a character, and have been greatly perplexed because they did not manifest Christlikeness in their life; but let us see to it that others are not perplexed at seeing this same lack in our own character. God has given a clear principle to guide every sincere lover (of his own ideas, of his own opinion?--NO!) of that truth and wisdom which cometh down from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [Cf: RH 08-08-93 para. 3] p. 313, Para. 2, [1893MS].

In this world we shall become hopelessly perplexed [as the Devil wants us to be], if we keep looking upon those things that are perplexing; for by dwelling upon them, and talking of them, we become discouraged. In criticising others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. Have we individually appreciated and felt the warmth of love which Christ represented in his life? Then it is our duty to manifest this love to the world. Let us fear to dwell upon, to behold and talk of, the great mistakes that others are making by not manifesting love to their brethren and sisters. Spend as little time over this question as possible; but be sure to give due attention to the precious truths which come to us from lips that have been touched with a live coal from off the altar. Praise God that light has been sown for the righteous, and gladness for the

upright in heart. Talk of the instruction that you have received that was to your soul as a feast of fat things. See to it that you bring into your character building the solid timbers of truth. Let the exalted truths you have heard be manifested in the faithful performance of God's precepts. [Cf: RH 08-08-93 para. 4] p. 313, Para. 3, [1893MS].

We may create an unreal world in our own mind or picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in our imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan the wheat may be rooted up under the supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and that wisdom will not lead him to destroy, but to build up the people of God. [Cf: RH 08-08-93 para. 5] p. 314, Para. 1, [1893MS].

With every consecrated human agent, who is free from all selfish partiality, from guile and hypocrisy, heavenly intelligences will cooperate. None need to err, none need to lose the golden moments of time in their short life history through seeking to weigh the imperfections of professed Christians. Not one of us has time to do this. If we know what is the manner of character Christians should develop, and yet see in others that which is inconsistent with this character, let us determine that we will firmly resist the enemy in his temptations to make us act in an inconsistent way, and say, "I will not make Christ ashamed of me, I will more earnestly study the character of Christ in whom there was no imperfection, no selfishness, no spot, no stain of evil, who lived not to please and glorify himself, but to glorify God and save fallen humanity. I will not copy the defective characters of these inconsistent Christians; the mistakes that they have made shall not lead me to be like them. I will turn to the precious Saviour, that I may be like him, follow the instruction of the word of God, which says, 'Let this mind be in you which was also in Christ Jesus.'" By Mrs. E. G. White. (*To be continued.*) [Cf: RH 08-08-93 para. 6] p. 314, Para. 2, [1893MS].

Many have left foreign countries, and have come to America to obtain an experience and an education. Some have not been turned from the object for which they came by seeming imperfection in the brethren. Their faith has not been shaken because they found those who were not true among the disciples. They found brethren who were true and sincere, the beloved of God, whose words were words of wisdom, whose hearts were humble, who walked in the light as Christ is in the light. These learners would not be turned aside from their purpose or become discouraged. They came to learn the truth through which they were to be sanctified, and to lay up in the storehouse of the mind those broad, essential facts of most vital importance. They studied the doctrines, finding in the links of truth precious things that were like jewels hung upon a golden thread. Christ, his character and work, is the center and circumference of all truth, he is the chain upon which the jewels of doctrine are linked. In him is found the complete system of truth. [Cf: RH 08-15-93 para. 1] p. 314, Para. 3, [1893MS].

The learners must walk in all humility, putting self under discipline

to God. They must work with Christ, the center of truth, and by faith in him gain salvation for their souls. Living faith will be made manifest in a Christlike character, and in perfect obedience to all his requirements. [Cf: RH 08-15-93 para. 2] p. 314, Para. 4, [1893MS].

Christ was infinite in wisdom, and yet he thought best to accept of Judas, although he knew what were his imperfections of character. John was not perfect; Peter denied his Lord; and yet it was of men like these that the early Christian church was organized. Jesus accepted them that they might learn of him what constitutes a perfect Christian character. The business of every Christian is to study the character of Christ. The lessons which Jesus gave his disciples did not always harmonize with their reasonings. There was an immense contrast between the truths which he taught, which reached to heaven and compassed eternity, and those things that related to the common, temporal, earthly life. The Redeemer of the world ever sought to carry the mind from the earthly to the heavenly. Christ constantly taught the disciples, and his sacred lessons had a molding influence upon their characters. Judas alone did not respond to divine enlightenment. To all appearance he was righteous, and yet he cultivated his tendency to accuse and condemn others. He had come to Christ in the same spirit as did the young man who had great possessions, who inquired, "Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." In this requirement Jesus touched the plague-spot of his heart,--selfishness and covetousness. "And he was sad at that saying, and went away grieved: for he had great possessions." Judas had come to Christ in the same spirit of self-righteousness; and if he had asked, "What lack I yet?" Jesus would have answered, "Keep the commandments." Judas was selfish, covetous, and a thief, yet he was numbered with the disciples. He was defective in character, and he failed to practice the words of Christ. He braced his soul to resist the influence of the truth; and while he practiced criticising and condemning others, he neglected his own soul, and cherished and strengthened his natural evil traits of character until he became so hardened that he could sell his Lord for thirty pieces of silver. [Cf: RH 08-15-93 para. 3] p. 315, Para. 1, [1893MS].

O let us encourage our souls to look to Jesus! Tell everyone how dangerous it is to neglect his own soul's eternal healthfulness by looking upon the diseased souls of others, by talking upon the uncomeliness of character found in those who profess the name of Christ. The soul does not become more and more like Christ by beholding evil, but like the evil which it beholds. The same love of self, the same indulgence of self, the same hastiness of spirit, the same petulance of temper, the same sensitiveness and pride of opinion, the same unwillingness to receive counsel, the same unsanctified, independent judgment, will be manifest in those who criticise as in those whom they criticise. They will act as if they had not Christ as their pattern and example. O, how much we need to guard against Satan's devices! [Cf: RH 08-15-93 para. 4] p. 315, Para. 2, [1893MS].

The apostle Paul writes of God's chosen people, and says, "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted." Then follows an enumeration of the sins that grieve the Spirit of God; and again the apostle says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." [Cf: RH 08-15-93 para. 5] p. 316, Para. 1, [1893MS].

It is not an uncommon thing to see imperfection in those who carry on God's work. Go into any place where there is a large church, where there are important interests at stake, as there are at Battle Creek, and there we may behold the deep plottings of Satan; but this should not lead us to dwell upon the imperfections of those who yield to his temptations. Would it not be more pleasing to God to take an impartial outlook, and see how many souls are serving God, and glorifying and honoring him with their talents of means and intellect? Would it not be better to consider the wonderful, miracle-working power of God in the transformation of poor degraded sinners, who have been full of moral pollution, who become changed so that they are Christlike in character, partakers of the divine nature, having escaped the corruption that is in the world through lust? [Cf: RH 08-15-93 para. 6] p. 316, Para. 2, [1893MS].

We are a part of the great web of humanity. We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report. Let into the heart the light of the Sun of Righteousness. Do not cherish one root of bitterness that may spring up whereby many may be defiled. The most unfavorable matters that are developed in Battle Creek or elsewhere should not cause us to feel perplexed and discouraged. Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to him, and in no case put our trust in man, or make flesh our arm. Let us remember that our great High Priest is pleading before the mercy seat in behalf of his ransomed people. He ever liveth to make intercession for us. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to him. We may trust in our advocate; for he pleads his own merits in our behalf. Hear his prayer before his betrayal and trial. Listen to his prayer for us; for he had us in remembrance. He will not forget his church in the world of temptation. He looks upon his tried and suffering people, and prays for them. Let every word be engraven upon the tablets of the soul. He says, "I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou

shouldest take them out of the world, but that thou shouldest keep them from evil. . . . As thou hast sent me into the world, even so have I also sent them into the world," that they may be partakers with me in self-denial, self-sacrifice, and in my sufferings. Yes, he beholds his people in this world, which is a persecuting world, and all seared and marred with the curse, and knows that they need all the divine resources of his sympathy and his love. Our forerunner hath for us entered within the vail, and yet by the golden chain of love and truth, he is linked with his people in closest sympathy. [Cf: RH 08-15-93 para. 7] p. 316, Para. 3, [1893MS].

He is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones. With upraised hands he pleads, "I have graven thee upon the palms of my hands." God loves to hear, and responds to the pleadings of his Son. Paul writes (Heb. 4:14-16), "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Cf: RH 08-15-93 para. 8] p. 317, Para. 1, [1893MS].

Look, O look to the open door which God hath opened, and no man can shut. Jesus Christ hath he exalted to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins; and will he not with these costly mercies freely give us all things? The full promise is ours; God will not falsify his word. Jesus says, "I will not leave you comfortless: I will come to you." Do not separate your soul from God by unbelief and unfaithfulness. Only believe, only be doers of the word, and you may be able to touch every perfection of his being. You are one with Christ, as he is one with the Father. Concerning his followers Jesus prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." O what a request! What tender, inexpressible love is contained in this petition! Our living Head longs to have the members of his body associated with him. They have had fellowship with him in his sufferings, and he will not be satisfied with anything less than that they shall have fellowship with him in his glory. This he claims as his right. John writes of the majesty of Christ in his vision on Patmos, saying, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and gird about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." [Cf: RH 08-15-93 para. 9] p. 317, Para. 2, [1893MS].

O, why are the human agents so ready to yield to temptation? Why are

they so irresolute in purpose, so weak to practice the word of God? Why are they so feeble in action? Why is the glory of Jesus so dimly seen? Why is his preciousness so little realized, his love so imperfectly experienced? Let this be our prayer, "Lord, show me thy glory." If we see the Redeemer's glory by faith on earth, we shall see it in its fulness in the heaven above. By Mrs. E. G. White. [Cf: RH 08-15-93 para. 10] p. 317, Para. 3, [1893MS].

I have been made very sad in reading the pamphlet that has been issued by brother Stanton and by those associated with him in the work he has been doing. Without my consent, they have made selections from the Testimonies, and have inserted them in the pamphlet they have published, to make it appear that my writings sustain and approve the position they advocate. In doing this, they have done that which is not justice or righteousness. Through taking unwarrantable liberties, they have presented to the people a theory that is of a character to deceive and destroy. In times past many others have done this same thing, and have made it appear that the Testimonies sustained positions that were untenable and false. [Cf: RH 08-22-93 para. 1] p. 318, Para. 1, [1893MS].

I have had light to the effect that the position taken by brother Stanton and his sympathizers, is not true, but one of the "lo heres" and "lo theres," that will characterize the days in which we are living. As a sample of the way in which brother Stanton has compiled this pamphlet, I will give the following instance: I wrote a private letter to one of our ministers, and in kindness, thinking that it might be a help to brother Stanton, this brother sent a copy of it to him; but instead of regarding it as a matter for his personal help, he prints portions of it in the pamphlet, as an unpublished Testimony, to sustain the position he had taken. Is this honorable? There was nothing in the Testimony to sustain the position brother Stanton holds; but he misapplied it, as many do the Scriptures, to the injury of his own soul and to the souls of others. God will judge those who take unwarrantable liberties, and make use of dishonorable means in order to give character and influence to what they regard as truth. In the use of a private letter sent to another, brother Stanton has abused the kindly efforts of one who desired to help him. The parties publishing the pamphlet on the "Loud Cry," and the fall of all the churches, give evidence that the Holy Spirit of God is not working with them. "By their fruits ye shall know them." [Cf: RH 08-22-93 para. 2] p. 318, Para. 2, [1893MS].

Those who receive the pamphlets advocating these false positions, will receive the impression that I sustain these positions, and am united with these workers in proclaiming what they term the "new light." I know that their message is mingled with truth, but the truth is misapplied and wrested by its connection with error. I would say to the brother who sent to these men a copy of a letter I had written him, that I have not one thought of censuring you, and no one should cast the least blame upon you concerning the matter. If I should misjudge and censure you, when your motives and intentions were good, I should incur the displeasure of God. If the brother you desired to help, has taken liberties, and has betrayed your confidence, do not blame yourself, and grieve over the results of his unfaithfulness. [Cf: RH 08-22-93 para. 3] p. 318, Para. 3, [1893MS].

There are matters in the Testimonies that are written, not for the world at large, but for the believing children of God, and it is not appropriate to make instruction, warning, reproof, or counsel of this character public to the world. The world's Redeemer, the Sent of God, the greatest Teacher the children of men ever knew, presented some matters of instructions, not to the world, but to his disciples alone. While he had communications designed for the multitudes that thronged his steps, he also had some special light and instruction to impart to his followers, which he did not impart to the great congregation, as it would neither be understood nor appreciated by them. He sent his disciples forth to preach, and when they returned from their first missionary labor, and had various experiences to relate concerning their success in preaching the gospel of the kingdom of God, he said unto them, "Come ye yourselves apart into a desert place, and rest awhile." In a place of seclusion, Jesus imparted to his followers such instruction, counsel, cautions, and corrections as he saw were needed in their manner of work; but the instruction he then gave was not to be thrown broadcast to the promiscuous company; for his words were designed for his disciples only. [Cf: RH 08-22-93 para. 4] p. 318, Para. 4, [1893MS].

On several occasions when the Lord had wrought works of healing, he charged those whom he had blessed, to tell his deed to no one. They ought to have heeded his injunctions, and realized that Christ had not lightly required silence on their part, but had a reason for his command, and they should in no wise have disregarded his expressed desire. It ought to have been sufficient for them to know that he desired them to keep their own counsel, and had good reasons for his urgent request. The Lord knew that in healing the sick, in working miracles for the restoring of sight to the blind, and for the cleansing of the leper, he was endangering his own life; for if the priests and rulers would not receive the evidences he gave them of his divine mission, they would misconstrue, falsify, and make charges against him. It is true that he did many miracles openly, yet in some instances he requested that those whom he had blessed should tell no man what he had done for them. When prejudice was aroused, envy and jealousy cherished, and his way hedged up, he left the cities, and went in search of those who would listen to and appreciate the truth he came to impart. [Cf: RH 08-22-93 para. 5] p. 319, Para. 1, [1893MS].

The Lord Jesus thought it necessary to make many things clear to his disciples, which he did not open to the multitudes. He plainly revealed to them the reason of the hatred manifested toward him by the scribes, Pharisees, and priests, and told them of his suffering, betrayal, and death; but to the world he did not make these matters so plain. He had warnings to give to his followers, and he unfolded to them the sorrowful developments that would take place, and what they were to expect. He gave to his followers precious instruction that even they did not comprehend until after his death, resurrection, and ascension. When the Holy Spirit was poured out upon them, all things were brought to their remembrance, whatsoever he had said unto them. [Cf: RH 08-22-93 para. 6] p. 319, Para. 2, [1893MS].

It was a betrayal of sacred trust to take that which Jesus designed should be kept secret, and publish it to others, and bringing upon the cause of truth reproach and injury. The Lord has given to his people appropriate messages of warning, reproof, counsel, and instruction, but

it is not appropriate to take these messages out of their connection, and place them where they will seem to give force to messages of error. In the pamphlet published by brother Stanton and his associates, he accuses the church of God of being Babylon, and would urge a separation from the church. This is a work that is neither honorable nor righteous. In compiling this work, they have used my name and writings for the support of that which I disapprove and denounce as error. The people to whom this pamphlet will come, will charge the responsibility of this false position upon me, when it is utterly contrary to the teaching of my writings, and the light which God has given me. I have no hesitancy in saying that those who are urging on this work are greatly deceived. [Cf: RH 08-22-93 para. 7] p. 319, Para. 3, [1893MS].

For years I have borne my testimony to the effect that when anyone arises claiming to have great light, and yet advocating the tearing down of that which the Lord through his human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home. Let them stop and consider what is the message to be proclaimed at this time. In place of working with divine agencies to prepare a people to stand in the day of the Lord, they have taken their stand with him who is an accuser of the brethren, who accuses them before God day and night. Satanic agencies have been moved from beneath, and they have inspired men to unite in a confederacy of evil, that they may perplex, harass, and cause the people of God great distress. The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this anti-Christian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed. [Cf: RH 08-22-93 para. 8] p. 319, Para. 4, [1893MS].

The scene of Satan's accusation was presented before the prophet. He says, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Jesus is our great High Priest in heaven. And what is he doing?--He is making intercession and atonement for his people who believe in him. Through his imputed righteousness, they are accepted of God, as those who are manifesting to the world that they acknowledge allegiance to God, keeping all his commandments. Satan is full of malignant hatred against them, and manifests to them the same spirit that he manifested to Jesus Christ when he was upon earth. When Jesus was before Pilate, the Roman ruler sought to release him, and desired that the people should choose to release Jesus from the ordeal through which he was about to pass. He presented before the clamoring multitude the Son of God and the criminal Barabbas, and inquired, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" "They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified." [Cf: RH 08-22-93 para. 9] p. 320, Para. 1, [1893MS].

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber and murderer rather than Jesus. The ignorant multitudes were led, by the deceptive reasonings of those in high position, to reject the Son of God, and choose a robber and murderer in his stead. Let us all

remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ, and preferring a robber rather than the spotless Lamb of God, still rests. Unless we individually repent toward God because of transgression of his law, and exercise faith toward our Lord Jesus Christ, whom the world has rejected, we shall lie under the full condemnation that the action of choosing Barabbas instead of Christ, merited. The whole world stands charged today with the deliberate rejection and murder of the Son of God. The word bears record that Jews and Gentiles, kings, governors, ministers, priests, and people,--all classes and sects who reveal the same spirit of envy, hatred, prejudice, and unbelief manifested by those who put to death the Son of God,--would act the same part were the opportunity granted, as did the Jews and people of the time of Christ. They would be partakers of the same spirit that demanded the death of the Son of God. By Mrs. E. G. White. (*To be continued.*) [Cf: RH 08-22-93 para. 10] p. 320, Para. 2, [1893MS].

In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people. At the time, Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil. He is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. Kings, and rulers, and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints,--with those who keep the commandments of God, and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ. [Cf: RH 08-29-93 para. 1] p. 320, Para. 3, [1893MS].

God has a controversy with the world. When the judgment shall sit, and the books shall be opened, he has an awful account to settle, which would now make the world fear and tremble, were men not blinded and bewitched by Satanic delusions and deceptions. God will call the world to account for the death of his only begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame in the persecution of his people. The world has rejected Christ in the person of his saints, has refused his messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been co-laborers with Christ, and for this they will have to render an account. [Cf: RH 08-29-93 para. 2] p. 321, Para. 1, [1893MS].

Satan stands at the head of all the accusers of the brethren; but when he presents the sins of the people of God, what does the Lord answer? He says, "The Lord rebuke [not Joshua, who is a representative of the tried and chosen people of God, but] thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Satan had represented the chosen and loyal people of God as being full of defilement and sin. He could depict the particular sins of which they had been guilty. Had he not set the whole confederacy of

evil at work to lead them, through his seductive arts, into these very sins? But they had repented, they had accepted the righteousness of Christ. They were therefore standing before God clothed with the garments of Christ's righteousness, and "he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." Every sin of which they had been guilty was forgiven, and they stood before God as chosen and true, as innocent, as perfect, as though they had never sinned. [Cf: RH 08-29-93 para. 3] p. 321, Para. 2, [1893MS].

"And I said, Let them set a fair miter upon his head. So they [the angels of God] set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by [Jesus their Redeemer]. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; if thou wilt walk in my ways, and if thou will keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." I wish that all who claim to believe present truth, would think seriously of the wonderful things presented in this chapter. However weak and compassed with infirmity the people of God may be, those who turn from disloyalty to God in this wicked and perverse generation, and come back to their allegiance, standing to vindicate the holy law of God, making up the breach made by the man of sin under the direction of Satan, will be accounted the children of God, and through the righteousness of Christ will stand perfect before God. Truth will not always lie in the dust to be trampled under foot of men. It will be magnified and made honorable; it will yet arise and shine forth in all its natural luster, and will stand fast forever and ever. [Cf: RH 08-29-93 para. 4] p. 321, Para. 3, [1893MS].

God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let everyone who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul. When anyone arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has he given a message to him, but he has run before he was sent. The message contained in the pamphlet called the "Loud Cry," is a deception. Such messages will come, and it will be claimed for them that they are sent of God, but the claim will be false; for they are not filled with light, but with darkness. There will be messages of accusation against the people of God, similar to the work done by Satan in accusing God's people, and these messages will be sounding at the very time when God is saying to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." [Cf: RH 08-29-93 para. 5] p. 322, Para. 1, [1893MS].

It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the Testimonies of sister White, and use her name to give influence to their work. They make such selections from

the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. Those who receive the Testimonies as the message of God, will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By this misusing of the Testimonies, souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is taken by those in error; for God intended that the Testimonies should always have a setting in the framework of truth. [Cf: RH 08-29-93 para. 6] p. 322, Para. 2, [1893MS].

Those who advocate error, will say, "The Lord saith, when the Lord hath not spoken." They testify to falsehood, and not to truth. If those who have been proclaiming the message that the church is Babylon, had used the money expended in publishing and circulating this error, in building up, instead of tearing down, they would have made it evident that they were with the people whom God is leading. There is a great work to be done in the world, a great work to be done in foreign lands. Schools must be established in order that youth, children, and those of more mature age may be educated as rapidly as possible to enter the missionary field. There is need not only of ministers for foreign fields, but of wise, judicious laborers of all kinds. The Macedonian cry is sounding from all parts of the world, "Come over and help us." With all the responsibility upon us to go and preach the gospel to every creature, there is great need of men and means, and Satan is at work in every conceivable way to tie up means, and to hinder men from engaging in the very work that they should be doing. The money that should be used in doing the good work of building houses of worship, of establishing schools for the purpose of educating laborers for the missionary field, of drilling young men and women so that they may go forth and labor patiently, intelligently, and with all perseverance, that they may be agents through whom a people may be prepared to stand in the great day of God, is diverted from a channel of usefulness and blessing, into a channel of evil and cursing. The great day of God is upon us, and hasteth greatly, and there is a great work to be done, and it must be done speedily. But we find that amid the work that is to be done, there are those professing to believe the present truth, who know not how to expend the means intrusted to them, and because of a lack of meekness and lowliness of heart, they do not see how great is the work to be done. All those who learn of Jesus, will be laborers together with God. But those who go forth to proclaim error, expending time and money in a vain work, lay upon the true workers in new fields increased burden; for instead of devoting their time to advocating truth, they are obliged to counteract the work of those who are proclaiming falsehood, and claiming that they have the message from heaven. If those who have done this kind of work, had felt the necessity of answering the prayer of Christ that he offered to his Father just previous to his crucifixion,--that the disciples of Christ might be one as he was one with the Father,--they would not be wasting the means intrusted to them, and so greatly needed to advance the truth. They

would not be wasting precious time and ability in disseminating error, and thus necessitate the devoting of the laborer's time to counteracting and quenching its influence. A work of this character is inspired not from above, but from beneath. [Cf: RH 08-29-93 para. 7] p. 322, Para. 3, [1893MS].

"Who is he among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." The message that has been borne by those who have proclaimed the church to be Babylon, has made the impression that God has no church upon earth. [Cf: RH 08-29-93 para. 8] p. 323, Para. 1, [1893MS].

Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the wheat. Jesus said, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." By Mrs. E. G. White. (*To be continued.*) [Cf: RH 08-29-93 para. 9] p. 323, Para. 2, [1893MS].

In the parable of the wheat and the tares, we see the reason why the tares were not to be plucked up; it was lest the wheat be rooted up with the tares. Human opinion and judgment would make grave mistakes. But rather than have a mistake made, and one single blade of wheat rooted up, the Master says, "Let both grow together until the harvest;" then the angels will gather out the tares, which will be appointed to destruction. Although in our churches, that claim to believe advanced truth, there are those who are faulty and erring, as tares among the wheat, God is longsuffering and patient. He reproves and warns the erring, but he does not destroy those who are long in learning the lesson he would teach them; he does not uproot the tares from the wheat. Tares and wheat are to grow together till the harvest; when the wheat comes to its full growth and development, and because of its character when ripened, it will be fully distinguished from the tares. The church of Christ on earth will be imperfect, but God does not destroy his church because of its imperfection. There have been and will be those who are filled with zeal not according to knowledge, who would purify the church, and uproot the tares from the midst of the wheat. But Christ has given special light as to how to deal with those who are erring, and with those who are unconverted in the church. There is to be no spasmodic, zealous, hasty action taken by church members in cutting off those they may think defective in character. Tares will appear among the wheat; but it would do more harm to weed out the tares, unless in God's appointed way, than to leave them alone. While the Lord brings into the church those who are truly converted, Satan at

the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God. [Cf: RH 09-05-93 para. 1] p. 323, Para. 3, [1893MS].

Jesus knew that Judas was defective in character, but notwithstanding this, he accepted him as one of the disciples, and gave him the same opportunities and privileges that he gave to the others whom he had chosen. Judas was left without excuse in the evil course he afterward pursued. Judas might have become a doer of the word, as were eventually Peter and James and John and the other disciples. Jesus gave precious lessons of instruction, so that those who were associated with him might have been converted, and have no need of clinging to the defects that marred their characters. [Cf: RH 09-05-93 para. 2] p. 324, Para. 1, [1893MS].

Some people seem to think that upon entering the church they will have their expectations fulfilled, and meet only with those who are pure and perfect. They are zealous in their faith, and when they see faults in church members, they say, "We left the world in order to have no association with evil characters, but the evil is here also;" and they ask, as did the servants in the parable, "From whence then hath it tares?" But we need not be thus disappointed, for the Lord has not warranted us in coming to the conclusion that the church is perfect; and all our zeal will not be successful in making the church militant as pure as the church triumphant. The Lord forbids us to proceed in any violent way against those whom we think erring, and we are not to deal out excommunications and denunciations to those who are faulty. [Cf: RH 09-05-93 para. 3] p. 324, Para. 2, [1893MS].

Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. We are not to say what constitutes the wheat, and what the tares. The time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. The work of separation is given to the angels of God, and not committed into the hands of any man. False doctrine is one of the Satanic influences that work in the church, and brings into it those who are unconverted in heart. Men do not obey the words of Jesus Christ, and thus seek for unity in faith, spirit, and doctrine. They do not labor for the unity of spirit for which Christ prayed, which would make the testimony of Christ's disciples effective in convincing the world that God had sent his Son into the world, "that whosoever believeth in him should not perish, but have eternal life." If the unity for which Christ prayed, existed among the people of God, they would bear living testimony, would send forth a bright light to shine amid the moral darkness of the world. [Cf: RH 09-05-93 para. 4] p. 324, Para. 3, [1893MS].

Instead of the unity which should exist among believers there is disunion; for Satan is permitted to come in, and through his specious deceptions and delusions he leads those who are not learning of Christ meekness and lowliness of heart, to take a different line from the church, and break up, if possible, the unity of the church. Men arise speaking perverse things to draw away disciples after themselves. They

claim that God has given them great light; but how do they act under its influence? Do they pursue the course that the two disciples pursued on their journey to Emmaus? When they received light, they returned and found those whom God had led and was still leading, and told them how they had seen Jesus and had talked with him. Have the men who have claimed to have light concerning the church, pursued this course? Have they gone to those who are chosen of God to bear a living testimony, and given them evidence that this light would better qualify them to prepare a people to stand in the great day of God? Have they sought counsel of those who have been and are still bearing the truth, and giving to the world the last message of warning? Have they counseled with those who have had a deep experience in the things of God? Why were these men so full of zeal for the cause, not present at the General Conference held at Battle Creek, as were the devout men at Jerusalem at the time of the outpouring of the Holy Spirit? At the great heart of the work, men opened their treasures of light, and while the Lord was pouring out his Spirit upon the people, did these men receive of the heavenly anointing? While the deep movings of the Spirit of God were made manifest among the people, and souls were being converted, and hard hearts broken, there were those who were listening to the suggestions of Satan, and they were inspired with zeal from beneath to go forth and proclaim that the very people receiving of the Holy Spirit, who are to receive the latter rain and the glory that is to lighten the whole earth, were Babylon. Did the Lord give these messengers their message?-No; for it was not a message of truth. [Cf: RH 09-05-93 para. 5] p. 324, Para. 4, [1893MS].

Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world, that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprov'd, warned, and counseled, is the only object upon earth upon which Christ bestows his supreme regard. The world is a workshop in which, through the cooperation of human and divine agencies, Jesus is making experiments by his grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted, and becoming laborers together with Christ in drawing souls to God. They see those who were in darkness becoming lights to shine amid the moral night of this crooked and perverse generation. They see them becoming prepared by a Christlike experience to suffer with their Lord, and afterward to be partakers with him in his glory in heaven above. [Cf: RH 09-05-93 para. 6] p. 325, Para. 1, [1893MS].

God has a church on earth who are lifting up the down-trodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that his church may be one as he was one with his Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation. [Cf: RH 09-05-93 para. 7] p. 325, Para. 2, [1893MS].

There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren. Is it possible that men will arise from among us, who speak perverse things, and give voice to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus? Is there not work enough to satisfy your zeal in presenting the truth to those who are in the darkness of error? As those who have been made stewards of means and ability, you have been misapplying your Lord's goods in disseminating error. The whole world is filled with hatred of those who proclaim the binding claims of the law of God, and the church who are loyal to Jehovah must engage in no ordinary conflict. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Those who have any realization of what this warfare means, will not turn their weapons against the church militant, but with all their powers will wrestle with the people of God against the confederacy of evil. [Cf: RH 09-05-93 para. 8] p. 325, Para. 3, [1893MS].

Those who start up to proclaim a message on their own individual responsibility, who while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the testimonies and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do. The result of such work will be unbelief in the testimonies, and as far as possible, they will make of none effect the work that I have for years been doing. Almost my whole lifetime has been devoted to this work, but my burden has often been made heavier by the arising of men who went forth to proclaim a message that God had not given them. This class of evil workers have selected portions of the testimonies, and have placed them in the framework of error, in order by this setting to give influence to their false testimonies. When it is made manifest that their message is error, then the testimonies brought into the companionship of error, share the same condemnation; and people of the world, who do not know that the testimonies quoted are extracts from private letters, used without my consent, present these matters as evidence that my work is not of God, or of truth, but falsehood. Those who thus bring the work of God into disrepute will have to answer before God for the work they are doing. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 09-05-93 para. 9] p. 325, Para. 4, [1893MS].

God has a church, and she has a divinely appointed ministry. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro,

and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." [Cf: RH 09-12-93 para. 1] p. 326, Para. 1, [1893MS].

The Lord has his appointed agencies, and a church that has lived through persecution, conflict, and darkness. Jesus loved the church, and gave himself for it, and he will replenish, refine, ennoble, and elevate it, so that it shall stand fast amid the corrupting influences of this world. Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men. There will ever be fierce conflict between the church and the world. Mind will come into contact with mind, principle with principle, truth with error; but in the crisis soon to culminate, which has already begun, the men of experience are to do their God-appointed work, and watch for souls, as they that must give an account. [Cf: RH 09-12-93 para. 2] p. 326, Para. 2, [1893MS].

Those who are carrying this message of error, denouncing the church as Babylon, are neglecting their God-appointed work, are in opposition to organization, in opposition to the plain command of God spoken by Malachi in regard to bringing all the tithes into the treasury of God's house, and imagine that they have a work to do in warning those whom God has chosen to forward his message of truth. These workers are not bringing greater efficiency to the cause and kingdom of God, but are engaged in a work similar to that in which the enemy of all righteousness is engaged. Let these men who are rising up against the ways and means ordained of God to forward his work in these days of peril, divest themselves of all unscriptural views concerning the nature, office, and power of God's appointed agencies. Let all understand the words that I now write. Those who are laborers together with God, are but his instruments, and they in themselves possess no essential grace or holiness. It is only when they are cooperating with heavenly intelligences that they are successful. They are but the earthen vessels, the depositaries in which God places the treasure of his truth. Paul may plant, and Apollos water, but it is God alone that gives the increase. [Cf: RH 09-12-93 para. 3] p. 326, Para. 3, [1893MS].

God speaks through his appointed agencies, and let no man, or confederacy of men, insult the Spirit of God by refusing to hear the message of God's word from the lips of his chosen messengers. By refusing to hear the message of God, men close themselves in a chamber of darkness. They shut their own souls away from vast blessings, and rob Christ of the glory that should come to him, by showing disrespect to his appointed agencies. [Cf: RH 09-12-93 para. 4] p. 326, Para. 4, [1893MS].

God is not the author of confusion, but of peace. But Satan is a vigilant, unsleeping foe, ever at work upon human minds, seeking a soil in which he can sow his tares. If he finds any whom he can press into his service, he will suggest ideas and false theories, and make them zealous in advocating error. The truth not only converts, but works the purification of its receiver. Jesus has warned us to beware of false

teachers. From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth, would go to those who have had experience, would go to the word of God in a teachable, humble spirit, and examine their theories in the light of truth, and with the aid of the brethren who have been diligent Bible students, and at the same time make supplication unto God, asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the fowler. [Cf: RH 09-12-93 para. 5] p. 327, Para. 1, [1893MS].

Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfil his word in regard to his coming, or in regard to any other promise he has made of special significance. "It is not for you to know the times or the seasons, which the Father hath put in his own power." False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth. What a pity it is that men will go to such pains to discover some theory of error, when there is a whole storehouse of precious gems of truth by which the people might be enriched in the most holy faith. Instead of teaching truth, they let their imagination dwell upon that which is new and strange, and throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth. They cast aside all that has been said in regard to unity of sentiment and feeling, and trample upon the prayer of Christ as though the unity for which he prayed was unessential, that there is no necessity for his followers to be one, even as he is one with the Father. They go off on a tangent, and Jehu-like, call to their brethren to follow their example of zeal for the Lord. If their zeal led them to work in the same lines in which their brethren who have carried the heat and burden of the day, are working; if they were as persevering to overcome discouragements and obstacles as their brethren have been, they might well be imitated, and God would accept them. But men are to be condemned who start out with a proclamation of wonderful light, and yet draw away from the agents whom God is leading. This was the way in which Korah, Dathan, and Abiram did, and their action is recorded as a warning to all others. We are not to do as they have done,--accuse and condemn those upon whom God has laid the burden of the work. [Cf: RH 09-12-93 para. 6] p. 327, Para. 2, [1893MS].

Those who have proclaimed the Seventh-day Adventist Church as Babylon, have made use of the testimonies in giving their position a seeming support; but why is it that they did not present that which for years has been the burden of my message,--the unity of the church? Why did they not quote the words of the angel, "Press together, Press together, Press together"? Why did they not repeat the admonition and state the principle, that "in union there is strength, in division there is weakness?" It is such messages as these men have borne, that divide the church, and put us to shame before the enemies of truth, and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity. These teachers follow the sparks of their own kindling, move

according to their own independent judgment, and cumber the truth with false notions and theories. They refuse the counsel of their brethren, and press on in their own way, until they become just what Satan would desire to have them,--unbalanced in mind. [Cf: RH 09-12-93 para. 7] p. 327, Para. 3, [1893MS].

I warn my brethren to guard against the working of Satan in every form. The great adversary of God and man is exulting today that he has succeeded in deceiving souls, and in diverting their means and ability into harmful channels. Their money might have been used to advance present truth, but instead of this, it has been expended in the presenting notions that have no foundation in truth. [Cf: RH 09-12-93 para. 8] p. 328, Para. 1, [1893MS].

In 1845 a man by the name of Curtis did a similar work in the State of Massachusetts. He presented a false doctrine, and wove into his theories sentences and selections from the testimonies, and published his theories in the *Day Star*, and in sheet form. For years these productions bore their baleful fruit, and brought reproach upon the testimonies, that, as a whole, in no way supported his work. My husband wrote to him, and asked him what he meant by presenting the testimonies interwoven with his own words, in support of that which we were opposed to, and requested him to correct the impression that his work had given. He flatly refused to do so, saying that his theories were truth, and that the visions ought to have corroborated his views, and that they virtually did support them, but that I had forgotten to write out the matters that made his theories plain. [Cf: RH 09-12-93 para. 9] p. 328, Para. 2, [1893MS].

Ever since the beginning of the work, one after another has risen up to do this kind of work, and I have had to go to the trouble and incur the expense of contradicting these falsehoods. They have published their theories, and have deceived many souls, but may God guard the sheep of his pasture. [Cf: RH 09-12-93 para. 10] p. 328, Para. 3, [1893MS].

I urge those who claim to believe the truth, to walk in unity with their brethren. Do not seek to give to the world occasion to say that we are extremists, that we are disunited, that one teaches one thing, and one another. Avoid dissension. Let everyone be on guard, and be careful to be found standing in the gap to make up the breach, in place of standing at the wall seeking to make a breach. Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people, who keep the commandments of God, and have the faith of Jesus, who are exalting the standard of righteousness in these last days. God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. God has divinely appointed agencies,--men whom he is leading, who have borne the heat and burden of the day, who are cooperating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents, and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus. [Cf: RH 09-12-93 para. 11] p. 328, Para. 4, [1893MS].

The following is the letter sent to brother Stanton:-- [Cf: RH 09-12-

93 para. 12] p. 328, Para. 5, [1893MS].

"*Napier, New Zealand, March 23, 1893.*" Dear Brother Stanton: I address to you a few lines. I am not in harmony with the position that you have taken; for I have been shown by the Lord that just such positions will be taken by those who are in error. Paul has given us warning to this effect: 'Now the Spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' [Cf: RH 09-12-93 para. 13] p. 328, Para. 6, [1893MS].

"My brother, I learn that you are taking the position that the Seventh-day Adventist Church is Babylon, and that all that would be saved must come out of her. You are not the only man whom the enemy has deceived in this matter. For the last forty years, one man after another has arisen, claiming that the Lord has sent him with the same message; but let me tell you, as I have told them, that this message you are proclaiming, is one of the Satanic delusions designed to create confusion among the churches. My brother, you are certainly off the track. The second angel's message was to go to Babylon [the churches] proclaiming her downfall, and calling the people to come out of her. This same message is to be proclaimed the second time. 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' [Cf: RH 09-12-93 para. 14] p. 329, Para. 1, [1893MS].

"My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong. God has not given you any such message to bear. Satan will use every mind to which he can attain access, inspiring men to originate false theories, or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire for some new thing. [Cf: RH 09-12-93 para. 15] p. 329, Para. 2, [1893MS].

"It makes me feel sad indeed that you should be deceived in any way by the suggestions of the enemy; for I know the theory that you are advocating is not truth. In advancing the ideas you do, you will do great injury to yourself and to others. Do not seek to misinterpret, and twist, and pervert, the testimonies to substantiate any such message of error. Many have passed over this ground, and have done great harm. As others have started up full of zeal to proclaim this message, again and again, I have been shown that it was not truth. [Cf: RH 09-12-93 para. 16] p. 329, Para. 3, [1893MS].

"I understand that you are also proclaiming that we should not pay tithe. My brother, take off thy shoes from off thy feet; for the place whereon you are standing is holy ground. The Lord has spoken in regard

to paying tithes. He has said, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' But while he pronounces a blessing upon those who bring in their tithes, he pronounces a curse upon those who withhold them. Very recently I have had direct light from the Lord upon this question, that many Seventh-day Adventists were robbing God in tithes and offerings, and it was plainly revealed to me that Malachi has stated the case as it really is. Then how dare any man even think in his heart that a suggestion to withhold tithes and offerings is from the Lord? Where, my brother, have you stepped out of the path? O get your feet back in the strait path again. We are near the end, but if you or any other man shall be seduced by the enemy, and led on to set the time for Christ's coming, he will be doing the same evil work which has wrought the ruin of the souls of those who have done it in the past. [Cf: RH 09-12-93 para. 17] p. 329, Para. 4, [1893MS].

"If you are wearing the yoke of Christ, if you are lifting his burden, you will see that there is plenty to do in the same lines wherein the servants of God are laboring,--in preaching Christ and him crucified. But any one who shall start up to proclaim a message to announce the hour, day, or year of Christ's appearing, has taken up a yoke and is proclaiming a message that the Lord has never given him. [Cf: RH 09-12-93 para. 18] p. 330, Para. 1, [1893MS].

"God has a church upon the earth, who are his chosen people, who keep his commandments. He is leading, not stray off-shoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat. 'Wilt thou then that we gather them up?' was the question of the servant; but the master answered, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them.' The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are his. [Cf: RH 09-12-93 para. 19] p. 330, Para. 2, [1893MS].

"It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to his birth in Bethlehem, and advocating and exalting the first day of the week above God's holy, sanctified day. These and kindred errors are presented to the world by the various, churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and Satanic heresies which exalt the false Sabbath, and lead men to trample under foot God's memorial. [Cf: RH 09-12-93 para. 20] p. 330, Para. 3, [1893MS].

"Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God

will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, 'Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.'" By Mrs. E. G. White. [Cf: RH 09-12-93 para. 21] p. 330, Para. 4, [1893MS].

Our time and our talents belong to the Lord. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." Then how can anyone feel that he can be independent of God, and not subject to the Spirit of God? Those who imagine that they are independent of God's providences and plans, are in their supposed independence, in the veriest slavery to a power that is in rebellion against God. [Cf: RH 09-19-93 para. 1] p. 330, Para. 5, [1893MS].

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." [Cf: RH 09-19-93 para. 2] p. 331, Para. 1, [1893MS].

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Cf: RH 09-19-93 para. 3] p. 331, Para. 2, [1893MS].

We are not safe in following the imagination of our own hearts. We cannot be independent of God. We are safe only as we realize our entire dependence upon him as our Creator and Redeemer. [Cf: RH 09-19-93 para. 4] p. 331, Para. 3, [1893MS].

Satan has many devices whereby he holds us back from rendering prompt and unquestioning obedience to God. We have often had strong promptings and conviction of duty, but have shrunk back from fulfilling them. Yet Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake shall find it." How many at times have been deeply stirred, and yet because duty demanded a sacrifice, they have tampered with their conscience, seated themselves in the enemy's debating chair, and have not made the decision that God sought to have them make. They have not broken away from the associates whose seductive influence for evil, led them to

follow their own carnal reasoning, and because there was not evidence of any immediate danger, they have rested down in their false security. They have debated in their minds, saying, Shall I obey the voice of God that bids me shake off the lethargy of the world, and escape from the world as did Lot from Sodom, or shall I listen to the voice of the world that cries peace and safety to my soul? Shall I wait for a more convenient season? All the sophistry of Satan is bound up in that one word, "wait." O that those who are now moved by the Spirit of God, would make a decided stand for God and for the truth! [Cf: RH 09-19-93 para. 5] p. 331, Para. 4, [1893MS].

We shall never be able to discern spiritual and heavenly things while we remain indifferent to the word of God. The voice of Jesus is calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Those who remain away from Jesus have placed their necks under a yoke that is not easy. They have clasped their arms about burdens that are not light. O, why not exchange the heavy yoke you now wear for the yoke of Christ? The voice of mercy is now sounding in warnings and entreaties, but that voice will not always be heard, if you continue to resist, and still choose your own way. [Cf: RH 09-19-93 para. 6] p. 331, Para. 5, [1893MS].

There is true missionary work to be done for those who move in higher circles, and the followers of Christ are to be true representatives of Christ, who though he was rich, for our sake became poor, that we through his poverty might be rich. The rich should consecrate their all to God, and he who is sanctified through the truth in body, soul, and spirit, will also devote his property to God, and will become an agent whereby other souls will be reached. In his experience and example it will be made manifest that the grace of Christ has power to overcome covetousness and avarice, and the rich man who renders unto God his intrusted goods, will be accounted a faithful steward, and can present to others the fact that every dollar of their accumulated property is stamped with the image and superscription of God. He can present to those who are rich the truth as it is in Jesus, showing that it was God who intrusted him with ability to get wealth, and prospered his enterprises with his blessing that he might acquire wealth, and gladly acknowledging the fact that his talents are not his, but God's who gave. The wealthy man who is truly converted, can bring to bear upon his wealthy brethren the lessons of Christ, and show to them that their wealth is only safe as it is laid up in the bank of heaven. [Cf: RH 09-19-93 para. 7] p. 332, Para. 1, [1893MS].

There is great danger that the riches of the wealthy shall prove not a blessing, but a curse to them. Rich men are in danger of trusting in their riches, of placing God's intrusted treasure where Christ should be in the heart, and interposing their wealth between the soul and God. Wealth thus becomes an idol, and separates the affection from its Giver. But let those who are fitted to work for the rich, and for those in high position, consecrate their all to God, and in the name of Jesus go forth to do this work. Paul had converts even in Caesar's household. Truth will have its adherents even in kings' courts. Paul wrote, "All the saints salute you, chiefly they that are of Caesar's household." The throne of the Caesars was then occupied by that monster of cruelty, Nero. If there ever was an atmosphere charged with the malarious

influence of Satan, it was to be found in his household. The powers from beneath stirred up most fierce and determined hostility against Christians in that place, and Paul himself suffered death at the emperor's command. In such a household as this, it seemed impossible that truth should find favor, and yet in this place there were those who were worthy to be called saints, and who sent greetings to the saints of other cities. Nothing is impossible with God. [Cf: RH 09-19-93 para. 8] p. 332, Para. 2, [1893MS].

We need more faith to work for those who are rich and in high position. For though Christ has said, "How hardly shall they that have riches enter into the kingdom of God," every rich man who does yield himself to the converting power of God, and is an overcomer will find an abundant entrance into the kingdom of God. The rich who are truly converted to God, will understand that they are stewards of the Lord's property; and through the grace given unto them, they will discern that they have been intrusted with property, only that they may use it to advance the cause and kingdom of Christ in the world. There are many among the rich, who, were the truth presented to them as it is in Jesus, would be charmed with, and transformed through, the grace of Christ, and would see that money is of value only as it is devoted to doing good in the name and Spirit of Jesus. The wealthy man or woman converted to God, will begin to comprehend what good may be done with their intrusted capital. They will see that institutions are to be established for the education of the youth, and that they are to be sustained by gifts and offerings. They will know that many youth must be trained for the missionary field, and the wealthy will become agents in the hands of God to set in operation the instrumentalities whereby men and women may become enlightened, and turned from degradation and error unto the living God. [Cf: RH 09-19-93 para. 9] p. 332, Para. 3, [1893MS].

Through the grace of Christ, those who have riches and are connected with him, will sow abundantly, seeking out the youth, and running a risk in educating them, hoping that they will devote their lives to missionary work. God has intrusted the rich with gifts, that, if wisely used, will produce a hundredfold in this world, and in the world to come life everlasting. To have the knowledge that our talents are being employed for the good of others, affords satisfaction in this life that brings a great reward. We know that if the Lord's intrusted capital is selfishly spent or hoarded, God will call us to an account. Because the rich are judgment-bound, we should put forth more decided efforts to win them to the service of Him who has intrusted them with large talents. God designed that through these very agents, many souls should be converted, and sent forth on a mission of blessing to the world. His cause would be greatly advanced if those to whom he has given talents of means, would devote their wealth to the upbuilding of his kingdom. By Mrs. E. G. White. [Cf: RH 09-19-93 para. 10] p. 333, Para. 1, [1893MS].

We would present before you the difficulties through which the church in the wilderness passed. They did not have faith, and when they were tested, they murmured and rebelled. They were stubborn. While Moses was in the mount, the people who had been brought out of Egypt that they might serve God, were dishonoring him by worshiping the golden calf. Aaron, who feared to offend them by refusing their request to make for them a god to worship, had permitted this idolatry. Aaron manifested

weakness of character in this. He stood in Moses's place, and had charge of the congregation, but he did not guide them. He did not refuse to accede to their demand for an idol. In worshiping the golden calf, Israel sinned greatly, and the Lord punished the people, and 3,000 of the most guilty were slain. [Cf: RH 10-03-93 para. 1] p. 333, Para. 2, [1893MS].

Moses said to Israel, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive their sin;--and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord saith unto Moses, Whosoever hath sinned against me, him will I blot out of my book." It will be well to read this history carefully, and take heed to the lessons taught on this particular occasion. (Read the 32d, 33d, and 34th chapters of Exodus.) The Lord did not destroy his people, but those who had sinned were punished. But he revealed himself to Moses, declaring his character. [Cf: RH 10-03-93 para. 2] p. 333, Para. 3, [1893MS].

In Numbers 12 is the account of Aaron and Miriam's conduct when they spoke against Moses. "And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." Every envious feeling, every jealousy cherished, is known to the Lord; for he reads the heart, and he hears every word spoken against those upon whom he has laid the burden of the work. How much of evil speaking is done even by those who have had but little experience in the work, little knowledge of the things of God, little realization of the holy requirements of his cause. Those who have not drunk deeply at the fountain of truth, and have not obtained an experimental knowledge of holy things, feel at liberty to criticise those whom the Lord is using in a special manner to do his work. Even youth, young men and women, have but a small stock of respect and reverence, and they make flippant remarks in regard to God's chosen messengers, and bring their names into their idle talk and gossip. They dissect their words, and pass judgment upon them while associating together. Do they not know that this is an offense to God? If they would remember that there is a Witness to every word spoken, and that "God heard it," they would be less fluent in speaking of those whom God is using to do his work, and to carry the load of responsibilities that he has laid upon them. But respect and reverence may be cultivated. The Spirit of the Lord alone can work a reformation in those who do not respect sacred things, so that they shall have reverence for those whom God is using to do his work. [Cf: RH 10-03-93 para. 3] p. 333, Para. 4, [1893MS].

"And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle;

and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous." [Cf: RH 10-03-93 para. 4] p. 334, Para. 1, [1893MS].

But God heard the prayer of Moses, whom they had criticised and envied, and Miriam was healed. [Cf: RH 10-03-93 para. 5] p. 334, Para. 2, [1893MS].

Shall not these lessons be of profit to those who are tempted to criticise, think evil of, speak evil of, and judge and condemn those whom God is leading and favoring? And how much worse it is to criticise and give judgment against the church that God has chosen to magnify his name and vindicate his honor, than to speak simply against an individual member. (Read carefully the history of the spies in Numbers 13 and 14.) A ruler from each of the twelve tribes of Israel was chosen to go up and spy out the land into which they were to come. Forty days were consumed in fulfilling their charge. God sent them into the land for a special purpose, but the spies brought back an evil report, full of unbelief and complaint. Before the congregation they exaggerated the difficulties to be met. But Caleb's clear, ringing voice was heard before Moses and the people, saying, "Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we." The exaggerated report of the unfaithful spies filled the people with discouragement, and they gave up in the abandonment of despair, and the leaven of murmuring spread throughout the camp of Israel. And they said one to another:-- [Cf: RH 10-03-93 para. 6] p. 334, Para. 3, [1893MS].

"Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." [Cf: RH 10-03-93 para. 7] p. 334, Para. 4, [1893MS].

The people were ready to batter down the men who made their voices to be heard to change the current of feeling in the congregation of the children of Israel, and it was now time for God to work. [Cf: RH 10-03-93 para. 8] p. 335, Para. 1, [1893MS].

"And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." [Cf: RH 10-03-93 para. 9] p. 335, Para. 2, [1893MS].

Moses was then tested and proved of God. Forsake Israel? Come out from among them, and leave them in their rebellion and sin?--No, never. [Cf:

"And Moses said unto the Lord, Then the Egyptians shall hear it (for thou broughtest up this people in thy might from among them;), and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all people as one man, then the nations that have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which ye swear unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt until now. And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it." [Cf: RH 10-03-93 para. 11] p. 335, Para. 4, [1893MS].

Mark the whole tenor of this chapter, and learn the lesson it conveys to modern Israel. These things are written for our ensamples upon whom the ends of the world are come. We see the unbelief, and the stout resistance of some who have had great light, and although evidence has been piled upon evidence, they have kept themselves in stubborn resistance. The Lord has sent messages of warning and entreaty, messages of reproof and rebuke, and they have not been in vain. But we have never had a message that the Lord would disorganize the church. We have never had the prophecy concerning Babylon applied to the Seventh-day Adventist Church, or been informed that the "loud cry" consisted in calling God's people to come out of her; for this is not God's plan concerning Israel. [Cf: RH 10-03-93 para. 12] p. 335, Para. 5, [1893MS].

In the example of Moses pleading for the children of Israel, is represented the position that we should take in regard to the people of God, however erring, or weak, or defective they may be. By the mighty cleaver of truth, the Lord has brought out a people from the quarry of the world, as he brought out of Egypt a people to keep his commandments, and at every step he has shown them that he is leading them in paths of truth and righteousness. He has sent his light and his counsels, instructing them to build institutions of learning, to provide sanitariums and publishing houses, and success has attended the carrying out of these plans. The money of the Seventh-day Adventists has not been hoarded in order that they might live delicately, but self-denial and self-sacrifice have marked their history, and still their work is to make progress, and to be aggressive. The world have a light constantly shining upon them, because this people honor God in keeping his commandments. Now can we expect that a message would be true that would designate as Babylon the people for whom God has done

so much? Hell would triumph should such a message be received, and the world would be strengthened in iniquity. All the reproaches which Satan has cast upon the character of God, would appear as truth, and the conclusion would be made that God has no chosen or organized church in the world. O, what a triumph would this be to Satan and his confederacy of evil! God does not work in this way. He does just what he said he would do in the 58th chapter of Isaiah:-- [Cf: RH 10-03-93 para. 13] p. 336, Para. 1, [1893MS].

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." By Mrs. E. G. White. [Cf: RH 10-03-93 para. 14] p. 336, Para. 2, [1893MS].

There are many sinners in Zion, and they are likened to tares among the wheat. But Christ has said, "Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." We have no discouraging message for the church. Although reproofs and cautions and corrections have been given, the church has stood as God's chosen instrumentality to diffuse light. The commandment-keeping people of God have sounded forth a warning to the world, to all languages, tongues, and kindreds. The church of God is a living witness, a continual testimony to convince men of truth if accepted, to condemn them, if resisted and rejected. [Cf: RH 10-10-93 para. 1] p. 336, Para. 3, [1893MS].

The sin of Israel is again presented in the rebellion of Korah, Dathan, and Abiram. By their representations of matters they influenced men in a course of evil. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown." (Read the history in Numbers 16.) [Cf: RH 10-10-93 para. 2] p. 337, Para. 1, [1893MS].

"And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. . . . And all Israel that were roundabout them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." [Cf: RH 10-10-93 para. 3] p. 337, Para. 2, [1893MS].

But after this terrible exhibition, after hearing the horrible cries of those who went down into the bowels of the earth, after seeing the 250 men consumed by fire, we would suppose that rebellion would have been cured. But history records the fact that the congregation murmured against Aaron and Moses, saying, "Ye have killed the people of the

Lord." Does not this show us the great danger of murmuring and rebellion? It seems that rebellion is next to incurable. If all the evidence that God gave them did not convince them of the sin of accusing the chosen of the Lord, what power could be brought to bear upon them to correct their unjust charges and accusations? They saw the earth open, they saw the men swallowed up, they heard their cries of terror, they saw the 250 consumed by fire, all famous in the congregation, and men of renown; but where was their remorse and repentance? On the morrow it was evident that their principles and sentiments were unchanged. They had still a charge to make against the chosen instrumentalities of the Lord. And they said to Moses and Aaron, "Ye have killed the people of the Lord." They were so enraged against them that they would not have hesitated to kill Moses and Aaron. [Cf: RH 10-10-93 para. 4] p. 337, Para. 3, [1893MS].

"And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah." [Cf: RH 10-10-93 para. 5] p. 337, Para. 4, [1893MS].

All this trouble, the slaying of nearly 15,000 souls, was the result of envy and jealousy. How sad was the outcome to those who were seeking to be first, and who were not willing that Moses and Aaron should occupy the position of trust in which God had placed them. We are to be guarded on every point. By many the office of the Christian ministry is not understood. While there are some in the church who almost worship their ministers, who praise and flatter them and place them where God should be, there are others who do not pay them proper respect. [Cf: RH 10-10-93 para. 6] p. 338, Para. 1, [1893MS].

Those who place their entire dependence upon their minister, place upon him their burdens, and make him carry their cares, and do not seek the Lord with earnest prayer for his counsel. They make the minister do their thinking for them and be their wisdom. They are slothful servants, failing to improve the talents God has given, failing to bear the burdens God has appointed to them. They do not educate themselves to think and devise and plan, and seek to lift every unnecessary weight from the minister. Burden upon burden is placed upon the minister, and men act as though they thought he was endowed with immortal power. The minister who is placed where God should be, is left to faint and fail, when he might have lived years to do faithful work for God; and yet though this result has often been seen among us, men do not learn the lesson, and share the burden of him who is placed in a position of trust. When it is too late, many see that they should have shared his

load, instead of placing all their burdens upon him. They see that they should not have taken their trials to mortal man, but should have carried them to God, and thus have obtained a precious experience in lifting their own burden through the strength of Christ. We must be faithful in the least, if we would be faithful in much. [Cf: RH 10-10-93 para. 7] p. 338, Para. 2, [1893MS].

But while the minister is by some exalted to the place of God, and is seeking to do what God never designed he should do,--trying to work out his own salvation and the salvation of others,--by others he is not treated with the respect and reverence due to God's appointed agencies. Those who disrespect the minister of God will not accept his counsel, and they refuse to be helped by any of God's appointed instrumentalities. They have determined that they will go to God alone for help; but while they have this spirit, God does not give them the help they desire; for their pride, their self-esteem, their erroneous ideas, must be corrected before they can be in a situation where they can appreciate help from God. [Cf: RH 10-10-93 para. 8] p. 338, Para. 3, [1893MS].

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." [Cf: RH 10-10-93 para. 9] p. 338, Para. 4, [1893MS].

But the angel did not give him the light that he might have given him, but directed him to take a course whereby he might come into connection with one who could tell him precious truth. So the angel gave him specific direction, saying, "And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." [Cf: RH 10-10-93 para. 10] p. 339, Para. 1, [1893MS].

Cornelius implicitly obeyed the instruction, and the same angel went to Peter, and gave him his instructions. This chapter (Acts 10) has much precious counsel in it for us, and we should study it with humble attention. When the Lord has his appointed agencies whereby he gives help to souls, and men disrespect these agencies, and refuse to receive help from them, and decide that they will be directly taught of God, the Lord does not gratify their desire. The man who takes such a position is in danger of taking up with the voices of strangers, and of being led into false paths. Both Cornelius and Peter were instructed what they were to do, and they obeyed the angel's word. Cornelius gathered his household together to hear the message of light from Peter. If he had said, I will not be taught of any man, the angel of God would have left him to himself; but this was not his attitude. When Peter came to the house of Cornelius, Cornelius fell at his feet to worship him, but Peter at once raised him up, saying, "Stand up; I myself also am a man." [Cf: RH 10-10-93 para. 11] p. 339, Para. 2, [1893MS].

The two men then told how they had seen an angel of God, and how they

had been directed to come together. After Cornelius had told his wonderful story, he said, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." While Peter was speaking the words of life, the Holy Ghost fell upon all that were there assembled. Now we should avoid the two extremes that are seen among us in regard to the treatment of ministers. We should not manifest a superstitious attachment toward our ministers, and exalt them to the place where God should be, neither should we ignore them, disrespect the office of the ministry, and fail to take heed to counsel and reproof given by those in the sacred desk. Let no one think that he will go away by himself, and be taught of no man, when it is the order of God that human agents shall instruct his people. The Prince of heaven clothed his divinity with humanity, that humanity might touch humanity. He identified his interests with those of humanity. [Cf: RH 10-10-93 para. 12] p. 339, Para. 3, [1893MS].

The work and order of the ministry were established by Christ himself, the great head of the church. He said to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." These whom God has appointed are workers together with God, and they are to be respected and honored and loved. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." By Mrs. E. G. White. [Cf: RH 10-10-93 para. 13] p. 339, Para. 4, [1893MS].

The church is the property of God, and God constantly remembers her as she stands in the world, subject to the temptations of Satan. Christ has never forgotten the days of his humiliation. In passing from the scenes of his humiliation, Jesus has lost none of his humanity. He has the same tender, pitying love, and is ever touched with human woe. He ever bears in mind that he was a man of sorrows and acquainted with grief. He forgets not his representative people who are striving to uphold his down-trodden law. He knows that the world that hated him, hates them. Although Jesus Christ has passed into the heavens, there is still a living chain binding his believing ones to his own heart of infinite love. The most lowly and weak are bound by a chain of sympathy closely to his heart. He never forgets that he is our representative, that he bears our nature. [Cf: RH 10-17-93 para. 1] p. 340, Para. 1, [1893MS].

Jesus sees his true church on the earth, whose greatest ambition is to cooperate with him in the grand work of saving souls. He hears their prayers, presented in contrition and power, and Omnipotence cannot resist their plea for the salvation of any tried, tempted member of Christ body. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with

the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Jesus ever liveth to make intercession for us. Through our Redeemer what blessings may not the true believer receive? The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth. The confederacy of evil will be stirred with power from beneath, and Satan will cast all the reproach possible upon the chosen ones whom he cannot deceive and delude with his Satanic inventions and falsehoods. But exalted "to be a prince and a Saviour, for to give repentance to Israel, and remission of sins," will Christ our representative and head, close his heart, or withdraw his hand, or falsify his promise?--No; never, never. [Cf: RH 10-17-93 para. 2] p. 340, Para. 2, [1893MS].

God has a church, a chosen people, and could all see as I have seen, how closely Christ identifies himself with his people, no such message would be heard as the one that denounces the church as Babylon. God has a people who are laborers together with him, and they have gone straightforward, having his glory in view. Listen to the prayer of our representative in heaven: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." O, how the divine Head longed to have his church with him! They had fellowship with him in his suffering and humiliation, and it is his highest joy to have them with him to be partakers of his glory. Christ claims the privilege of having his church with him. "I will that they also, whom thou hast given me, be with me where I am." To have them with him is according to covenant promise and agreement with his Father. He reverently presents at the mercy seat his finished redemption for his people. The bow of promise encircles our substitute and surety as he pours out his petition of love, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory." We shall behold the King in his beauty, and the church will be glorified. [Cf: RH 10-17-93 para. 3] p. 340, Para. 3, [1893MS].

Like David, we may now pray, "It is time for thee, Lord, to work; for they have made void thy law." Men have gone on in disobedience to God's law, until they have reached a point of insolence that is unparalleled. Men are training in disobedience, and are fast approaching the limit of God's forbearance and love, and God will surely interfere. He will surely vindicate his own honor, and repress the prevailing iniquity. Will God's commandment-keeping people be carried away with the prevailing iniquity? Will they be tempted, because universal scorn is placed upon the law of God, to think less of that law which is the foundation of his government both in heaven and in earth?--No. To his church his law becomes more precious, holy, honorable, as men cast upon it scorn and contempt. Like David, they can say, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." [Cf: RH 10-17-93 para. 4] p. 341, Para. 1, [1893MS].

The church militant is not now the church triumphant; but God loves his church, and describes through the prophet how he opposes and resists Satan who is clothing the children of God in the blackest and most defiled garments, and pleading for the privilege of destroying

them. The angels of God were protecting them from the assaults of the enemy. The prophet says:-- [Cf: RH 10-17-93 para. 5] p. 341, Para. 2, [1893MS].

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him, he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." [Cf: RH 10-17-93 para. 6] p. 341, Para. 3, [1893MS].

When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials. God has not given them any such burden of labor. They would tear down that which God would restore by the Laodicean message. He wounds only that he may heal, not cause to perish. The Lord lays upon no man a message that will discourage and dishearten the church. He reproves, he rebukes, he chastens; but it is only that he may restore and approve at last. How glad my heart was made by the report from the General Conference that many hearts were softened and subdued, that many made humble confessions, and cleared away from the door of the heart the rubbish that was keeping the Saviour out. How glad I was to know that many welcomed Jesus in as an abiding guest. How is it that these pamphlets denouncing the Seventh-day Adventist Church as Babylon were scattered abroad everywhere, at the very time when that church was receiving the outpouring of the Spirit of God? How is it that men can be so deceived as to imagine that the loud cry consists in calling the people of God out from the fellowship of a church that is enjoying a season of refreshing? O, may these deceived souls come into the current, and receive the blessing, and be endued with power from on high. By Mrs. E. G. White. [Cf: RH 10-17-93 para. 7] p. 341, Para. 4, [1893MS].

The Lord and the intelligences of heaven are looking upon the church that has been favored with great light. If the people who have heard the truth for this time, walk in the light as Christ is in the light, they will have the regenerating influence of the Holy Spirit. Their hearts will be softened and subdued, and they will be meek and lowly of heart, like their Saviour, and it can be said of them, "By their fruits ye shall know them." They will love their Redeemer with supreme affection, and honor all those who love him, and who follow his precepts. They will not mount upon the judgment seat, to judge their brother's motives and work, because they will remember that Christ has bidden them, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall

be measured to you again." [Cf: RH 10-24-93 para. 1] p. 342, Para. 1, [1893MS].

I am filled with sorrow as I see finite men who claim to be the sons of God, filled with evil surmising, and ready to speak evil of their brethren in the truth, ready to weigh others in their own scales of human opinion, and place their estimate upon those of whom they really understand but little. The worst of it is that often those who ought to understand why such action is out of place, drink in the spirit of the accuser, go to the polluted fountain of suspicion and distrust, and turning from the course justice marks out, are guided by someone's hearsay of another's action or character. By this course God's Holy Spirit is grieved, and the churches are weakened by the influence of distrust and suspicion; for they are led to speak evil of those who stand far better in the sight of God than do their accusers. Are we to take reports, hearsay, as if they were verity and truth? Are we not to rebuke the talebearer who would make a condemned brother's course appear as bad as possible? The true brethren of Christ are those who guard the interests of their brethren and sisters. How inappropriate it is to condemn others, when every soul is to be saved, not on his own merits, but by the merits of a crucified and risen Saviour! We are all erring, finite creatures, accountable to God for our words, works, and influence. [Cf: RH 10-24-93 para. 2] p. 342, Para. 2, [1893MS].

O that the mercy and love of God were cultivated by every member of our churches! O that brotherly love might be revived, never to wane, but to grow more and more fervent! It is true that words of admonition and counsel are frequently needed in the church, but they are never to be given by those who are filled with suspicion and distrust, who are eager to weigh others in the scales of their own opinions. No one can do the work of reproof and counseling in the way that Christ would have it done, whose heart is not filled with peace and love. We are near the end, there is no time to waste in educating ourselves in the line of accusation of brethren, and we are not to take up a reproach against our neighbor. Deal tenderly and graciously with every soul, and especially deal tenderly with those who are liable to err. They, of all others, need your help the most. Never take up a report against a brother or a neighbor, or harbor evil surmisings against him. Thou shalt not imagine evil in thy heart against thy brother. [Cf: RH 10-24-93 para. 3] p. 342, Para. 3, [1893MS].

The powers of darkness will assault every soul, but let us not join with the evil one in his work, and deal with severity to discourage and dishearten the weak and erring. Let us be pitiful, compassionate one to another, and let an influence go out from us to heal, to bind up, to establish, rather than to wound and to uproot. There is altogether too much haste in doing what is called "the square thing," and often that which we think is justice, the Lord writes in his book as oppression. The vows we take on entering the church either mean what they say, or they mean nothing. Let us love one another, be kind and courteous. O how much better would we have appeared before God if we had manifested an appreciation of the labor that has been done among us. Those who have not had the burden of different responsibilities, may look back when some mistake is apparent, and say, "How much better could such and such an enterprise have been carried on;" but it may be that had they been placed in similar circumstances to those of the one they think erring, they might have done no better, or not as well. [Cf: RH 10-24-

93 para. 4] p. 343, Para. 1, [1893MS].

Prejudice is a terrible thing in the sight of God. It was prejudice that crucified the world's Redeemer. Let us as a people put away all prejudice; for it blinds the mind, and makes men incapable of doing justice to those they imagine blameworthy. It will cause men to sit in judgment upon brethren whose inmost souls they cannot read, and if they could, would not understand. Instead of creating discords, of judging others, we need to bind the members of our churches together by the cords of strong brotherly love in heavenly union. If a brother is halting, it is a great sin to set his case before the brethren in a discouraging light, and set others on his track, that they may discover his many frailties. This is a Satanic proceeding, and altogether out of harmony with the Spirit of Christ. Instead of looking for the faults of our brethren, let us seek for every redeeming quality, obtain his confidence, come close to the one who needs his hands upheld, his feeble knees strengthened. Let us, brethren, make straight paths for our feet, lest the lame be turned out of the way. Instead of drawing apart, let us press together as never before, working shoulder to shoulder. There must be no discordant notes struck now, there must be no alienation. We should present to the world a united front, and make it manifest that we are one in Christ Jesus, one with the brethren, bound in covenant relation, under obligation to answer the prayer of Christ to be one in him as he is one with the Father. Then we can counsel together because the love of Christ is in our hearts, we can pray one for another, and claim the promises of God. We could then feel secure in the love of our brethren, and know that upon turning our back, we would not be stabbed with some evil report or judgment. [Cf: RH 10-24-93 para. 5] p. 343, Para. 2, [1893MS].

God desires that we should have tender, sanctified regard one for another, and as dear children in his family, we need to have the pure love of Christ. O, shall not the seed that produces roots of bitterness and unseemly fruit be banished from our hearts, that we may cherish the heavenly plant of love? As mature Christians we shall love more and more, not less and less. We need the warmth and glow of Christ in our cold, stony hearts. We want our hearts broken by the love of Christ, and then we shall defend the characters of those who are giving their lives to the service of him who has died for them. We shall not then act the part of accusers, and treat our brethren and their labors as worthless. Let us daily pray that we may be led to a higher plane of thought and living, that we may love in sincerity and Christlike deeds. [Cf: RH 10-24-93 para. 6] p. 343, Para. 3, [1893MS].

We are to watch for souls as those that must give an account. Instead of criticising, pray for deliverance from this evil habit; for while our time is occupied with this kind of doing, souls for whom Christ died are perishing, whom we might save. Many are starving for the bread of life, and there is no time for accusing the brethren; rather pray one for another that ye may be healed, and go forth to seek and to save the lost and wandering sheep. Find the erring, discouraged ones by careful, diligent search, and bring them back to the fold. Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Strive to have a real connection with Christ, and become laborers together with God. "Ye are God's husbandry, ye are God's building." Work with self hidden in Jesus, and the Lord will add to the church such as shall be saved. The great Master Shepherd will

give wisdom to the undershepherds, that they may become living, working agents for his use. Let them not seek to exalt themselves, but to lift up Jesus; then they may go in and out and find pasture. They will then be partakers of the riches of the grace of Christ, which passeth knowledge. [Cf: RH 10-24-93 para. 7] p. 344, Para. 1, [1893MS].

God cannot commit his sheep and lambs to the care of a church who make it manifest that they have no aptitude or wisdom to care for the flock of his pasture. But this state of inefficiency need not continue; for we may have high thoughts of God's mercy and infinite love. [Cf: RH 10-24-93 para. 8] p. 344, Para. 2, [1893MS].

Sinful and worthless creatures though we are, through a vital connection with Christ we yet may be renewed in knowledge and true holiness, and thus reflect the glory and image of our Creator and Redeemer, and be qualified to care for his sheep and lambs. Not only have the sheep and lambs been dealt with in hardness, but even the shepherds themselves have been treated with reckless disregard. They have been spoken of in a way that shows that many in high and lower positions have little courtesy to give to God's ordained ministers. The churches themselves have been educated in such a way that they have had too little respect for those who preach the word of God, and who for years have given full proof of their ministry. But this way of dealing with the ministers and with the members of the family of God must be changed. The blessing of God cannot rest upon those who manifest little respect for the workers together with him. [Cf: RH 10-24-93 para. 9] p. 344, Para. 3, [1893MS].

My brethren, I charge you to close your ears to faultfinders, close your hearts that they shall not be recipients of evil seeds of suspicion and distrust, and open your hearts to the bright beams of the Sun of Righteousness. In the fold of Jesus Christ the sheep and the lambs are to be gathered in one flock, to be nourished, to be defended from the attacks of wolves. Those who come newly into the faith are to be encouraged so that they shall have confidence in the ministers who walk worthily before the flock of God. They are to be fed with the sincere milk of the word, that they may grow thereby. [Cf: RH 10-24-93 para. 10] p. 344, Para. 4, [1893MS].

We are waiting for the coming of the Son of man in the clouds of heaven, with power and great glory. This faith distinguishes us from all other denominations, and as those who wait for the Lord, let us put on "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 10-24-93 para. 11] p. 345, Para. 1, [1893MS].

Of those who had been led into error, and who had become cold through backsliding and apostasy, Paul wrote: "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Again he

declares what had been the manner of his labor among the believers, saying: "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. . . . As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." [Cf: RH 10-31-93 para. 1] p. 345, Para. 2, [1893MS].

May the Lord speak to the hearts of all who shall read these words. We should continually talk and practice the gentleness that Paul presents in this figure of a nurse cherishing her children. This is the manifestation of the Spirit of Christ. When we truly receive Jesus, there will be a transformation of character and principles among us as members of Christ's body. All bitterness and wrath and malice and evil speaking will be put away from us, and the love of Christ will fill and overflow the heart. Our love for others will then be deep, pure, and fervent, and there will be no betrayal of sacred trusts. From hearts softened and subdued by the love of Christ, we shall exhort, admonish, reprove, warn, and comfort the saints of God. We shall all stand in one harmonious body, and our earnest affection one for another will increase more and more. Thus Christ will be represented in the world through human instrumentalities, and the work of God will be rapidly advanced; for workers for him will be raised up in various parts of the world. [Cf: RH 10-31-93 para. 2] p. 345, Para. 3, [1893MS].

Our lack of appreciation for the instrumentalities which the Lord has already raised up to carry forward his work, has retarded the progress of the truth. Ministers and workers in the cause have been lightly esteemed, and many have been treated without consideration or sympathy. When the churches die to self, Jesus will take possession of them, and work through them his holy compassion and tender love. May the Lord help his people. May the Lord burn away the dross and tin, consume the selfishness that exists in the hearts of many of his professed followers, and place upon them his own image and superscription. [Cf: RH 10-31-93 para. 3] p. 345, Para. 4, [1893MS].

We have had seasons for fasting and prayer, beseeching that the Lord would raise up laborers to go into his harvest field, and yet, when laborers have been raised up, and sent to different fields, many of them have not been appreciated, even those who have given full proof of their devotion to, and interest in, the work. Envious tongues have spoken against them, evil surmisings have been cherished, and tares have been sown by those who would not like to reap the bitter harvest that will result. Before we appoint another day for fasting and prayer that the Lord shall raise up laborers, let us see to it that we treat those who have already been sent, with respect and love, as God would have them treated. Let us not treat them in such a distrustful manner that their prayers will ascend to God for deliverance from the evil surmisings and evil reports of their brethren. As long as those who are doing a good work for the Master, are not appreciated, but accused, condemned, and oppressed by the false tongue, how can we consistently ask God to raise up more laborers? There needs to be a turning away from talebearing and talebearers, and a drawing toward our brethren,--a coming near, even heart to heart, that the grace of Christ may be manifested in large measure through his people. The church should be

bound together with the golden chain of love, and then it would be terrible as an army with banners. [Cf: RH 10-31-93 para. 4] p. 346, Para. 1, [1893MS].

When our hearts are all open to receive the teaching of Jesus, there will be love for the brethren, and men will see that the rich blessing of God is upon his people. Prayer and fasting, that laborers may be sent into the harvest field, will avail nothing, while the spirit of evil surmising and criticism exists in the hearts of those to whom laborers are to be sent. We are to be doers of the words of Christ; then our fasts and prayers will be effectual in bringing upon the church the Holy Spirit. Let there be decided work done to answer the prayer of Christ, that his disciples should be one as he is one with the Father. He says, "Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: RH 10-31-93 para. 5] p. 346, Para. 2, [1893MS].

If the truth we profess to believe, does not change the heart and transform the character, it is of no value to us. If the same defects of character remain in us after we have a knowledge of the truth; if pride, self-esteem, self-sufficiency, evil thinking, evil surmising, evil speaking, still continue; if we judge those with whom we come in contact, we are not becoming sanctified through the truth, and will have no part with Christ in his kingdom. The Lord will deal with us as we deal with others. Have we dealt unkindly, unjustly with the brethren, with the world? Then it is for us to make confession, repent, and be converted, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. [Cf: RH 10-31-93 para. 6] p. 346, Para. 3, [1893MS].

The cause of God is to hold the first place in our plans and affections. There is need of bearing a straight message concerning the indulgence of self while the cause of God is in need of means. Some are so cold and backslidden that they do not realize that they are setting their affections on earthly treasure, which is soon to be swept away forever. The love of the world is binding them about, like a thick garment; and unless they change their course, they will not know how precious it is to practice self-denial for Christ's sake. All our idols, our love of the world, must be expelled from the heart. There are ministers and faithful friends who see the danger that surrounds these self-bound souls, and who faithfully present to them the error of their course, but instead of taking admonitions in the spirit in which they are given, and profiting thereby, those reprov'd rise up against the ones who deal with them faithfully. O that they might arouse from their spiritual lethargy, and now acquaint themselves with God! The world is blinding their eyes from seeing him who is invisible. They are unable to discern the most precious things that are of eternal interest, but view the truth of God in so dim a light that it seems of little value to them. The merest atom concerning their temporal interests assumes magnified proportions, while the things concerning eternity are dropped out of their reckoning. Our Lord insists upon the

necessity of removing earthly idols. He would have us set free from delusions and snares, and not mistake phantoms for realities. [Cf: RH 10-31-93 para. 7] p. 347, Para. 1, [1893MS].

The Lord is coming. Time is short. Get ready, get ready, get ready. For Christ's sake call a halt; you have not a moment to lose. Put an end to all unjust, unrighteous criticism, and humble your hearts before God. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [Cf: RH 10-31-93 para. 8] p. 347, Para. 2, [1893MS].

Do not merely assent to the truth, and fail to be a doer of the words of Christ. The truth must be applied to self; it must bring men and women who receive it to the Rock, that they may fall upon the Rock and be broken. Then Jesus can mold and fashion their characters after his own divine character. If we would listen to his voice, we must let silence reign in the heart. The clamors of self, its pretensions, its lusts, must be rebuked, and we must put on the robe of humility, and take our place as humble learners in the school of Christ. When this is the attitude of our brethren, there will be no more a desire to climb up onto the judgment seat to judge others; but they will lie low at the foot of the cross. As they behold the matchless loveliness of the character of Christ, their own defects will be made plain, and the delusion of self-righteousness which incased the soul will be swept away, and the arrows of the Lord will find the heart. The truth must be applied to the souls of our people as never before, or many who now feel at ease, will be weighed in the balances and found wanting. By Mrs. E. G. White. [Cf: RH 10-31-93 para. 9] p. 347, Para. 3, [1893MS].

The disciples were members of the family of Jesus, and he arranged that they should accompany him as he traveled on foot through the length and breadth of Palestine. They partook with him of the simple food provided for their physical sustenance, and shared with him in the hardships, toils, and emergencies that overtook them. Jesus sent his disciples forth by two and two into all the towns and villages that he himself purposed to visit. He imparted to them the power to work miracles, in order that the people might have evidence that they were not pretenders, but teachers of divine truth, sustained by divine authority. While he did not accompany them in these missionary tours, he visited other cities, and engaged in the same toilsome, personal labor, practiced the same rigid self-denial, and was their example in all things. He made it manifest that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus did not impose burdens upon his followers which he did not himself bear. He asked, "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth." [Cf: RH 11-07-93 para. 1] p. 347, Para. 4, [1893MS].

Let us be careful to follow his example, and feel that we are responsible for the performance of the same duties which we lay upon others to perform. Let us not enjoin upon others that which we will not do ourselves. Jesus rebuked the scribes and Pharisees because they bound upon their brethren burdens which were grievous to be borne, which they themselves would not touch with one of their fingers. In our

day there are those who, while urging and exhorting their brethren to greater efforts, fail to set them an example in zeal and effort for the cause of God. Those who urge upon others the performance of duties, must themselves be the first to engage in the good work, or their instruction will lose its force. The world's Redeemer did thus, and we are to follow in his footsteps. [Cf: RH 11-07-93 para. 2] p. 348, Para. 1, [1893MS].

The disciples gathered around Jesus after their first missionary tour, and told him all things which they had done. They related their experience with frankness and simplicity, telling him of both their successes and their failures. The Master listened with tender sympathy to their earnest recital of their difficulties and triumphs, and approved or encouraged as the experience demanded. They came and told Jesus all that they had done. How much stronger and happier would we be if we came to Jesus, confiding in him, and telling him all our joys and sorrows, our trials, our failures and successes. We should daily come to him, saying, "Examine me, O Lord, and prove me; try my reins and my heart. For thy lovingkindness is before mine eyes: and I have walked in thy truth." We shall receive the answer, "I will instruct thee and teach thee in the way that thou shalt go. I will guide thee with mine eye." Our experience will be expressed by the words of the psalmist, when he says, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." [Cf: RH 11-07-93 para. 3] p. 348, Para. 2, [1893MS].

When the disciples related all their experience to Jesus, he understood their need. Their labor had greatly elated and encouraged them, but it had also worn upon them. Many were coming and going in the place where they were, and there was not leisure so much as to eat. He saw that they had made mistakes in their manner of work, and he desired to counsel and instruct them, he said unto them, "Come ye yourselves apart into a desert place, and rest awhile." A desert place did not mean a waste and solitary wilderness, but a place of retirement and quiet, pleasant to the eyes and invigorating to the body. They sought such a place near a favorite resort on the sea of Galilee. To the north and west were the lofty mounts of Lebanon and Hermon, and to the south was the lake. Near this resort was one of the most frequented fords of the Jordan on the road from Damascus to Jerusalem. The truths he there preached to the people were heard by many who carried the precious messages to far distant regions. Here he sought for an opportunity to impart to his disciples instructions as to how they should conduct themselves in meeting different classes of society. They did not always appreciate these lessons at the time when they were spoken, but after his resurrection, when the Holy Spirit brought all things to their remembrance, they understood the importance of his teaching. [Cf: RH 11-07-93 para. 4] p. 348, Para. 3, [1893MS].

It was essential that Jesus should instruct them; for they were to go forth to preach the gospel to all the nations. In their first missionary tour they had worked diligently and manifested intense earnestness, preaching the kingdom of God, and healing the diseases of the people. They now needed a period of rest and reflection. The Christian life is not made up of unceasing activity, or of continual meditation.... Christians must work earnestly for the salvation of the lost, and they must also take time for contemplation, for prayer, and the study of the word of God. It will not do to be always under the

strain of the work and excitement, for in this way personal piety is neglected, and the powers of mind and body are injured. We are to be "not slothful in business; fervent in spirit; serving the Lord." But the oil of grace must be in our vessels with our lamps. If we wait upon God for his heavenly grace, we shall manifest his power in good works. [Cf: RH 11-07-93 para. 5] p. 349, Para. 1, [1893MS].

Jesus knew that his disciples after their busy labors would derive great benefit by engaging in private communion with him and with their brethren. He knew that a season of rest and recreation, apart from the multitude and the scene of their labors, would invigorate them, and he sought to withdraw them from busy cities to a quiet resort where they might have a season of precious fellowship with him and with each other. Would that all missionaries and workers in the various branches of the cause of God would bear in mind that though Jesus could work miracles, though he had empowered his disciples to work miracles, he commanded that his worn followers should go apart into the country for rest. Self-denial is required of the disciples of Christ, and self-sacrifices must be made; but care must also be exercised lest through human infirmity and feebleness the work of God be marred. The Lord knoweth our frame, he remembereth that we are but dust. Our God is ever merciful, full of compassion, and reasonable in all his requirements. He does not require that we shall pursue a course of action that will result in the loss of our health or the enfeeblement of our powers of mind. He would not have us work under a pressure and strain until exhaustion follows, and prostration of the nerves. The Lord has given us reason, and he expects that we shall exercise reason, and act in harmony with the laws of life implanted within us, obeying them that we may have a well-balanced organization. Day follows day, and each day brings its responsibilities and duties, but the work of tomorrow must not be crowded into today. The workers in the cause of God should feel how sacred is its character, and they should prepare themselves for tomorrow's work by a judicious employment of their powers today. [Cf: RH 11-07-93 para. 6] p. 349, Para. 2, [1893MS].

The disciples of Jesus needed to be educated as to how they should labor, and how they should rest. Today there is need that God's chosen workmen should listen to the command of Christ to go apart and rest awhile. Many valuable lives have been sacrificed, that need not have been through ignorance of this command. Many might be with us today to help forward the work both at home and in foreign lands, had they but realized that they were required but to work reasonably and take required rest, in order that they should not wear out by continual labor. These workers saw that the field was large, and the work was great, and they were wedded heart and soul to the cause, and felt that they must press on at whatever cost. When nature put in her protest, they paid no heed, doing double the work that they should have done, and God gave them rest in the grave until the last trump sounds, and calls the righteous forth to glorious immortality. But what a loss have the living workers sustained! We cannot afford to have this experience repeated; for a tomorrow is coming that will call for every laborer who can work judiciously. Though the harvest is great, and the laborers are few, nothing is gained by sacrificing health and life. [Cf: RH 11-07-93 para. 7] p. 349, Para. 3, [1893MS].

There are always persons who spare themselves, and who come far short of bearing their share of responsibility. They can talk of great and

crushing burdens, but they know not what it is to bear them. Their work yields but meager results, and it is evident that it is not this class who are addressed when Jesus says, "Come ye yourselves apart into a desert place, and rest awhile." There are many feeble, worn workmen who feel deeply distressed when they see how much there is to be done, and how little they can do. How they long for physical strength to accomplish more; but it is to this class that Jesus says, "Come ye yourselves apart into a desert place, and rest awhile." By Mrs. E. G. White. (*To be continued.*) [Cf: RH 11-07-93 para. 8] p. 350, Para. 1, [1893MS].

Those who hold responsible positions in the work have many burdens to bear, and are in danger of becoming crushed under them. The Lord does not mean to press weights on anyone to crush out his life, and forever stop his bearing any burdens. Our loving heavenly Father says to every one of his workers, "Cast thy burden upon the Lord, and he shall sustain thee." Again comes the injunction, "Casting all your care upon him; for he careth for you." The Lord estimates every weight before he allows it to rest upon the heart of those who are laborers together with him. Jesus has borne sorrows and burdens, and he knows just what they are. He has his eye upon every laborer. The Lord "telleteth the number of the stars," and yet "he healeth the broken in heart, and bindeth up their wounds." The Lord invites you to roll your burden on him; for he carries you on his heart. [Cf: RH 11-14-93 para. 1] p. 350, Para. 2, [1893MS].

Then have real, practical faith in Jesus, and believe he will carry every load, great or small. You must take the anxieties to Jesus, and believe he takes them, and bears them for you. I know that at this time the true laborers for God have many things pressing upon them; but take them to Jesus, and lay them trustingly upon the Redeemer. [Cf: RH 11-14-93 para. 2] p. 350, Para. 3, [1893MS].

Jesus will not consent to bear our burdens unless we trust him. He says, "Come unto me, all ye weary and heavy laden; give me your load, trust me. You cannot renew a right spirit in man. You cannot give man a new heart. I, your Redeemer, will use you as my instrument. Will you trust me to do the work which it is not possible for the human agent to do?" Worry is blind, and cannot discern the future. But Jesus sees the end from the beginning, and he has prepared the way to bring relief. "So much to do!" Yes; but who is the chief worker?--Jesus Christ your Lord. He offers to lighten the loads we carry by putting himself under the loads. Abiding in Christ, and Christ abiding in us, we can do all things through him who strengthens us. [Cf: RH 11-14-93 para. 3] p. 350, Para. 4, [1893MS].

Don't worry. Men in responsible positions should not be kept up through unseasonable hours in committee meetings. They need rest for the brain, and will break down unless they have rest. Reforms will have to be brought round in the holding of committee meetings, that those who are actors in these meetings may have clear, sharp thoughts, and thus expedite the business. [Cf: RH 11-14-93 para. 4] p. 350, Para. 5, [1893MS].

Committee meetings as they are run by our people through the hours when men should rest the weary brain, are destructive to the mental, physical, and moral powers. Then have it understood that those who come

to the committee meetings come with the thought that they are to meet with God, who has given them their work; that it is a sin to waste moments in unimportant conversation; for they are doing the Lord's business, and must do the work in the most businesslike, perfect way. Let all understand that there is to be no trifling. Everyone should come to these meetings in a consecrated, devotional frame of mind, because important matters are to be considered in relation to the cause of God. This work is to be done after his own order, and if men have been elected to the grave responsibility of having a voice, and exerting an influence in the accomplishment of this great work, let their actions in every particular show that they recognize their responsibility and accountability to understand the will of the Lord as far as it is possible. If a person comes to these meetings with a careless, irreverent manner, let him be reminded that he is in the presence of a witness by whom all actions are weighed. Let none come to these meetings with a hard, cold, critical, loveless spirit; for they may do great harm. [Cf: RH 11-14-93 para. 5] p. 351, Para. 1, [1893MS].

I have been shown that these committee meetings are not always pleasing to God. A spirit is brought into the meetings by some which savors more of the spirit of the prince of darkness than of the spirit of the Prince of life and light. They have had a presence with them to keep them on the wrong side. O what a record has passed into the books of heaven of some of the counsel and committee meetings! How Satan has exulted! Servants of God have been in attendance. They needed rest of mind, they needed sleep; "for so he giveth his beloved sleep;" but the unfeeling, hard manner of some on the committee who were destitute of the love and Spirit of Christ, has distressed and burdened the burden bearers until they have been nearly crushed to death. They have wept and prayed, and carried a load of anxiety. I have been shown of the Lord that he does not require his workmen to sacrifice in this line. Life is too precious in his sight to be imperiled in this way. Leave the load on the Lord, and wait. We must work as reasonable beings. Our bodies have been purchased by the infinite price of the Son of God. He says, "Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [Cf: RH 11-14-93 para. 6] p. 351, Para. 2, [1893MS].

Thank God with soul and voice; and say, "I thank God that I am alive; I thank God for my reason; I thank God for physical strength that I may speak and act under his supervision. I will not overtax my God-given powers. I will not feel that I can do the work which the Lord God of heaven alone is able to accomplish, and will do if I do not get in the way, and consider myself able to do the grand work which God alone can do. I should exhaust all my stock of reserve force, break down my mental and physical powers, and be useless if I thought I could do it all." [Cf: RH 11-14-93 para. 7] p. 351, Para. 3, [1893MS].

Things will go wrong because of unconsecrated workers. You may shed tears over the result of this; but don't worry. The blessed Master has all his work from end to end under his masterly supervision. All he asks is that the workers shall come to him for their orders, and obey his directions. Everything,--our churches, our missions, our Sabbath schools, our institutions,--is carried upon his divine heart. Why worry? The intense longing to see the church a living and shining light as God designs it shall be, must be tempered with entire trust in God;

for "without me," says Christ, "ye can do nothing." "Follow me," says Jesus. He must lead the way; we must follow. Christ dwelling in the soul will prompt to proper action. Empty, weak, worthless, as we feel ourselves to be, the Holy Spirit of God is working through the human instrumentality for the saving of many souls. Hearts that were stored with pollution have become vessels unto honor, habitations for God. "Not unto us, but unto thy name be all the glory." We are nothingness of ourselves; but the Lord God is everything; he is all and in all. [Cf: RH 11-14-93 para. 8] p. 351, Para. 4, [1893MS].

It is not the power that emanates from men that makes the work successful, it is the power of the heavenly intelligences working with the human agent that brings the work to perfection. A Paul may plant, and an Apollos may water, but it is God that giveth the increase. Man cannot do God's part of the work. As a human agent he may cooperate with the divine intelligences, and in simplicity and meekness do his best, realizing that God is the great Master Workman. Although the workmen may be buried, the work will not cease, but it will go on to completion. [Cf: RH 11-14-93 para. 9] p. 352, Para. 1, [1893MS].

When Jesus said the harvest was great, and the laborers were few, he did not urge upon his disciples the necessity of ceaseless toil, but said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." He tells his disciples that their strength has been severely tried, that they will be unfitted for future labor unless they rest awhile. In this the Master would teach his workers a lesson, and shall they not heed his words? With an eye single to the glory of God, in the name of Jesus, economize your powers, that after being refreshed with rest, you may do more and better work. Would that every child of God might be impressed with the necessity of being temperate in his eating, dressing, and working, that he may do the best work for the cause of God. When the laborer has been under a pressure of work and care, and is overworked in mind and body, he should turn aside and rest awhile, not for selfish gratification, but that he may be better prepared for future duties. We have a vigilant foe, who is ever upon our track, to take advantage of every weakness that he may make his temptations effective for evil. When the mind is overstrained and the body enfeebled, he can take advantage, and press the soul with his fiercest temptations that he may cause the downfall of the child of God. Let the laborer for God carefully husband his strength, and when wearied with toil that must come upon him, let him turn aside and rest and commune with Jesus? By Mrs. E. G. White. [Cf: RH 11-14-93 para. 10] p. 352, Para. 2, [1893MS].

The best education that can be given to children and youth is that which bears the closest relation to the future, immortal life. This kind of education should be given by godly parents, by devoted teachers, and by the church, to the end that the youth in turn may become zealous missionaries for either home or foreign fields. They are to be earnestly instructed in the truths of the Bible, that they may become pillars in the church, champions for truth, rooted and grounded in the faith. They are to know whereof they believe, and to have such an experience in divine things that they will never become betrayers of sacred trusts. [Cf: RH 11-21-93 para. 1] p. 352, Para. 3, [1893MS].

The youth should be educated by precept and example that they are to be agents for God, messengers of mercy, ready for every good word and

work, that they are to be blessings to those who are ready to perish. We are in great need of educated ability, and the talents intrusted to our youth should be consecrated to the service of God, and employed in his work. There should be men and women who are qualified to work in the churches and to train our young people for special lines of work, that souls may be brought to see Jesus. The schools established by us should have in view this object, and not be after the order of the denominational schools established by other churches, or after the order of worldly seminaries and colleges. They are to be of an altogether higher order, where no phase of infidelity shall be originated or countenanced. The students are to be educated in practical Christianity, and the Bible must be regarded as the highest, the most important textbook. [Cf: RH 11-21-93 para. 2] p. 352, Para. 4, [1893MS].

There is a great demand in all parts of the world for Christian teachers and for medical missionaries. In all parts of the field both at home and abroad, are open doors for those who can do good to body and soul, presenting the precious light of truth. That past neglect in this direction must not be perpetuated. Great light has shone upon our pathway in some directions more than others, and yet our advance along these very lines has been far behind the light we have had. Many of our most promising young men and women have offered their best ability at the shrine of idols, and have given themselves as a sacrifice to the prince of evil. O that the youth in our schools, one and all, might yield to the precious strivings of the Spirit of the Lord, that they might know the indications of his providence, and wait upon God, that they might know and do his will! In this way they would open the door of the heart to Jesus. [Cf: RH 11-21-93 para. 3] p. 353, Para. 1, [1893MS].

In surrendering ourselves to God, we reap great advantages; for if we have weaknesses of character, as we all have, we unite ourselves to One who is mighty to save. Our ignorance will be united to infinite wisdom, our frailty to enduring might, and, like Jacob, we may each become a prince with God. Connected with the Lord God of Israel, we shall have power from above which will enable us to be overcomers; and by the impartation of divine love, we shall find access to the hearts of men. We shall have fastened our trembling grasp upon the throne of the Infinite, and shall say, "I will not let thee go, except thou bless me." The assurance is given that he will bless us and make us a blessing; and this is our light, our joy, our triumph. When the youth understand what it is to have the favor and love of God in the heart, they will begin to realize the value of their blood-bought privileges, and will consecrate their ability to God, and strive with all their God-given powers to increase their talents to use in the Master's service. [Cf: RH 11-21-93 para. 4] p. 353, Para. 2, [1893MS].

The only safety for our youth in this age of sin and crime is to have a living connection with God. They must learn how to seek God that they may be filled with his Holy Spirit, and act as though they realized that the whole host of heaven was looking upon them with interested solicitude, ready to minister unto them in danger and in time of need. The youth should be barricaded by warning and instruction against temptation. They should be taught what are the encouragements held out to them in the word of God. They should have delineated before them the peril of taking a step into the bypaths of evil. They should be

educated to revere the counsels of God in his sacred oracles. They should be so instructed that they will set their resolution against evil, and determine that they will not enter into any path where they could not expect Jesus to accompany them, and his blessing to abide upon them. They should be taught practical, daily religion that will sanctify them in every relation of life, in their homes, in business, in the church, in society. They must be so educated that they will realize that it is a perilous thing to trifle with their privileges, but that God expects them reverently and earnestly to seek daily for his blessing. The blessing of God is a precious gift, and it is to be counted of such worth that it will not be surrendered at any cost. The blessing of God maketh rich, and it addeth no sorrow. [Cf: RH 11-21-93 para. 5] p. 353, Para. 3, [1893MS].

My heart is stirred to its depths as I read of the prostitution of noble powers to the service of Satan. In governmental departments, in positions of high responsibility, in official trusts, men are tempted by the evil one; and corruption and crime, embezzlements, robberies, and extortions are the result. There are terrible sinks of corruption, pouring out upon our world poisonous influences that corrupt the community. In every place Satan has set his traps that he may catch men of education, of good natural endowments, men who are capable of becoming laborers together with God, companions of angels, inhabitants of heaven, that he may bind them to his car as his slaves. And yet Jesus has ransomed them from the bondage of the enemy, and they refuse to be at liberty, and will not become the sons of God, heirs of God, and joint heirs with Jesus Christ to an immortal inheritance. They live as though the earth, money, position, houses, and lands were the main objects of their creation. Through the tender mercy of God their life is prolonged; but is it not a pitiable sight to see men of high ability living on so low a plane? [Cf: RH 11-21-93 para. 6] p. 354, Para. 1, [1893MS].

The ransom has been paid, and it is possible for all to come to God, and through a life of obedience to attain unto everlasting life. Then how sad it is that men turn from the immortal inheritance, and live for the gratification of pride, for selfishness and display, and through submission to the rule of Satan, lose the blessing which they might have both in this life and in the life to come. They might enter into the palaces of heaven, and associate on terms of freedom and equality with Christ and heavenly angels, and with the princes of God; and yet, incredible as it may seem, they turn from heavenly attractions. The Creator of all worlds proposes to love those who believe in his only begotten Son as their personal Saviour, even as he loves his Son. Even here and now his gracious favor is bestowed upon us to this marvelous extent. He has given to men the gift of the Light and Majesty of heaven, and with him he has bestowed all the treasures of heaven. Much as he has promised us for the life to come, he also bestows princely gifts upon us in this life, and as subjects of his grace, he would have us enjoy everything that will ennoble, expand, and elevate our characters. It is his design to fit us for the heavenly courts above. [Cf: RH 11-21-93 para. 7] p. 354, Para. 2, [1893MS].

But Satan is contending for the souls of men, and casts his hellish shadow athwart their path, in order that they shall not behold the light. He would not have them catch a glimpse of the future honor, the eternal glories, laid up for those who shall be inhabitants of heaven,

or have a taste of the experience that gives a foretaste of the happiness of heaven. But with the heavenly attractions set before the mind to inspire hope, to awaken desire, to spur to effort, how can we turn from the prospect, and choose sin and its wages, which is death? [Cf: RH 11-21-93 para. 8] p. 354, Para. 3, [1893MS].

Those who accept Christ as their Saviour have the promise of the life that now is, and that which is to come. The human agent owes no part of his ability to the service of Satan; but his entire allegiance is due to the infinite and eternal God. The lowliest disciple of Christ may become an inhabitant of heaven, an heir of God to an inheritance incorruptible, and that fadeth not away. O that everyone might make choice of the heavenly gift, become an heir of God to that inheritance whose title is secure from any destroyer, world without end! O, choose not the world, but choose the better inheritance! Press, urge, your way toward the mark for the prize of your high calling in Christ Jesus. For Christ's sake, let the aim of your education be shaped by the inducements of the better world. By Mrs. E. G. White. [Cf: RH 11-21-93 para. 9] p. 354, Para. 4, [1893MS].

For his own wise purpose the Lord veils spiritual truths in figures and symbols. Through the use of figures of speech, the plainest and most telling rebuke was often given to his accusers and enemies, and they could find in his words no occasion to condemn him. In parables and comparisons he found the best method of communicating divine truth. In simple language, using figures and illustrations drawn from the natural world, he opened spiritual truth to his hearers, and gave expression to precious principles that would have passed from their minds, and left scarcely a trace, had he not connected his words with stirring scenes of life, experience, or nature. In this way he called forth their interest, aroused inquiry, and when he had fully secured their attention, he decidedly impressed upon them the testimony of truth. In this way he was able to make sufficient impression upon the heart so that afterward his hearers could look upon the thing with which he connected his lesson, and recall the words of the divine Teacher. [Cf: RH 11-28-93 para. 1] p. 355, Para. 1, [1893MS].

The teaching of Jesus was of an entirely different order from that of the learned scribes. They professed to be expositors of the law, both written and traditional. But the formal tone of their instruction would indicate that they saw nothing in the doctrines of the sacred oracles which possessed vital power. They presented nothing new, uttered no words that reached the longing of the soul. They offered no food for the hungry sheep and lambs. Their custom was to dwell upon the obscurities of the law, and the result of their reasoning was a jargon of absurdities, which neither the learned could fathom nor the common people understand. [Cf: RH 11-28-93 para. 2] p. 355, Para. 2, [1893MS].

Christ came to unveil divine truth to the world. He taught as one having authority. He spake as never man spake. There was no hesitancy in his manner, not the shadow of a doubt in his utterances. He spake as one who understood every part of his subject. He could have opened mysteries which patriarchs and prophets desired to look into, which human curiosity had been impatiently desirous of understanding. But when men could not discern the most simple, plainly stated truths, how could they understand mysteries which were hid from mortal eyes? Jesus

did not disdain to repeat old, familiar truths; for he was the author of these truths. He was the glory of the temple. Truths which had been lost sight of, which had been misplaced, misinterpreted, and disconnected from their true position, he separated from the companionship of error; and showing them as precious jewels in their own bright luster, he reset them in their proper framework, and commanded them to stand fast forever. What a work was this! It was of such a character that no finite man could comprehend or do it. Only the divine Hand could take the truth which, from its connection with error, had been serving the cause of the enemy of God and man, and place it where it would glorify God, and be the salvation of humanity. The work of Christ was to give again to the world the truth in its original freshness and beauty. He represented the spiritual and heavenly, by the things of nature and experience. He gave fresh manna to the hungry soul, presented a new kingdom which was to be set up among men. [Cf: RH 11-28-93 para. 3] p. 355, Para. 3, [1893MS].

The Jewish rabbis presented the requirements of the law as a wearing round of exactions. They did just what Satan is doing in our day,-- presented the law before the people as a cold, rigid code of commands and traditions. Superstitions buried the light, the glory, the dignity, and far-reaching claims of the law of God. They professed to speak to the people in the place of God. After the transgression of Adam, the Lord spoke no longer directly with man; the human race was given into the hands of Christ, and all communication came through him to the world. It was Christ who spoke the law on Mount Sinai, and he knew the bearing of all its precepts, the glory and majesty of the law of heaven. In his sermon on the mount, Christ defines the law, and seeks to inculcate on the minds of his hearers the far-reaching claims of the precepts of Jehovah. His instructions came as a new revelation to the people; and the teachers of the law, the scribes and the Pharisees, as well as the common people, were astonished at his doctrine. The words of Christ were not new, and yet they came with the force of revelation; for they presented the truth in its proper light, and not in the light in which the teachers had set it before the people. He showed no regard for the traditions and commandments of men, but opened the eyes of their understanding to behold wondrous things out of the law of God, which is the foundation of his throne from the beginning of the world; and as long as the heavens and the earth remain, through the ceaseless ages of eternity, it will be the great standard of righteousness, holy and just and good. [Cf: RH 11-28-93 para. 4] p. 356, Para. 1, [1893MS].

The system of Jewish economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Satan ever seeks to make obscure the truths that are plain, and Christ ever seeks to open the mind to comprehend every essential truth concerning the salvation of fallen man. To this day there are still aspects of truth which are dimly seen, connections that are not understood, and far-reaching depths in the law of God that are uncomprehended. There is immeasurable breadth, dignity, and glory in the law of God; and yet the religious world has set aside this law, as did the Jews, to exalt the traditions and commandments of men. Before the days of Christ, men asked in vain, "What is truth?" Darkness covered the earth, and gross darkness the people. Even Judea was shrouded in gloom, although the voice of God spoke to them in his oracles. The truth of God had been silenced by the

superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. Then was a Teacher sent from God, even him who was the Way, the Truth, and the Life. Jesus presented to view the pure, rich truth of heaven to shine amid the moral darkness and gloom of earth. God has said, "Let there be spiritual light," and the light of the glory of God was revealed in the face of Jesus Christ. [Cf: RH 11-28-93 para. 5] p. 356, Para. 2, [1893MS].

Christ was manifested as the Saviour of men. The people were not to trust in their own works, in their own righteousness, or in themselves in any way, but in the Lamb of God which taketh away the sins of the world. In him the Advocate with the Father was revealed. Through him the invitation was given, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." This invitation comes sounding down along the lines to us today. Let not pride, or self-esteem, or self-righteousness keep anyone from confessing his sins, that he may claim the promise: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Keep nothing back from God, and neglect not the confession of your faults to the brethren when they have a connection with them. "Confess your faults one to another, and pray one for another, that ye may be healed." Many a sin is left unconfessed, to be confronted in the day of final accounts; better far to see your sins now, to confess them, and put them away, while the atoning sacrifice pleads in your behalf. Do not dislike to learn the will of God on this subject. The health of your soul, the unity of your brethren, may depend upon the course you pursue in these things. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, "casting all your care upon him; for he careth for you." [Cf: RH 11-28-93 para. 6] p. 356, Para. 3, [1893MS].

It is a lamentable fact that the erring heart is unwilling to be criticised, or to subject itself to humiliation by the confession of sin. Some see their faults, but thinking confession will detract from their dignity, they excuse their wrong, and shield themselves from the discipline that confession would give to the soul. The thought of their manifest error will remain to embitter their enjoyments and embarrass their movements; for in passing out of the path of confession, they fail to be faithful examples to the people. They see the errors of others; but how can they have courage to give the advice, "Confess your faults one to another, and pray one for another, that ye may be healed," when they have failed to follow this instruction in their own life? How much will ministers or people learn of a truth which they thrust aside, and forget if possible, because it is not agreeable; because it does not flatter their pride, but reproves and pains? Ministers and people, if saved at all, must be saved day by day, hour by hour. They must hunger and thirst for the righteousness of Christ, the illumination of the Holy Spirit. Church members,--those placed in positions of trust,--must be baptized with the Spirit of God, or they will not be qualified for the positions they accept. [Cf: RH 11-28-93 para. 7] p. 357, Para. 1, [1893MS].

A man may have a knowledge of the Scriptures which will not make him wise unto salvation, although he may be able to master his opponents in public controversy. If he does not have a yearning of soul after God;

if he does not search his own heart as with a lighted candle, fearing that any wrong should lurk there; if he is not possessed with a desire to answer the prayer of Christ that his disciples may be one as he is one with the Father, that the world may believe that Jesus is the Christ,--he flatters himself in vain that he is a Christian. His knowledge, begun in ambition, is carried forward in pride; but his soul is destitute of the divine love, the gentleness and meekness of Christ. He is not a wise man in the sight of God. He may have wisdom to overcome an opponent; but wise unto salvation, he cannot possibly be without the agency of the Holy Spirit. And the fruit of the Spirit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Neither talent, eloquence, nor selfish study of the Scriptures, will produce love to God or conformity to the image of Christ. Nothing but divine power can regenerate the human heart and character, and imbue the soul with the love of Christ, which will ever manifest itself in love to those for whom he died. By Mrs. E. G. White. [Cf: RH 11-28-93 para. 8] p. 357, Para. 2, [1893MS].

Dear Brethren and Sisters in America: We have now been in this missionary field nearly two years. For eleven months of this time, because of sickness, I was unable to labor in public. At times, with much inconvenience and suffering, I spoke in the church at Melbourne; but although I could not labor in a public manner during these months of suffering, I was enabled to write 2400 pages of letter paper upon themes that were essential to the progress of the work. Christ was preciously near to me during the time of my affliction, and the truth was presented to me in clear light, and the promises were viewed by me in their richness and fullness. I felt constrained to write by the Spirit of God even in my affliction and suffering; but I am now rejoiced to say that the Lord has been mercifully working for my restoration, and although not entirely relieved, I am in a much better condition of health, and have been strengthened so that I can stand before the people and bear to them my message, and in this work I have been marvelously sustained. [Cf: RH 12-05-93 para. 1] p. 357, Para. 3, [1893MS].

We have carried a heavy burden for these Australasian fields, and though our allotted time to remain here is almost expired, we see much unfinished work before us. We have sent in our appeals for men and means to carry forward the work in this far-off missionary territory, and we are thankful to our heavenly Father for that which has been done in response. We are glad that Brother and Sister Wilson have been added to the number of missionary laborers by the General Conference. But we would be more rejoiced if our responsible men would not see so many ways to invest means upon that which is in the range of their immediate vision, and would extend their view, and see the necessity of providing facilities to start the work in new fields. There are many, many important cities that have not been entered; many, many places where the banner of truth has not been unfurled. We still plead for laborers for these colonies. We still plead for financial help to plant the standard of truth in these new fields. [Cf: RH 12-05-93 para. 2] p. 358, Para. 1, [1893MS].

Some of our responsible men seem only to take in the needs of the field on which their vision rests, and addition upon addition is made to well-established institutions, in which a large amount of means has already been invested, and where already a great amount of strength is

centered. Yet to these very institutions large donations are appropriated to build them up still further, while other fields, such as this one, where there are no strength and no facilities, are left in their deplorable weakness, devoid of those things necessary to break up the soil for the introduction of the seeds of truth. [Cf: RH 12-05-93 para. 3] p. 358, Para. 2, [1893MS].

Brethren in America, I am praying day and night that the Lord may extend your vision, in order that you may see things that are afar off. How can the Lord Jesus approve of your absorbing so much means in increasing facilities whereby to advance the work in America, while foreign fields are destitute of means whereby to begin the work in parts where no beginning has been made? Knowing as we do, how well equipped are our institutions for publishing, for education, and for treating the sick, and what a firm basis the truth has in that field, we wonder that you should think it proper to expend more means there, when these foreign fields are so lacking in that with which you are so well furnished. Here are places all about us that have never been entered, and cannot be worked unless we shall have houses of worship, even though of the humblest character. We cannot call out the people to hear the truth in tents as in America; for in many places, as in Wellington, New Zealand, the wind would strip them to ribbons. We have not a place in these large cities where we can call out the people to hear the truth of God. We cannot unfurl the banner of truth; for we have no standing place. I am looking to the Lord for light, and I shall make appeals again and again, like the importunate widow, until you shall be compelled to hear, and attend to the call. I address the churches, and plead with them to do the very work that God would have them. I have been thinking very seriously of going to America in person to make appeals from church to church; for I am deeply moved over the destitute condition of these Australasian fields. [Cf: RH 12-05-93 para. 4] p. 358, Para. 3, [1893MS].

In this country, the denominational ministers tell the most unblushing falsehoods to their congregations in reference to our work and our people. Whatever false report has been started, is circulated by those who oppose the truth, and is repeated from church to church and from community to community. The circulators of these falsehoods take no pains to find out whether or not they are true, for many of those who repeat the reports, though not the framers of them, still love the false reports, and take delight in giving them a wide circulation. They do not, like honest, just men, come to those who are accused, and seek to find out what is the truth concerning what they have heard in regard to their faith; but without inquiry they spread false statements in order to prejudice the people against those who hold the truth. For instance, an effort was made to obtain the use of the hall at a village four miles from Hastings, where some of our workers proposed to present the gospel to the people; but they did not succeed in obtaining the hall, because a school teacher there opposed the truth, and declared to the people that Seventh-day Adventists did not believe in the divinity of Christ. This man may not have known what our faith is on this point, but he was not left in ignorance. He was informed that there is not a people on earth who hold more firmly to the truth of Christ's pre-existence than do Seventh-day Adventists. But the answer was given that they did not want that the doctrines of Seventh-day Adventists should be promulgated in that community. So the door was closed. [Cf: RH 12-05-93 para. 5] p. 359, Para. 1, [1893MS].

The prejudice that exists in the smaller cities and towns of Australia and New Zealand is very bitter, and we have to put forth the same effort here to overcome prejudice as in America where our people are not known. The message and the messenger are not so well known in these fields as in America, so the prejudice is of longer duration; and until the people who are teaching the commandments of God and the faith of Jesus, are better known by personal acquaintance, these fields will be hard to work. It is difficult to break down these barriers, and obtain an opportunity to introduce the leaven of truth, and proclaim the last message of mercy and warning to the people. As in Christ's day, the ministers will not investigate the Scriptures, and candidly compare the doctrines presented with their Bibles, but rather seize upon some lying report, some scandal from far off or from near at hand, and present a false statement to their congregations as an evidence that they should close their ears to the "strange doctrines" of the Seventh-day Adventists. Through these lying reports, the people whose minds have been stirred up by the truth are quieted down, and as they have not the moral courage to investigate the Scriptures for themselves, or to ferret out the falsehood, they turn from the men who have the message of God. We are obliged to go over the very same ground in these fields that we had to go over in the beginning of the work in America. The history of the work, as recorded in the Acts of the Apostles, when they journeyed from place to place, and had to meet the opposition of opposers of the truth, is re-enacted in the work of the message for this time. [Cf: RH 12-05-93 para. 6] p. 359, Para. 2, [1893MS].

Prejudice in these fields is so strong that we do not see how the message of truth is to go to the cities and towns in these colonies, unless we shall be furnished with facilities by which we may work. In the history of the first gospel workers, we read that after the day of Pentecost, they set forth in earnest to fulfill the commission given them of Christ, "Go ye into all the world, and preach the gospel to every creature." I was rejoiced to hear of the outpouring of the Spirit of God in Michigan, and especially at Battle Creek. I rejoiced with heart and soul and voice; for I knew that something would be done to stir the souls of those who have had the shining of continual rays of light upon them, and who have not hitherto made a response in proportion to the light they have had. The Holy Spirit works in the heart of its receiver, and makes its possessor an agent for its designs. Those who are imbued with the Holy Spirit become channels of light to the world, and those who have had the Spirit of God will make a decided response to the appeals which the Lord is sending. [Cf: RH 12-05-93 para. 7] p. 359, Para. 3, [1893MS].

I ask my brethren and sisters in America, Are you, under the influence of the Holy Spirit, working the works of God? Are you becoming witnesses as did the early disciples to the power of him who sanctifies you, and enables you to consecrate yourselves to the very work that God would have you do? Have families aroused from their idle inactivity? and have they moved from Battle Creek into surrounding towns and villages to advocate and live out before the people the message of truth? The admonition to each one is, Work "while it is day: the night cometh, when no man can work." Who has opened his ears to the Macedonian cry that is coming from every direction. "Come over and help us"? Who have had their hearts stirred by the need of the people, and have decided to leave country and kindred to come to this far-off field

in response to the urgent appeals that have been sent to you? Who have been stirred to give their substance to the cause, to devote their means to the advancement of the present truth in this field? [Cf: RH 12-05-93 para. 8] p. 360, Para. 1, [1893MS].

We have been sent here by the General Conference, and we are here on the ground; but we have not been provided with facilities to do the work, although urgent calls have been made for facilities, and the needs of the field have been repeatedly presented before our brethren. The trouble is that our brethren do not comprehend the appeal that has been made. But something more must be done, they think, to give additional strength to, and to multiply facilities in, America, where there is a great abundance of facilities; while the fields that have no strength, which need money and workers, are left almost entirely in their destitution, and the call for means and men is scarcely heeded. Workers now, and money now, would be of more value than double the financial assistance in two years from this time. I must now make an appeal to the churches. I must call upon you in America to help us at this time. I call upon those whom God has made stewards of his means to send us financial help, and let those who are willing to go out as did Abraham, leaving country and kindred, come as missionaries to this field, not looking to the Conference to pay your expenses, or to support you, but looking to God for grace to diffuse the light he has given you. [Cf: RH 12-05-93 para. 9] p. 360, Para. 2, [1893MS].

Wake up, brethren and sisters, wake up. Sleep no longer. "Why stand ye here all the day idle?" Jesus calls you, saying, "Go work today in my vineyard." Whoever has received the Holy Spirit, will make it manifest; for all his powers will be employed in the most active service. All who actually receive Christ by faith, work. They feel the burden of souls. God now calls upon everyone who has a knowledge of the truth, who is a depository of sacred truth, to arise and impart the light of heaven to others. Those who have been illuminated by the Holy Spirit, will show its office work upon life and character. They will be mediums through which the Holy Spirit will communicate light and knowledge to others. The wonderful truth revealed to us in these last days, is to be revealed to others. "The end of all things is at hand." The Lord has been speaking to you in America, and may the Lord forbid that at the time of great illumination, darkness should come upon you because you fail to walk in the light that has been given. Darkness corresponding to your light will surely come upon you, if you do not now arouse from your slumbers, and shake off your useless musings and selfish indulgences, and trade diligently with your Lord's goods. Move out from your pleasant homes. Develop the talents God has given you, and tell to others what the Holy Spirit has communicated to you. God requires you to work in proportion to the light he has given. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 12-05-93 para. 10] p. 360, Para. 3, [1893MS].

Angels of God are waiting, desiring with intense desire that those who claim to believe the truth shall become agents through which, by cooperation with them, they shall be able to communicate light to the world. All heaven is interested in the work that is going on in the world, and the angels desire that men shall become channels by which divine grace may flow to those who are famishing for the waters of life. In new and fresh aspects the truth is to be presented through living agencies to those who are in the darkness of error, who are dead

in trespasses and sins. God created all things by Christ Jesus, that now unto principalities and powers in heavenly places might be made known by the church the manifold wisdom of God. Wake up, my brethren and sisters, before you sleep the sleep of death. God has shown you that he is willing to do great things for you. The salvation of the human soul is the one object of most intense interest to the heavenly host. The value of the soul is infinitely above silver and gold; and why is it that you who have a knowledge of the truth do not impart it to others? It is the highest duty of every Christian to let the light God has given shine forth in steady rays. Have you been converted from error to truth? Have you, through faith in Jesus Christ, been made partakers of his love? Then go to work to save souls that are ready to perish. Personal effort must be put forth, if men who are lost are to be convinced that they are in need of a Saviour. The work of saving souls is not confined to the delegated ministers. To every man God has given his work. Every soul that has been enlightened has a work to do, a mission to perform. Each one is to trade diligently with the talents intrusted to his care. Converted himself, the Christian is to present to others the truth as it is in Christ Jesus, and win souls to Jesus. [Cf: RH 12-12-93 para. 1] p. 361, Para. 1, [1893MS].

The Lord has blessed many of you of late. What reason did you assign for this enlightenment? Did you think that God had blessed you simply that you might sit down and be happy, while others were left to perish for the want of the knowledge and experience that you have obtained through the mercy and forbearance of God? Were you willing to be content and gratified that you had received so rich a blessing? The Holy Spirit was imparted to you in order that you might become agents by which God could communicate that blessing to others. Every true believer is a light that will shine amid the moral darkness of the world. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. "Ye are the salt of the earth: but if the salt have lost his savor [it will not communicate its saving qualities,] wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The religion that does not reveal itself in good works, in true righteousness and goodness, in saving the souls of poor sinners, is of no value in the estimation of God, and it will not save the souls of those who possess it. [Cf: RH 12-12-93 para. 2] p. 361, Para. 2, [1893MS].

Soldiers of Christ are now wanted to push the battle to the front. Marshall under the bloodstained banner of Prince Emmanuel, wear his armor, and press the battle to the gate. The gospel of the kingdom of Christ must go into new countries, and enter new provinces. We are laborers together with God. Brethren and sisters, why hover about the churches? Study the parable of the lost sheep, and go forth as true shepherds, seeking the lost one who is in the wilderness of sin. Rescue the perishing. [Cf: RH 12-12-93 para. 3] p. 362, Para. 1, [1893MS].

Christians will have the mind of Christ, and be co-workers with him. To everyone work has been allotted, and no one else can be a substitute

for another. Each one has a mission of wonderful importance, which he cannot neglect or ignore, as the fulfillment of it involves the weal of some soul, and the neglect of it the woe of one for whom Christ died. God has appointed his children to give light to others, and if they fail to do it, and souls are left in the darkness of error because of their failure to do that which they might have done, had they been vitalized by the Holy Spirit, they will be accountable to God. We have been called out of darkness into his marvelous light, in order that we may show forth the praises of Christ. [Cf: RH 12-12-93 para. 4] p. 362, Para. 2, [1893MS].

In the Australasian field we not only need ministers, but faithful workers who will do their God-given work in the way he has appointed that it should be done. Who of those who have been so greatly blessed in the outpouring of the Spirit of God, have fallen again into slumber? Arouse, before it is eternally too late. By your slothfulness you are not only imperiling your own souls, but you are endangering the cause of God, since he has given to every man his work. The converting power of God must daily come upon all the churches, that they may stand in the strength of Christ, rooted and grounded in the faith, holding forth the word of life. Do not wait until someone shall lift you up, and take all the burden. Let every soul in the churches consecrate himself to God, and lay all that he has on the altar, going forth by faith into the highways and byways of the world, and in a humble, Christlike spirit, doing what he can, as he has opportunity, to sow the seeds of truth. Sow beside all waters, presenting the truth as it is in Jesus. By a godly example, by earnest exhortation and entreaties, compel the lost to come in to be prepared for the marriage supper of the Lamb. To neglect the work of saving souls is a great sin; for it is neglecting to save souls for whom Christ died. [Cf: RH 12-12-93 para. 5] p. 362, Para. 3, [1893MS].

It is evident that the love of Christ does not warm our own hearts, if we have nothing to say to others of its power, if we do nothing to kindle in the hearts of others the love of God. If Christ abides in the soul, it will not be possible to be indolent and indifferent. The salvation of sinners demands that every Christian shall act his part, and put forth a certain measure of positive power. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The word must be spoken in season and out of season to those who are beguiled by Satan, and led to do evil things. Satan is working through his agents, and shall the soldiers of Christ exert no positive influence to save souls that are walking in the broad road to death? The voice of invitation and entreaty is to sound, crying, "Behold the Lamb of God, which taketh away the sin of the world!" Let no one wait for the sinner to come to him, asking for counsel and advice. Go forth into the wilderness to seek and to save that which is lost. The most special self-denial is to be practiced, the most earnest effort is to be made to save those who are ready to perish. Imbued with the Spirit of Christ, the true worker will not fail nor be discouraged. [Cf: RH 12-12-93 para. 6] p. 362, Para. 4, [1893MS].

Not one who has been made the depository of truth, will be excused in the day of judgment for the non-employment of his talents, given for the sake of the salvation of souls. In the great day of God every case will appear exactly as it is, and no one will be able, in view of the

terrible consequences of the neglect he has been guilty of, to render an excuse; but as the eye of God rests upon him, he will stand condemned and denounced. [Cf: RH 12-12-93 para. 7] p. 363, Para. 1, [1893MS].

Wake up, brethren and sisters in our churches, and watch unto prayer. Educate the youth in such a way that they shall understand that it is not possible for them to live a Christian life, and to increase in the knowledge of our Lord and Saviour Jesus Christ, and yet not be actively engaged in trading upon the talents that God has given,--diffusing to others the knowledge of the truth. Individually we are to put to use our knowledge of the truth in instructing the ignorant, in enlightening those who are in darkness. We are to seek wisdom of God in all things, and then improve every opportunity that is possible, to make the path of duty plain to others. When each one does the duty that lies nearest him, how sinful will appear the thought of devoting God-given powers to the pursuit of amusements. O what sin and guilt we are living in when not earnestly using every jot of influence we possess to advance the kingdom of Christ in the world. Souls are perishing, and few have any concern about it; but those who are indolent in serving the Master, though they may even be employed in the work, will, through neglect of prayer and watching, neglect all other duties, and lose at last all interest in religious things, and be themselves ready to die, except they repent, and return unto the Lord. Why not meet the expectation of the heavenly intelligences, and "work out your own salvation with fear and trembling?" "For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." By Mrs. E. G. White. [Cf: RH 12-12-93 para. 8] p. 363, Para. 2, [1893MS].

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [Cf: RH 12-19-93 para. 1] p. 363, Para. 3, [1893MS].

Let it be understood that the man who claims Christ as his Saviour, should make manifest this claim by observing the holy maxims that Christ has given. He who professes to be a Christian, and yet does not observe the precepts of his Lord, is in the world as a deceiver, is a betrayer of the truth of God. The progress of the truth in the world is often hindered by the unsanctified characters of men who claim to be its adherents. It would be far better to make no profession of truth than, making a profession, to drag the truth down by an unchristlike course of action. The true lover of truth will say, "I am a Christian, and I cannot call sin righteousness. I cannot connive at any deception. I cannot act a lie under any circumstances, nor look upon sin as a light thing." [Cf: RH 12-19-93 para. 2] p. 363, Para. 4, [1893MS].

Through the repetition of that which the word of God condemns, the conscience becomes hardened, and prevarication and fraud, long practiced, seem of trifling import to him who has trampled under foot the precepts of Christ. Exaggeration and fraud and falsehood are largely dealt in, in the world; but shall those who profess to believe

the truth, do unrighteousness? Shall they gather the pollution that everywhere exists, and identify themselves with those who, although they are termed upright men, are evildoers? He who looks upon the heart, and cannot behold sin with any degree of allowance, will not countenance hypocrisy in those who claim to be his children. The reason why many more do not embrace the truth is that those who claim to believe, do not act upon the plain, direct lessons of Christ. [Cf: RH 12-19-93 para. 3] p. 364, Para. 1, [1893MS].

The Lord has designated his people as "the light of the world," and to them he has committed the sacred trust of preaching the gospel in all the world. In order to do this, how great need there is of bringing our wants within the least possible scope, that we may give ourselves and our all for the fulfilling of our divine commission. We should all learn to economize in the use of means. God does not require that his people should deprive themselves of that which is really necessary for their health and comfort, but he does not approve of wantonness and extravagance and display. In no sense should we abuse the gifts of God; for we shall be called upon at the last day to give an account of our stewardship. Let us look at the precept and example of our divine Lord, regarding economy, and making the most of the blessing of heaven. When Jesus had worked a notable miracle, and had fed five thousand people, he said to his disciples, "Gather up the fragments that remain, that nothing be lost." This command had a double meaning; for it not only showed that every morsel of bread given through the miracle of Christ was sacred, but that those morsels, imparted to others, multiplied and extended the blessing to those who had need. From this circumstance we may learn a lesson in spiritual matters. As the bread was carefully saved to be given to others in need, so we should carefully treasure up all that God gives us, in order that it may be again imparted to those who have need. [Cf: RH 12-19-93 para. 4] p. 364, Para. 2, [1893MS].

But many, very many, have not so educated themselves that they can keep their expenditures within the limit of their income. They do not learn to adapt themselves to circumstances, and they borrow and borrow again and again, and become overwhelmed in debt, and consequently they become discouraged and disheartened. Many do not remember the cause of God, and carelessly expend money in holiday amusements, in dress and folly, and when there is a call made for the advancement of the work in home and foreign missions, they have nothing to give, or even have overdrawn their account. Thus they rob God in tithes and offerings, and through their selfish indulgence they lay the soul open to fierce temptations, and fall into the wiles of Satan. [Cf: RH 12-19-93 para. 5] p. 364, Para. 3, [1893MS].

We should be on our guard, and not allow ourselves to spend money upon that which is unnecessary, and simply for display. We should not permit ourselves to indulge tastes that lead us to pattern after the customs of the world, and rob the treasury of the Lord. The apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." O what a representation is this of the security, the peace, the rest, the confidence, we may have in the love of God. No man, no power, can force us from our refuge. Jesus says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I

am the vine, and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Thank God with heart and soul and voice for a safe abiding place. "When Christ, who is our life, shall appear, then [if you have hid your life with Christ in God] shall ye also appear with him in glory." [Cf: RH 12-19-93 para. 6] p. 364, Para. 4, [1893MS].

Christ is to be our pattern and example in all things, and if we follow his example, we shall avoid following the spendthrifts, whose example is so contagious to both young and old. We should make it a rule to bind about our wants, remembering that every penny belongs to the Lord, to be used not for wantonness, not for display, not in extravagance; for this would be an abuse of the Lord's goods, but for actual necessities. There are obligations to the poor and needy laid upon us, and to spend money simply for the gratification of some extravagant taste is not in God's order; for it prohibits us from doing good to those who are in need. Those in moderate circumstances are to bind about their wants, that they may also give out their talents to the exchangers, and those who have been blessed with large talents, who have abundance, should lay upon themselves the same restrictions, and guard against the needless expenditure of means for selfish gratification. The Lord has made them stewards of his means, and he designs that they should bless the needy, care for the poor, help the widow and the orphan, and send the light of the truth to those who sit in darkness. [Cf: RH 12-19-93 para. 7] p. 365, Para. 1, [1893MS].

Fields are opening on every side, calls are coming in from every country The Macedonian cry is sounding, "Come over and help us." And still the missionary spirit is so feeble that there is scarcely a pulse-beat in response. We need missionaries, we need to be exercised unto godliness. The Bible condemns all extremes in dress and the following of the fashions of this degenerate age. It is not the aim of a Christian to attract attention and admiration on account of his dress. "Ye are my witnesses, saith the Lord," witnessing a good confession to the world, saying by your godly life and conversation, We are pilgrims and strangers on the earth. "For they that say such things declare plainly that they seek a country," "a city whose builder and maker is God." [Cf: RH 12-19-93 para. 8] p. 365, Para. 2, [1893MS].

When the truth is received into the heart, it sanctifies the soul, and a sincere Christian will walk through life with Christ the Pattern ever in view, and he will adhere with noble steadfastness to the singular principles of righteousness in words, in dress, and deportment. He will have respect unto the recompense of reward. "And truly if they had been mindful of that country from whence they came out, they might have had opportunity to return. But now they desire a better country, that is an heavenly. Wherefore God is not ashamed to be called their God; for he hath prepared for them a city." [Cf: RH 12-19-93 para. 9] p. 365, Para. 3, [1893MS].

Our affections are to flow in but one direction, in order that our obligations as servants of Christ be not violated. The badge of the world will never designate us as the children of God, loyal subjects of his kingdom. When Jesus came, he found sins, worldliness, and dissension in the church; but it was his work to reverse this order of things. He would have his church in the world, but not of it. He said, "Every plant, which my heavenly Father hath not planted, shall be

rooted up." The church was to be a divine inclosure in the world. It was to be as a vineyard planted by the divine Husbandman, and brought under cultivation by him. It was to be as a nursery planted with trees of righteousness, and although surrounded by evil trees of the world, which brought forth fruit unto death, yet all within the inclosure was designed to be the planting of the Lord, bearing fruit unto righteousness. The followers of Christ were to reveal the power of the transforming grace of Christ to change the corrupt hearts of men. The church was to be as a field of wheat, but a strange hand has planted tares among the wheat, and it is this mingling of tares and wheat that causes the children of God to weep with sorrow. The natural, unsanctified elements of human character work against the influence of the Spirit of God. Men of evil minds bring in false doctrines, and in many cases these false doctrines have supplanted the truth of God. The Lord designed that his church should not receive the commandments of men, but acknowledge his law alone. He designed that the pure, unadulterated truth should be proclaimed in the world. Self-denial and cross-bearing was to characterize his children. They were to represent to the world the character of Christ, and keep before the world a representation of the eternal world; for among them was to be found the spirit, the character, that should be developed by coming under the control of the divine government. They were to be obedient to higher laws than the princes of this world originate, and yield submission to a greater power than kings can command. [Cf: RH 12-19-93 para. 10] p. 365, Para. 4, [1893MS].

While all the world is under the care of God, and angels are commissioned to do service in all parts of it, yet the church is the special object of God's love and care. In the church, he is making experiments of mercy and love, and drawing men to himself. Through the grace of Christ an amazing transformation is taking place in the corrupt hearts of men. The work wrought in the characters of sinners through the grace of Christ, is a greater work than to perform a miracle upon the bodies of men. The old, carnal nature dies, and a new creature appears after the likeness of Christ. At this mighty work, angels look and rejoice. They see that upon this sin-cursed earth, Christ has his training schools. He takes the ignorant children of darkness and of wrath, and brings them as willing subjects to his feet to learn of him, that they may become laborers together with God; that they may wear Christ's yoke and bear his burden, and identify their interests with the interests and delights of heaven. He has in prospect a well-trained, well-disciplined army of workers, with whom he can deposit his goods, and trust them to bring back his talents improved, and multiplied by being put out to the exchangers; to whom he can say at last, "Well done, thou good and faithful servant. . . . Enter thou into the joy of the Lord." By Mrs. E. G. White. [Cf: RH 12-19-93 para. 11] p. 366, Para. 1, [1893MS].

George's Terrace, St. Kilda Road, Melbourne, Victoria, Jan. 9, 1893
Captain C. Eldridge, Battle Creek, Mich.--Dear Brother:---I received your letter and will endeavor to respond. I am grateful to our heavenly Father for his gracious favors bestowed upon me. I am being healed of my infirmities. The Lord is good, and greatly to be praised. [Cf: 1888 Mtl. p. 1096 para. 01] p. 366, Para. 2, [1893MS].

During the week of prayer we held meetings in a tent at North Fitzroy. Sabbath afternoon, December 31, I spoke with great freedom from Acts

10, dwelling especially upon the angel's message to Cornelius, "He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius; and when he looked on him, he was afraid and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." The Lord gave me His Holy Spirit in large measure. The tent was full; some not of our faith were present who were attracted by the tent. We had a most precious meeting. [Cf: 1888 Mtl. p. 1096 para. 02] p. 366, Para. 3, [1893MS].

Sunday afternoon I spoke to a large congregation from John 14:1-14. Again the Lord blessed me with freedom and the people also were blessed. North Fitzroy is five miles from the school building in St. Kilda where we live, and the ride after speaking made me quite weary. I felt more anxiety, however, in regard to the affect of the malaria from the open drains which are not only offensive but dangerous to health and life. Monday evening in the school building I met with the little church of Prahran. I prayed with them and spoke with freedom from the words. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Then we had a prayer and social meeting in which precious testimonies were borne by nearly all present. Tuesday evening I again attended a meeting in the same place. Willie had very interesting matter to present from Elder Reed, in regard to the missionary work in the Pacific Islands. These meetings are profitable; light is shining upon us, but we want more and still more of the blessing of God. [Cf: 1888 Mtl. p. 1096 para. 03] p. 366, Para. 4, [1893MS].

Wednesday afternoon I attended a meeting for the sisters in Federal Hall at the Echo Office, North Fitzroy. Eighty-five were present, and I spoke to them in regard to the duties of mothers in the education and training of their children to become children of God, fitted for the future, immortal life. I opened the meeting with prayer, and closed it with prayer. At the close I began to feel that with all my writing and the work I had to do in bearing plain testimonies to individuals, I was using up my capital of strength faster than I could afford. But mothers came to me and expressed themselves as so grateful to hear the very things they needed. Some said, "This meeting will never lose its influence upon me. I see that there are many changes for me to make in the training of my children. But O, I am so glad that I was not left to come up in the judgment so ignorant in regard to my duty." Though very weary, I did not regret the effort I made. [Cf: 1888 Mtl. p. 1097 para. 01] p. 367, Para. 1, [1893MS].

The day had been warm, and during the ride home a sharp breeze came in from the sea and I took cold. Thursday morning I found myself greatly exhausted. But during the night I had passed through an experience similar to that which I had at Salamanca, New York, two years ago. When I awoke from my first short sleep, light seemed to be all around me, the room seemed to be full of heavenly angels. The Spirit of God was upon me, and my heart was full to overflowing. O, what love was burning in my heart! I was exclaiming aloud, "Lord Jesus, I love thee; thou knowest that I love thee. My heavenly Father, I praise thee with my whole heart." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but

have everlasting life." "The path of the just is as a shining light, that shineth more and more unto the perfect day." 'Jesus my Redeemer, the Representative of the Father, I put my trust in thee." [Cf: 1888 Mtl. p. 1098 para. 01] p. 367, Para. 2, [1893MS].

My peace was like a river, I seemed to be shut in with God, in sweet communion with him through my waking and sleeping hours. What high and holy privileges seemed to be mine in the love of Jesus, his life and his guardianship. How plainly the words were presented to my mind, "I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." Jesus lives to make intercession for us. Jesus lives, and because he lives, we shall live also." [Cf: 1888 Mtl. p. 1098 para. 02] p. 367, Para. 3, [1893MS].

O, why does not the church of Christ arise, and put on her beautiful garments! Why does she not shine? The great reason of such feeble Christianity is that those who claim to believe the truth have so little knowledge of Christ, and so low an estimate of what He will be to them, and what they may be to him. We have the most solemn, weighty truths ever committed to mortals. [Cf: 1888 Mtl. p. 1099 para. 01] p. 367, Para. 4, [1893MS].

Were our words, our thoughts our actions, more pure and elevated, more in accordance with the holy faith we profess, we should view our responsibilities in a far different light. How solemn, how sacred, they would appear. We would have a deeper sense of our obligations, and should make it our constant aim to perfect holiness in the fear of God. Earthly, temporal things would be subordinate to the heavenly and eternal. [Cf: 1888 Mtl. p. 1099 para. 02] p. 368, Para. 1, [1893MS].

The language of the heart and lips would be, as expressed by the Psalmist: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yes, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thine house: they will be still praising thee. Blessed is the man whose strength is in thee, in whose heart are the ways of them. Who passeth through the valley of Baca make it a well. ... They go from strength to strength, every one of them in Zion appeareth before God. ... Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God (margin, I would choose rather to sit at the threshold), than to dwell in the tents of wickedness. For the Lord God is a Sun and a shield, the Lord will give grace and glory: no good thing will be withheld from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee." [Cf: 1888 Mtl. p. 1099 para. 03] p. 368, Para. 2, [1893MS].

I am so grateful for the privilege of being connected with God in any way. I feel highly honored. All I ask is that the Lord in his great mercy and loving-kindness will give me strength to use in his service not to minister to my own ease or selfish indulgence, but that I may labor for Christ in the salvation of souls. I am waiting and believing, and receiving his rich blessing, although I am unworthy. [Cf: 1888 Mtl. p. 1100 para. 01] p. 368, Para. 3, [1893MS].

The word of the Lord has come to me in clear lines in reference to the principles and practices of those connected with the Review office. There has been need of self-examination on the part of the workers. Every man who has to do with sacred things should perform his work in a Christ-like manner. There must be no sharp practice, "A false balance is abomination to the Lord." A false balance is a symbol of all unfair dealing, all devices to conceal selfishness and injustice under an appearance of fairness and equity. God will not in the slightest degree favor such practices. He hates every false way. He abhors all selfishness and covetousness. Unmerciful dealing he will not tolerate, but will repay in kind. God can give prosperity to the working men whose means are acquired honestly. But his curse rests upon all that is gained by selfish practices. When one indulges in selfishness or sharp dealing, he shows that he does not fear the Lord or reverence his name. Those who are connected with God will not only shun all injustice, but will manifest his mercy and goodness toward all with whom they have to do. The Lord will sanction no respect of person; but he will not approve the course of those who make no difference in favor of the poor, the widow, and the orphan. [Cf: 1888 Mtl. p. 1100 para. 02] p. 368, Para. 4, [1893MS].

"The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. ... But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them with gold and silver, that they may offer unto the Lord an offering in righteousness." [Cf: 1888 Mtl. p. 1101 para. 01] p. 369, Para. 1, [1893MS].

Everything in our character that can not enter the city of God will be reprov'd; if we will submit to the Lord's refining, all the dross and the tin will be consumed. As the Lord's chosen ones will receive the light appropriate for this time, they will not be led to exalt themselves. They will not manufacture a standard whereby to measure their own character; for the Lord has given one standard, by which every character is to be tested. There is not one standard for the poor, and another for the rich; for all will be tested by that law which bids us to love God supremely and our neighbor as ourselves. Those who win the treasure of heaven will be those who have laid up their treasure above. God gives us light and opportunities to learn from Christ; that we may be like him in spirit and character; but we are not to conform to any human standard. We are to receive the truth of God into the heart, that it may regulate the life and form the character. [Cf: 1888 Mtl. p. 1101 para. 02] p. 369, Para. 2, [1893MS].

The Lord is looking upon men in the different spheres in which they move, and the character is tested under the different circumstances in which they are placed. The truth, pure, refined, elevating, is a continual test, to measure the man. If truth controls the conscience and is an abiding principle in the heart, it becomes an active working agent, it works by love and purifies the soul. But if the knowledge of the truth produces no beauty in the soul, if it does not subdue, soften, and recreate the man after God's own image, it is of no benefit to the receiver; it is as sounding brass and a tinkling cymbal. The truth as it is in Jesus, planted in the heart by the Holy Spirit,

always works from within outward, it will be revealed in our words and spirit and actions toward everyone with whom we are connected. [Cf: 1888 Mtl. p. 1102 para. 01] p. 369, Para. 3, [1893MS].

The wave of truth following from the infinitely wise God to his frail human agents is not subject to the will of man. God prescribes the terms, and specifies every condition upon which we may receive his gifts. With the one party there is infinite power, wisdom, mercy, and goodness; with the other party is weakness, and ignorance, and helplessness and sin. Even the faculties and resources of men, which God will accept in co-operation with the divine, are ours only in trust. In the great condescension of God to admit human finite beings as co-laborers in the saving of the world, he makes it a condition that the human agent shall receive counsel from God, diligently obeying every word that proceedeth out of the mouth of God. And our success in the religious life will be according to the integrity and thoroughness with which these conditions are fulfilled. [Cf: 1888 Mtl. p. 1103 para. 01] p. 369, Para. 4, [1893MS].

There have been those connected with the publishing house who know not and do not wish to know by experience what it cost their predecessors to build up the work. When these later workers accepted a part in it, they did not enter into a partnership with God. They do not recognize the principles and conditions that must govern the human agent in co-operation with the divine. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No man who is not a partaker of this self-sacrificing love is prepared to labor for God. Many are blundering along, clinging to their burden of selfishness, as if it were a precious treasure, keeping diligently their own way. When they knock at the gate of heaven, saying, "Lord, Lord, open unto us," many a man will hear the words, "No one enters here but those who can receive the heavenly benediction, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." But thou hast faithfully served thyself, worked for thine own selfish interest, been good to thyself. Thou hast not laid up a treasure in heaven." [Cf: 1888 Mtl. p. 1103 para. 02] p. 370, Para. 1, [1893MS].

We are not safe for one moment in cherishing indifference and carelessness in regard to our soul's salvation. Many will have to arouse and change their course of action if they are saved. The perils of the last days are upon us. Connection with divine influences through a strong, living, working faith, can alone make us to be laborers together with God. Those who would shun the self-denying, self-sacrificing, part of religion, will never be partakers with Christ in his glory. There must be prayerful study and determined effort on the part of all who shall win the crown of life. [Cf: 1888 Mtl. p. 1104 para. 01] p. 370, Para. 2, [1893MS].

Let none feel that they can claim any merits because of their advantage of birth or position or education. How did they obtain those advantages? Only through Christ. God calls upon all who would have everlasting life to copy the pattern. Truth and righteousness are the first principles of the gospel, and the only principles that Christ will recognize in any human agent. There must be heart-felt surrender of our will to God; we must renounce all our own supposed merits, and

look to the cross of Calvary. This surrender to God involves effort on the part of the human agent to co-operate with the divine agencies; the branch must abide in the vine. [Cf: 1888 Mtl. p. 1104 para. 02] p. 370, Para. 3, [1893MS].

My brother, in your letter you speak of leaving the Review Office. I am sorry that you can be willing to separate from the work for the reasons you mention. They reveal that you have a much deeper experience to gain than you now have. Your faith is very weak. Other families, much larger than yours, sustain themselves, without one word of complaint, on half the wages you have. We have been over the ground, and I know what I am talking about. It is evident that whether you remain in the Review Office or separate from it you have lessons to learn that will be of the highest interest to you. I do not feel at liberty to urge you to remain; for unless you drink deeper of the Fountain of living waters, your service will not be acceptable to God. [Cf: 1888 Mtl. p. 1105 para. 01] p. 370, Para. 4, [1893MS].

I do not know who would occupy the position that would be left vacant if you should leave, but if the work that the Lord designs and longs to do is done for the church in Battle Creek, I am sure he will help them in any crisis. He wants no forced service. Unless his words find entrance to the soul, and bring the entire man into subjection to Christ, the human agent will, when tempted and tried, choose to follow his own inclination rather than the ways of the Lord. I had hoped that the truth which has been shining in clear, distinct beams of light since the Minneapolis meeting, would flood your soul. But from the letters you have written, I know that you are not walking in the light. [Cf: 1888 Mtl. p. 1105 para. 02] p. 371, Para. 1, [1893MS].

When you and my nephew, Frank Belden, accepted such large wages from the Office, you both showed that you did not appreciate the character of the work. If the Lord calls either of you to the exalted position of co-operating with him in this work, and you maintained your consecration to God and your connection with him, you could not have consented to accept the wages offered to you. It was not the Spirit of God that moved the board to offer you such terms. Whatever position a man may fill in connection with the office of publication, he is not to be paid an exorbitant sum, for God does not work in this way. You lacked spiritual eyesight, and you needed the heavenly anointing, that you might see that the work of God was founded in a sacrifice, and only by a sacrifice can it be carried forward. [Cf: 1888 Mtl. p. 1106 para. 01] p. 371, Para. 2, [1893MS].

Many, O so many among believers have scarcely food enough to eat, yet in their deep poverty they bring their tithes and offerings to the Lord's treasury. Many who know what it is to sustain the cause of God in hard and trying circumstances have invested means in the publishing house. They have willingly endured hardship and privation, and have watched and prayed for the success of the cause. Their gifts and sacrifices express the fervent gratitude and praise of their hearts to him who has called them out of darkness into his marvelous light. No more fragrant incense can ascend to heaven. Their prayers and their alms come up as a memorial before God. [Cf: 1888 Mtl. p. 1106 para. 02] p. 371, Para. 3, [1893MS].

But the work of God in all its wide extent is one, and the same

principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department, will be felt throughout the entire field. If a portion of the workers receive so large wages, there are others, in different branches of the work, that will call for higher wages, and the spirit of self-sacrifice will become extinct at the great heart of the work. Other institutions will catch the same spirit, and the Lord's favor will be removed from them, for he can never sanction selfishness. Thus our aggressive work would come to an end. It is possible to carry it forward only by continual sacrifice. From all parts of the world the calls are coming in for men and means to carry forward the work. Shall we be compelled to say, "You must wait; we have no money in the treasury"? [Cf: 1888 Mtl. p. 1107 para. 01] p. 371, Para. 4, [1893MS].

Frank Belden knows the earlier history of the work in the office; he knows the testimonies which God has sent to him and others in regard to self-denial and sacrifice. He is not ignorant of the many opening fields where the standard of truth is to be lifted, and where means are needed to establish the work. If he had the Spirit of Christ, he would reveal the mind of Christ. [Cf: 1888 Mtl. p. 1107 para. 02] p. 372, Para. 1, [1893MS].

In severing his connection with the work of God in the office, Bro Belden has done just what I feared he would do. Had he denied self, standing at his post in obedience to the will of God, and because this is the work of God, putting his whole heart into the work and bearing its responsibilities and burdens as others have borne them before him, even though he should not gain as much financially as in business for himself,---had he done this, he would have made it manifest that he was not a time-server. But how great was his interest for the office, if he could step out when he pleased; when it appeared to be for his interest to do so? Ought the soldiers in Christ's ranks to act in this way? Should soldiers in the army of the nation do this, they would be treated as deserters, and how does the heavenly universe look upon such soldiers in Christ's army? No one who engages in the work of God with an appreciation of its sacredness, could turn from the work to secure any worldly advantages whatsoever. [Cf: 1888 Mtl. p. 1108 para. 01] p. 372, Para. 2, [1893MS].

Brother Eldridge, God has been very merciful to you and to Brother Belden. Life, that has been so precarious with you both, he has graciously spared. Days, months, and years have been granted, bringing you opportunities to develop character. God has placed you in connection with His work, that you might become imbued with the Spirit of Christ. Every day, every hour, comes to you as a blood-bought privilege, that you may not only work out your own salvation, but may be an agent in bringing souls to Christ, building up his kingdom, and making manifest the glory of God. God calls for heart and devotion to the work. Those who are indeed laborers together with God, will carry the burden of the work, and like the minister whom he shall send, they will feel, "Woe is me if I fail to stand faithful and true to my position of trust." [Cf: 1888 Mtl. p. 1108 para. 02] p. 372, Para. 3, [1893MS].

My Brother, if you have no more heart-interest in the work than is

indicated by the fact that you can drop it so easily, I have nothing to say, no plea to make for you to remain in the office, or for Brother Belden to return to it. You both reveal that you are not men that can be depended upon. And the example that would be given in offering you additional inducements to remain would not be pleasing to God. [Cf: 1888 Mtl. p. 1109 para. 01] p. 372, Para. 4, [1893MS].

I would not for one moment present to you or any other man a bribe of dollars and cents to hold you in connection with the work, whatever inconvenience it might suffer for a time because of your withdrawal from it. Christ stands at the helm. If His Spirit does not make you willing to be anything and do anything for the truth's sake, then you can learn that lesson only by passing through trial. God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although he was rich, yet for our sakes he became poor, that we through his poverty might come in possession of eternal riches. All that we possess of ability and intellect is only that which the Lord has lent us in trust to use for him. It is our privilege to be partakers with Christ in his sacrifice if we will. [Cf: 1888 Mtl. p. 1109 para. 02] p. 372, Para. 5, [1893MS].

The men of experience and piety who led out in this work, who denied self and did not hesitate to sacrifice anything for its success, are now sleeping in the grave. They were God's appointed channels through which the principles of spiritual life were communicated to the church. They had an experience of the highest value. They could not be bought or sold. Their purity, and devotion and self-sacrifice, their living connection with God, were blessed to the upbuilding of the work. Our institutions were characterized by the spirit of self-sacrifice. [Cf: 1888 Mtl. p. 1110 para. 01] p. 373, Para. 1, [1893MS].

But in some respects the work has deteriorated. While it has grown in extent and facilities, it has waned in piety. In the days when we were struggling with poverty, those who saw how wondrously God wrought for the upbuilding of the cause, felt that no greater honor could be bestowed upon them than to be bound up with the interests of the work by sacred links which connected them with God. Would they lay down the burden and make terms with the Lord from a money standpoint? No, no. Should every time-server forsake his post of duty, they would never desert the work. They would say, "If the Lord placed me here, he desires me to be a faithful steward, learning of him day by day how to perform the work acceptably. I will stand at my post until God shall release me. I will know what it means to be a practical, whole-hearted Christian. I expect my reward by and by." [Cf: 1888 Mtl. p. 1110 para. 02] p. 373, Para. 2, [1893MS].

The believers who in the early history of the cause sacrificed for the upbuilding of the work were imbued with the same spirit. They felt that God demanded of all connected with his cause an unreserved consecration of soul, body and spirit, of all their energies and capabilities, to make the work a success. The testimonies came to them, claiming for God all their services in co-operation with the divine agencies, and all the increased ability gained through the exercise of every faculty. [Cf: 1888 Mtl. p. 1110 para. 03] p. 373, Para. 3, [1893MS].

Those who can sever their connection with the Lord's work for some worldly inducement may think they have a degree of interest in the

cause of God; but the selfishness and covetousness lurking in the human heart are most powerful passions, and the outcome of the conflict is not a mere conjecture. Unless the soul is daily living upon Christ's flesh and drinking his blood, the godly element will be overcome by the Satanic. Selfishness and covetousness will bear away the victory. A self-confident, independent spirit will never enter into the kingdom of God. It is only those who are partakers with Christ in his self-denial and sacrifice that will be partakers with him in his glory. [Cf: 1888 Mtl. p. 1111 para. 01] p. 373, Para. 4, [1893MS].

Those who realize, even in a limited degree, what redemption means to them and to their fellowmen, will walk by faith, and they will comprehend in some measure the vast needs of humanity. Their hearts are moved to compassion as they behold the wide-spread destitution in our world,---multitudes suffering for food and clothing, and the moral destitution of thousands upon thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness. The religion of Jesus Christ has gained wonderful victories over human selfishness. The self-denial, the self-sacrifice of Christ is ever before those who are co-workers with him, and the will of man becomes submerged in the will of God. [Cf: 1888 Mtl. p. 1111 para. 02] p. 373, Para. 5, [1893MS].

We must learn meekness and humility from Jesus if we ever enter the portals of bliss. His whole life, from the manger to Calvary, is to be our example in self-denial and sacrifice. He who came to lay down his life for the world, did not disdain to give his disciples a lesson in economy. After he had fed the multitudes by a miracle of his power, he said to the disciples, "Gather up the fragments that remain, that nothing be lost." Though he had all the resources of heaven at his command, he would not suffer even a morsel of bread to be wasted. We might have much more to give to the cause of God, if we would learn to "Gather up the fragments that remain, that nothing be lost." [Cf: 1888 Mtl. p. 1112 para. 01] p. 374, Para. 1, [1893MS].

There must be care also to guard against all needless outlay. In erecting buildings and providing facilities for the work of God, we should be careful not to make our preparation so elaborate as to consume money unnecessarily; for this means in every case inability to provide advantages that ought to be provided for the extension of the work in other fields, especially in foreign lands. The laws that relate to the co-partnership of man and God must be obeyed by all who have a part in his service. [Cf: 1888 Mtl. p. 1112 para. 02] p. 374, Para. 2, [1893MS].

God designs that all who are laborers together with him should have a rich experience in his love and his power to save. Never should we say, "I have no experience;" for that God who gave Paul an experience will reveal himself to every soul who will earnestly seek him. What said God of Abraham? "I know him," said the heart-searching God, "that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment." Abraham would cultivate home religion, and the fear of the Lord would lead to integrity of life. He who blesses the habitation of the righteous says, "I know him that he will command." There is no betraying of sacred trusts, no hesitating between right and wrong. The Holy One has given rules for the guidance of all,---the standard of character from which

none can swerve and be guiltless. God's will is to be diligently and conscientiously studied, and it must be made paramount in all the affairs of life. The laws which every human agent is to obey flow from the heart of infinite love. [Cf: 1888 Mtl. p. 1113 para. 01] p. 374, Para. 3, [1893MS].

That same holy Watcher who says, "I know Abraham, knew Cornelius also, and sent his angel with a message to the man who had received and improved all the light God had given him. The angel said, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter." Then the specific directions are given, "He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." Thus the angel of the Lord works to bring Cornelius in connection with the human agent through whom he might receive greater light. Study the whole chapter carefully and see the simplicity of the whole transaction. Then consider that the Lord knows every one of us by name, and just where we live, and the spirit we possess, and every act of our life. The ministering angels are passing through the churches, noting our faithfulness in our individual line of duty. [Cf: 1888 Mtl. p. 1113 para. 02] p. 374, Para. 4, [1893MS].

They take note also of our neglect of duty. Mark the case of Ananias and Sapphira. In pretending that they had consecrated their entire possession to God, they lied to the Holy Spirit, and as the result of their deception they lost not only the life that now is, but that which is to come. It is sad for any one to handle sacred things, and yet bring into the service their own peculiar traits of character, making God to serve with their sins. God desires them, in their position of trust, to exemplify the mind of Christ; but the objectionable traits of character are interwoven with all their work, and the sacred cause of God is marred by their selfishness. The Lord knows whether those who carry the burden of responsibility are faithful stewards, maintaining strict integrity in every transaction, and placing this impress upon every phase of the work. [Cf: 1888 Mtl. p. 1114 para. 01] p. 375, Para. 1, [1893MS].

Under the teaching of God, under the guiding of His Holy Spirit, a work will be done in the Review Office that will place it upon a different basis. I was astonished at the blindness manifested in putting Mr. F.S. Russel in the place of Frank Belden. This is not according to the order of God. Men who have never surrendered themselves to the control of the Spirit of God are not to be placed in positions of holy trust. Those who place them there show that they themselves are in need of divine enlightenment. The Lord Jesus could not find men in the schools of the Rabbis to do his work; they were altogether too wise in their own conceit, and they felt no need of being taught of God. There was no room in their hearts for the entrance of the words of the Lord; and the Saviour entrusted his truth to humble men who were emptied of self. [Cf: 1888 Mtl. p. 1114 para. 02] p. 375, Para. 2, [1893MS].

Brother Eldridge, I have so longed to see you in a position where you would appreciate a living connection with God. I have longed to see my dear sister's son there also. I have prayed for you both with unutterable longings of soul in your behalf. But while thus praying for you, I heard the words, as if a voice were speaking to me, "They can

not see what you see. They do not estimate eternal things according to their rich value. Spiritual things are spiritually discerned. You have communicated these things to them and to others. The articles in which you presented the truth that God had revealed to you have been placed in the hands of human agents to decide upon their character and value. This should not be done. Their minds and hearts must be refined, their perceptions spiritualized and ennobled, before they can appreciate the precious jewels of truth, or appreciate the work God has given you. Your heart is sad and grieved, but no longer deceive yourself, or expect that men or women will value the light that God has given them from his own holiness, until they shall open their hearts to Jesus. "Lean on me", He says, "trust in me; I will never fail you, I will be to you a present help in every time of need." [Cf: 1888 Mt1. p. 1114 para. 03] p. 375, Para. 3, [1893MS].

I have been shown that all who now occupy important positions in the Review Office will be tested. If they will make Christ their pattern, he will give them wisdom and knowledge and understanding; they will grow in grace and aptitude in Christ's way; their characters will be molded after his similitude. If they fail to keep the way of the Lord, another spirit will control the mind and judgment, and they will devise plans without the Lord, and will take their own course, and leave the positions they have occupied. The light has been given them; if they depart from it, and follow their own course, let no man present a bribe to induce them to remain. They will be a hindrance and a snare. The time has come when everything is to be shaken that can be shaken, that those things that can not be shaken may remain. Every case is coming in review before God; for he is measuring the temple of God, and the worshipers therein. "These things, saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works. . . . I have somewhat against thee, because thou hast lost thy first love; remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove the candlestick out of his place." "Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it." [Cf: 1888 Mt1. p. 1116 para. 01] p. 376, Para. 1, [1893MS].

Lt 77, 1893--Put Away Differences; Love One Another; Proclaim the Truth (Written January 9, 1893, from George's Terrace, St. Kilda Road, Melbourne, NSW, to Elder William Ings.) This afternoon I had a long conversation with Brother Foster, a member of the Prahran church, who is in perplexity and trial. He is a tailor by trade, and is a first-class workman. Before accepting the truth he had a position that commanded \$30 a week. When he began to keep the Sabbath, he was permitted to retain his position, losing only the day's wages for the Sabbath. He is a man of good address, and has good ability to teach the truth. He left his position and went into the field as a laborer, but was sent alone into a hard field, and became discouraged and confused, and almost fell under the delusive power of Satan. [Cf: 1888 Mt1. p. 1118 para. 01] p. 376, Para. 2, [1893MS].

At the conference one year ago he had a conversation with me. He

became free; the meeting did him good. He has since moved to Melbourne, and works at his trade and leads the meetings in Prahran. But in the present depression of business he is in close circumstances; and being in poor health, with a large family, he has become much discouraged, and in this state of mind Satan has pressed temptation and darkness upon him. For weeks he has been in sore trial, and today he came to tell me his troubles. [Cf: 1888 Mtl. p. 1118 para. 02] p. 376, Para. 3, [1893MS].

He says he knew so little of the testimonies he did not understand the relation they sustained to the cause. Some time since while he was in perplexity asking the Lord for light, he had a very striking dream. He saw Sister White in a boat riding on the billows, which were sending the spray like light in every direction. It came into the room where he was with many others. He moved to get beyond its reach, when a hand stretched out to him [and] gave him a paper. The paper was on fire. [A voice said:] "Read quickly." [Cf: 1888 Mtl. p. 1118 para. 03] p. 376, Para. 4, [1893MS].

He put out the fire, and opened the paper. There was a testimony, and a key lying upon the testimony. The interpretation came to his mind with great force: the key to the testimonies is the testimonies themselves. He awoke with the blessing of God upon him. Then he prayed, "Lord, direct me to the testimony I should read, to help my case." He took up Testimony 31, and opened at the article, "The Testimonies Rejected." He read it through with intense interest and was deeply impressed that the testimonies were from God. [Cf: 1888 Mtl. p. 1119 para. 01] p. 377, Para. 1, [1893MS].

After this he saw in the Review the articles of Brother A. T. Jones in regard to the image of the beast, and then the one from Elder Smith presenting the opposite view. He was perplexed and troubled. He had received much light and comfort in reading articles from Brethren Jones and Waggoner; but here was one of the old laborers, one who had written many of our standard books, and whom we had believed to be taught of God, who seemed to be in conflict with Brother Jones. [Cf: 1888 Mtl. p. 1119 para. 02] p. 377, Para. 2, [1893MS].

What could all this mean? Was Brother Jones in the wrong? Was Brother Smith in error? Which was right? He became confused. When the important laborers in the cause of God take opposite positions in the same paper, whom can we depend on? Who can we believe has the true position? [Cf: 1888 Mtl. p. 1119 para. 03] p. 377, Para. 3, [1893MS].

Brother Foster was in such perplexity that he sent word by letter that he could not lead in the meetings. Since the beginning of the week of prayer, temptations were pressed so strongly upon him that he has received no benefit. [Cf: 1888 Mtl. p. 1120 para. 01] p. 377, Para. 4, [1893MS].

These differences among our leading men have absorbed all his thoughts, and he is much distressed over the matter. I told him that I expected that others who should read these articles would have the same experience. These differences should not have been made public, for some who were weak in the faith would be caused to stumble, and as the result might lose their souls. I felt keen regret and deep sorrow of heart, for I know that the Lord was displeased. [Cf: 1888 Mtl. p. 1120

para. 02] p. 377, Para. 5, [1893MS].

But I said, "Brother Foster, you have the Bible. Search its pages with a prayerful heart; your Redeemer has promised that the Holy Spirit shall lead you into all truth. You have an Instructor that is full of wisdom, One who never errs. I charge you before God to cease worrying, receive the precious rays of light that come to you. Feast upon the truth as it is in Jesus, walk in the light while you have the light, and more light will shine upon you from the Source of all light. [Cf: 1888 Mtl. p. 1120 para. 03] p. 377, Para. 6, [1893MS].

Do not suffer your mind to dwell upon the differences you think you discern. If our leading brethren are so unwise as to allow their conflicting views to appear in the paper published to go to the world; if they present these differences before the large gatherings that assemble to worship God in the tabernacle or elsewhere, they are doing the very things the Lord Jesus told them not to do, and going directly contrary to the light given them through the testimonies. [Cf: 1888 Mtl. p. 1120 para. 04] p. 377, Para. 7, [1893MS].

Now, brethren, the zeal that leads to this kind of work is not inspired of God; Christ never prompts any man to work against Christ. He will not lead us to counteract His own instruction, or to act contrary to the spirit of the prayer He offered for His disciples just before He left them. [Cf: 1888 Mtl. p. 1121 para. 01] p. 378, Para. 1, [1893MS].

He knew they would be exposed to trials from the opposition of the world, and He said: "While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" [John 17:12-15]. [Cf: 1888 Mtl. p. 1121 para. 02] p. 378, Para. 2, [1893MS].

Our work is clearly aggressive. Our warfare is to be directed against error and sin, not against one another. God requires us to be a strength to one another, to heal, not to destroy. We are to be constantly receiving light; and we are not to spurn the message nor the messengers by whom God shall send light to His people. [Cf: 1888 Mtl. p. 1121 para. 03] p. 378, Para. 3, [1893MS].

If before publishing Elder Jones' article concerning the image of the beast, Elder Smith had conferred with him, plainly stating that his own view differed from that of Brother Jones, and, that if the article appeared in the Review, he himself must present the opposite position, then the matter would appear in a more favorable light than it now does. [Cf: 1888 Mtl. p. 1121 para. 04] p. 378, Para. 4, [1893MS].

But the course pursued in this case was the same as that taken at Minneapolis. Those who opposed Brethren Jones and Waggoner manifested no disposition to meet them like brethren, and with the Bible in hand consider prayerfully and in a Christlike spirit the points of

difference. This is the only course that would meet the approval of God, and His rebuke was upon those who would not do this at Minneapolis. [Cf: 1888 Mtl. p. 1122 para. 01] p. 378, Para. 5, [1893MS].

Yet this blind warfare is continued. Men of the same faith, in the same city, turn their weapons against each other. It is an astonishment to the heavenly universe. I feel deeply grieved, and if these things are a grief to me, how do they appear to Jesus, who suffered untold agony upon the cross to redeem men from the power of Satan and make them one in Christ? "All ye are brethren." What can lead brethren to present before the world opposite opinions without first coming together in love and comparing views to see if they cannot come into harmony? Will my brethren tell me what spirit is moving them to action? [Cf: 1888 Mtl. p. 1122 para. 02] p. 378, Para. 6, [1893MS].

We know that Brother Jones has been giving the message for this time--meat in due season for the starving flock of God. Those who do not allow prejudice to bar the heart against the heaven-sent message, cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church and from State to State; and light and freedom and the outpouring of the Spirit of God have attended the word, as events of a most startling nature in the fulfilment of prophecy show that the great crisis is rapidly approaching. [Cf: 1888 Mtl. p. 1122 para. 03] p. 378, Para. 7, [1893MS].

Brother Jones seeks to arouse the professed people of God from their death-like slumber, to see the importance of giving the warning to the world. But he advances some ideas with which not all agree, and instantly Brother Gage is aroused; he harnesses for the battle, and before the congregation in the tabernacle he takes his position in opposition to Brother Jones. Was this in the order of God? Did the Spirit of the Lord go from Brother Jones and inspire Brother Gage to do this work? Suppose that Brother Jones's statement concerning the formation of the image was premature; did the case demand such demonstration? I answer No, no; not if God has ever spoken by me. [Cf: 1888 Mtl. p. 1122 para. 04] p. 379, Para. 1, [1893MS].

The Bible rules must be strictly followed. The matter concerning which a difference of opinion prevails should be calmly considered, with much prayer, with hearts yearning for unity, and with perfect love for one another's souls. Examine every point as if you could see the whole heavenly universe looking upon you. If there is positive evidence that one of the brethren is in error, try to convince him from the Word of God. If success should not crown your efforts, even then the world has no business with this matter, for it would only dishonor the God of truth and Jesus Christ whom He hath sent. [Cf: 1888 Mtl. p. 1123 para. 01] p. 379, Para. 2, [1893MS].

I have received letters from different points telling the sad, discouraging results of these things. We have opposition enough from our foes, and we shall have conflicts fierce and strong; let us not now cause Satan to glory because of the pitched battles within our own ranks. The unity for which our Saviour prayed should be brought into our practical life. Peace, the peace of Christ, inspired by truth and sustained by righteousness, we must each cultivate. [Cf: 1888 Mtl. p. 1123 para. 02] p. 379, Para. 3, [1893MS].

God so loved the world that He manifested His love by giving His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Jesus said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" [John 13:34, 35]. "This is My commandment, that ye love one another, as I have loved you" [John 15:12]. Let your zeal be manifest, not in exposing your variances but in cultivating the precious plant of love, just as Jesus has told us to do. John 3:16, 18, 19, 23; 4:8-13, 20, 21, quoted. [Cf: 1888 Mtl. p. 1124 para. 01] p. 379, Para. 4, [1893MS].

I have quoted only a few passages, but the Bible abounds in just such lessons. If it is not possible to love God unless we love our brother, the case will certainly go against us in the courts of heaven if we do not cherish Christlike love for one another. The Word is very explicit. [Cf: 1888 Mtl. p. 1124 para. 02] p. 379, Para. 5, [1893MS].

I am pained beyond measure when I see how little love is cherished and manifested among brethren. How long shall Satan use his arguments against us and weaken our influence by revealing to others how little love and deference and respect are shown for one another? Is it not time we were doers of the Word, and not hearers only? Shall we not closely examine our own souls, and see whether we are in the possession of the love of God? [Cf: 1888 Mtl. p. 1124 para. 03] p. 379, Para. 6, [1893MS].

Jesus came in the likeness of sinful flesh, by a pure and holy life to condemn sin in the flesh. He came to our world to represent the character of God, and it is our work to represent the character of Christ. If we have lost His love out of our hearts, our work is to seek the Lord, that our hearts may be renewed by His Holy Spirit. [Cf: 1888 Mtl. p. 1124 para. 04] p. 380, Para. 1, [1893MS].

"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it had been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" Cor. 1:10-13 . [Cf: 1888 Mtl. p. 1125 para. 01] p. 380, Para. 2, [1893MS].

The cause of division or discord in the church is separation from Christ. The secret of unity is union with Christ. Christ is the great Center. We shall approach one another just in proportion as we approach the Center. United with Christ, we shall surely be united with our brethren in the faith. [Cf: 1888 Mtl. p. 1125 para. 02] p. 380, Para. 3, [1893MS].

To be a Christian means a great deal more than is supposed. A Christian is Christlike. Membership in the church does not make us Christians. Has the light from Christ penetrated the heart? Are justice and purity and truth abiding in the soul temple? We may know; for the fruits will appear. [Gal. 5:22-26; 6:1-3, quoted.] This is not a time

for brother to cherish prejudice against brother. Put not into our enemies' hands anything that bears the least suggestion of differences among us, even in opinion. [Cf: 1888 Mtl. p. 1125 para. 03] p. 380, Para. 4, [1893MS].

The conference at Minneapolis was the golden opportunity for all present to humble the heart before God and to welcome Jesus as the great Instructor, but the stand taken by some at that meeting proved their ruin. They have never seen clearly since, and they never will, for they persistently cherish the spirit that prevailed there, a wicked, criticizing, denunciatory spirit. Yet since that meeting, abundant light and evidence has been graciously given, that all might understand what is truth. [Cf: 1888 Mtl. p. 1125 para. 04] p. 380, Para. 5, [1893MS].

Those who were then deceived might since have come to the light. They might rejoice in the truth as it is in Jesus, were it not for the pride of their own rebellious hearts. They will be asked in the judgment, "Who required this at your hand, to rise up against the message and the messengers I sent to My people with light, with grace and power? Why have you lifted up your souls against God? Why did you block the way with your own perverse spirit? And afterward when evidence was piled upon evidence, why did you not humble your hearts before God, and repent of your rejection of the message of mercy He sent you?" The Lord has not inspired these brethren to resist the truth. He designed that they should be baptized with the Holy Spirit, and be living channels of light to communicate the light to our world, in clear, bright rays. [Cf: 1888 Mtl. p. 1126 para. 01] p. 380, Para. 6, [1893MS].

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). Here, according to the appointment of God, are the two agencies in man's salvation--the divine influence and a strong, living, working faith, a faith that receives the truth. God requires no man to cast aside his reason, and yield to the control of blind credulity. But we are to search the Scriptures in the spirit of learners. [Cf: 1888 Mtl. p. 1126 para. 02] p. 381, Para. 1, [1893MS].

In the meekness of Christ canvass every point of difference. Search for the truth as for hidden treasures. It will not do ignore these questions of vital interest. Human assertions are as valueless as straw. Many will miss the path to heaven because they risk their faith upon men. They resist the message of mercy because someone in whom they have confidence is indifferent to it. But the soul is of too great value to rest its faith on man. No one but Christ can ransom the soul. [Cf: 1888 Mtl. p. 1126 para. 03] p. 381, Para. 2, [1893MS].

We have the Word of God, and this alone can we trust unwaveringly. Let brethren seek God together. Let them fall upon the Rock and be broken. "We are laborers together with God." We must understand the obligations imposed upon us by this cooperation, or we shall never stand approved in the judgment. "Laborers together with God" means fellow laborers with those of our own fallen race, but cooperating with divine agencies. It is the work of salvation to accomplish this union of the human with the divine. [Cf: 1888 Mtl. p. 1127 para. 01] p. 381, Para. 3, [1893MS].

The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master's work, is to be employed, not to hedge up the way before the messages God sends to His people, but to labor unitedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith. [Cf: 1888 Mtl. p. 1127 para. 02] p. 381, Para. 4, [1893MS].

There is danger that this course of action will produce the very result which they are seeking to avoid, and to a great degree the guilt will rest upon those who are watching for evil. Had they been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them safe counselors, men of sound judgment. [Cf: 1888 Mtl. p. 1127 para. 03] p. 381, Para. 5, [1893MS].

God would have His people love one another and help one another, thus strengthening every good work. We should counsel with one another, the old, experienced laborers with those whom God shall raise up to advance His work as we approach the great consummation. But if such men as Elder Smith, Elder Van Horn, and Elder Butler shall stand aloof, not blending with the elements God sees essential to carry forward the work in these perilous times, they will be left behind. God will complete His work in righteousness. These brethren have had every opportunity to stand in the ranks that are pressing on to victory, but if they refuse, the work will advance without them. [Cf: 1888 Mtl. p. 1128 para. 01] p. 381, Para. 6, [1893MS].

God will send by whom He will; His message will not return unto Him void, but will accomplish that whereunto it is sent. And if they refuse the message, the men whom God designed should hold the same relation to the younger workers as did Moses to Joshua, will fail of doing the work the Lord designed they should do. They will be a hindrance in the place of a blessing. The work will go forward; but these brethren, who might have received the richest blessings, will meet with eternal loss, for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action. They might have been God's instruments to carry the work forward with power; but their influence was exerted to counteract the Lord's message, to make the work appear questionable. Every jot and tittle of this will have to be repented of. [Cf: 1888 Mtl. p. 1128 para. 02] p. 382, Para. 1, [1893MS].

The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul-trying task; for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people to make them willing that God should work in the day of His power, the light of the glory of God has not been shining in clear, concentrated rays to our world. Thousands who are now in the darkness of error might have been added to our numbers. [Cf: 1888 Mtl. p. 1128 para. 03] p. 382, Para. 2, [1893MS].

All the time and thought and labor required to counteract the

influence of our brethren who oppose the message has been just so much taken from the work of warning the world of the swift coming judgments of God. The Spirit of God has been present in power among His people, but it could not be bestowed upon them, because they did not open their hearts to receive it. [Cf: 1888 Mtl. p. 1129 para. 01] p. 382, Para. 3, [1893MS].

It is not the opposition of the world that we have to fear, but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action; but coldness and distrust have brought disunion that has shorn us of our strength. [Cf: 1888 Mtl. p. 1129 para. 02] p. 382, Para. 4, [1893MS].

The Lord designed that the messages of warning and instruction given through the Spirit to His people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis tended to make of no effect the light God had given to His people through the Testimonies. Great Controversy, vol. 4, has not had the circulation it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God. [Cf: 1888 Mtl. p. 1129 para. 03] p. 382, Para. 5, [1893MS].

The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our own ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who knew the truth but did not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work? [Cf: 1888 Mtl. p. 1129 para. 04] p. 382, Para. 6, [1893MS].

While the angels were holding the four winds that they should not blow, giving opportunity for everyone who had light to let it shine to the world, there have been influences at work among us to cry peace and safety. Many did not understand that we had not time or strength or influence to be lost through dilatory action. While men slept, Satan has been steadily stealing a march upon us, working up the advantages given him to have things after his own order. [Cf: 1888 Mtl. p. 1130 para. 01] p. 383, Para. 1, [1893MS].

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted these men will never enter the mansions of the blest. [Cf: 1888 Mtl. p. 1130 para. 02] p. 383, Para. 2, [1893MS].

Some have been preaching the Word whose labors are tainted with impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with the wicked. Others have carried the truth in a very indifferent manner; they have had no real burden of the work; they have gone backward rather than forward. It is high time for these to retrace their steps, for they have lost their first love. The Lord's injunction to them is, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: 1888 Mtl. p. 1130 para. 03] p. 383, Para. 3, [1893MS].

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the messages of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and help us." God in His providence has opened fields before us, and if the human agents cooperate with the divine agencies, many souls may be made partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched. [Cf: 1888 Mtl. p. 1131 para. 01] p. 383, Para. 4, [1893MS].

God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" there have been few voices to respond, "Here am I, send me." Through this neglect, many souls will lose the opportunity the Lord desired to give them. [Luke 14:16-24, quoted.] [Cf: 1888 Mtl. p. 1131 para. 02] p. 383, Para. 5, [1893MS].

When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Men and money are needed to carry it forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls. [Cf: 1888 Mtl. p. 1131 para. 03] p. 383, Para. 6, [1893MS].

The necessities of the work now demand a far greater outlay than ever before. The Lord calls upon His people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourselves and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, "Sell that ye have, and give alms." "Bring ye all the tithes into the storehouse; that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" [Mal. 3:10]. [Cf: 1888 Mtl. p. 1132 para. 01] p. 384, Para. 1, [1893MS].

The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. Oh, many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom He is testing to see what response they will make to His benefits. They have

withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale at the thought of rendering unto the Lord His own--a just tithe. Make haste, brethren, you have now [the] opportunity to be honest with God; delay not. For your soul's sake, no longer rob God in tithes and offerings. [Cf: 1888 Mtl. p. 1132 para. 02] p. 384, Para. 2, [1893MS].

The Lord calls for every talent of means and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom He hath sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lightened with the glory of the angel from heaven. [Cf: 1888 Mtl. p. 1132 para. 03] p. 384, Para. 3, [1893MS].

If the [people of the] world are to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber, for the Lord is waiting to bless His people who will recognize His blessing when it comes, and diffuse it in clear, strong rays of light. [Cf: 1888 Mtl. p. 1133 para. 01] p. 384, Para. 4, [1893MS].

"Then will I sprinkle clean water upon you, and ye shall be clean. . . . And I will put my Spirit within you, and cause you to walk in My statutes" [Eze. 36:25, 27]. If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon His people. [Cf: 1888 Mtl. p. 1133 para. 02] p. 384, Para. 5, [1893MS].

The heavenly agencies have long been waiting for the human agents, the members of the church, to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power. [Cf: 1888 Mtl. p. 1133 para. 03] p. 384, Para. 6, [1893MS].

At the same time there will be a power stirring everything from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and in casualties and crimes of no ordinary character. While God employs the angels of mercy to work through His human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control. [Cf: 1888 Mtl. p. 1133 para. 04] p. 385, Para. 1, [1893MS].

There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and "Lo, He is there." The deep plotting of Satan will reveal its working everywhere for the purpose of distracting attention from present duty. The appearance of a false Christ will awaken delusive hopes in the minds of those who allow themselves to be deceived. The church members that are awake will rise to the emergency, manifesting greater diligence as iniquity abounds. [Cf: 1888 Mtl. p. 1134 para. 01] p. 385, Para. 2, [1893MS].

The very manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and heaven will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will surely come to God's people. [Cf: 1888 Mtl. p. 1134 para. 02] p. 385, Para. 3, [1893MS].

Let all who believe the truth for this time put away their differences; put away envy, evil speaking, and evil thinking. Press together, press together. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [Cf: 1888 Mtl. p. 1134 para. 03] p. 385, Para. 4, [1893MS].

Work, oh, work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "Without Me ye can do nothing." Becoming partakers of the divine nature, you can do all things. Through Christ you can have power with God and with men. [Cf: 1888 Mtl. p. 1134 para. 04] p. 385, Para. 5, [1893MS].

A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon the earth, Thy saving health among all nations." Our God is waiting to be gracious. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Will the church give to the world the light of the knowledge of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues, and peoples? [Cf: 1888 Mtl. p. 1135 para. 01] p. 385, Para. 6, [1893MS].

"There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" [Rom. 10:12-15]. "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" [Acts 13:47]. [Cf: 1888 Mtl. p. 1135 para. 02] p. 385, Para. 7, [1893MS].

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" [Matt. 9:36-38]. Our work is plainly laid down in the Word of God. Christian is to be united to Christian, church to church, the human instrumentality cooperating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God.--Letter 77, 1893. [Cf: 1888 Mtl. p. 1135 para. 03] p. 386, Para. 1, [1893MS].

George's Terrace - Kilda Road, Melbourne, Vic. January, 20, 1893 Elder I.D. Van Horn; V-61-1893--Dear Brother, I am happy to report that I am much improved in health. The conference just closed has been in every sense a success. The Lord has placed his own imprint upon minds, and many have received instruction that is of the highest value to them. The Lord has given me his grace and power to sustain me in all my labors, both in speaking and in writing. [Cf: 1888 Mtl. p. 1136 para. 01] p. 386, Para. 2, [1893MS].

I want to say a few words to you, to tell you some things which burden my heart. You are represented to me as not walking and working in the light as you think you are doing. Again and again has the Lord presented before me the Minneapolis meeting. The developments there are but dimly seen by some, and the same fog which enveloped their minds on that occasion has not been dispelled by the bright beams of the Sun of righteousness. Notwithstanding the evidences of the power of God which attended the truth which was shining forth at that meeting, there were those who did not comprehend it. In the blessings that have since accompanied the presentation of the truth, justification by faith and the imputed righteousness of Christ, they have not discerned increased evidence from God as to where and how he is and has been working. [Cf: 1888 Mtl. p. 1136 para. 02] p. 386, Para. 3, [1893MS].

You have not drank from the full cup presented to you that you could in every respect be giving the trumpet a certain sound. Elder Butler, Elder Smith, and yourself have been presented to me as standing in a similar position. While you have not openly opposed the work the Lord himself has been doing, you have held yourself aloof from the very ones with whom you should have been closely related. If you had been walking in the light, you would have drank of the cup full of the wine of truth that has been held to your lips; but no, you have but in a partial way been in harmony with the work that brethren Jones and Waggoner have under God been doing to bring up the church to understand their true state and come to the supper prepared for them. The richest blessings from heaven have been proffered, but as represented in the parable, many have clung to their old citizen's dress, not accepting the dress prepared for them by the Lord Jesus Christ. [Cf: 1888 Mtl. p. 1136 para. 03] p. 386, Para. 4, [1893MS].

I know that Elder Smith, Elder Butler, and Elder Van Horn have been losing the richest privileges of heavenly enlightenment, because the spirit and impressions that were entertained before the Minneapolis meeting and in a large degree cherished since that time have kept them in a position where, when good cometh, they have had little appreciation of the same. I am so sorry for you, my brother; you have worked hard, but the wisdom which the Lord giveth to run like fine threads of gold through all your ministerial labor has been wanting. No greater light or evidence will come to any one of you except to Elder Butler. He has not been directly in the channel where light from the throne has come upon him. The Lord looks with compassion upon you all, but in a special sense upon Elder Butler. Both Elder Smith and yourself have had opportunities of the highest order, but neither of you has improved the privilege of opening the chambers of your mind, and withdrawing the curtain from the soul temple, that the train of the glory of God might illuminate heart and mind. There is no reason that either of you can offer before the great white throne, when the Lord shall ask you, "Why did you not unite your interests with the

messengers I sent? Why did you not accept the message I sent through my servants? Why did you watch these men to find something to question and doubt, when you should have accepted the message that bore the imprint of the most High?" [Cf: 1888 Mtl. p. 1137 para. 01] p. 387, Para. 1, [1893MS].

God does not commend the position that any one of you three representative men has taken. You think you are standing at your post of duty, firm as rock; but God has not told you to stand where you are. The command is, "Go forward, and I will be with you; I will go before you, I will be your front-guard, and the glory of the Lord shall be your reward." The richest beams of light have been shining from the throne of God directly upon you, but you have slighted and (shall I say it? Painful it is to me, but I cannot forbear,) refused it as strange fire. [Cf: 1888 Mtl. p. 1138 para. 01] p. 387, Para. 2, [1893MS].

Had the divine Spirit any thing to do with your prejudice at Minneapolis? any thing to do with the spirit that led to action there? No; God was not in that work. I was led from room to room occupied by our brethren at that meeting, and heard that of which every one will one day be terribly ashamed, if it is not until the judgement, when every work will appear in its true light. In the room occupied by you there was a Witness, and in the rooms of others, there was a Witness to every remark made, the ungodly jest, the satire, the sarcasm, the wit; the Lord God of heaven was displeased with you, and with every one who shared in the merriment, and in the hard, unimpressible spirit. An influence was exerted that was Satanic. Some souls will be lost in consequence. [Cf: 1888 Mtl. p. 1138 para. 02] p. 387, Para. 3, [1893MS].

Why did you not receive the testimony the Lord sent you through Sister White? Why have you not harmonized with the light God has given you? Is this spirit to continue to the end of probation? Is there nothing that will be evidence to you as to where God is at work? Can you not discern who has the message to give to the people for this time? [Cf: 1888 Mtl. p. 1139 para. 01] p. 387, Para. 4, [1893MS].

Elder Van Horn, you need the quickening influence of the Spirit of God. You need the life-giving power from on high. You have set discourses which you have given the people for years; if these could, to a great extent, be banished from your mind, and you come to the school of Christ to learn of him as a little child, O, what light, what power, what love, what grace and joy, would flood your soul; but you have not seen your need, you have not felt your want, and your labors have not been, could not be, as God would have them, full of marrow and fatness. God has offered you fresh manna for the people, but you yourself have eaten only what you chose to eat, and have given the same to the people. They have not, as a general thing, had the education and instruction it was their right to have for the present time. [Cf: 1888 Mtl. p. 1139 para. 02] p. 388, Para. 1, [1893MS].

I have had a great desire that you and Adelia should keep step with your leader, the Captain of the Lord's host. Your ideas are stereotyped, and your need, O so much, to have the imprint of the divine Spirit upon your spirit. I have been shown the necessity of your rising higher, and standing in the clear sunlight of the Lord's presence. You are not in the position the Lord would be pleased to have

you occupy. [Cf: 1888 Mtl. p. 1140 para. 01] p. 388, Para. 2, [1893MS].

Elder Smith is not in the position in reference to the work and his connection with the cause of God that he ought to be in, with the light he has had. Elder Butler and some others who have acted a prominent part in the cause have really been standing in the way of others, and have retarded the work. If Elder Smith was standing in the clear light, he would give the trumpet a certain sound in perfect harmony with the angel of Rev. 18, who is to lighten the earth with his glory. Now is the time when we may look for just such a message as has been coming to us. [Cf: 1888 Mtl. p. 1140 para. 02] p. 388, Para. 3, [1893MS].

Think you, my brother, if the Lord has raised up men to give to the world a message to the people to prepare them to stand in the great day of God, that any one could by their influence stop the work and close the mouth of the messengers? No; if every human agent should hold his peace, a voice would be put into the stones, and they would cry out. The message would go in greater and still greater power. And shall such men as Elder Smith, Elder Butler, and yourself, be left behind in the special message and work for this time to carry the people forward and upward to a higher, holier state of spirituality? [Cf: 1888 Mtl. p. 1140 para. 03] p. 388, Para. 4, [1893MS].

Is the work that has been going on since the Minneapolis meeting of God? If not, it is of another spirit. "By their fruits ye shall know them." I know that the Lord is in this work, and no one can silence the messenger whom God sends, or repress the message. The Lord will be heard through his human agencies. And if any man refuses to accept the light and walk in it, that light will not continue to shine upon him. "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: 1888 Mtl. p. 1141 para. 01] p. 388, Para. 5, [1893MS].

My brethren are well aware that the word of God presents the matter of church unity as a principle; those who are united to Christ by the truth of heavenly origin should have strong friendship for one another. And this is not all. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you." "These things I command you, that ye love one another. The love of Christ must come into the church, and be cherished by every member as a precious plant. If the branches of the vine are united to the parent stock, the same life dwells in them all. In Christ Jesus there is love, and those who are united to Christ will not have merely a tame, common regard as acquaintances, but true, sincere love for one another, because they are endowed with the spirit of Christ. This drawing off from one another is not Christ-like, but it is after Satan's order. Love is not a mere simple regard, but a living principle; not a temporary emotion, but a permanent power. We drink it in fresh from the fountain of love that flows from the cross of Calvary. We are quickened by this love. "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Quickened by this love, the power of the Holy Spirit, we learn to love one another in and through Christ Jesus truly,

sincerely, unaffectedly. [Cf: 1888 Mtl. p. 1141 para. 02] p. 389, Para. 1, [1893MS].

The light is shining; it will not, cannot be eclipsed. It will continue to shine brighter and brighter unto the perfect day; but those who close their eyes that they shall not see, and their ears that they shall not hear, and harden their hearts that they shall not receive the rays of heavenly light, will be left to walk in darkness; and he that walketh in darkness knoweth not whither he goeth. He thinks he is walking in safe paths, but he deceives his own soul. [Cf: 1888 Mtl. p. 1142 para. 01] p. 389, Para. 2, [1893MS].

I am distressed when I think of these brethren whom I love in the Lord, and who are not taking a Bible course as presented in the lessons of Christ, to be one as Christ is one with the Father, that, according to the prayer of Christ, the Father may love them as he loves his only begotten Son. The divine imprint is not on any man's work who does not exercise every faculty God has given him to answer the prayer of Christ for complete unity. [Cf: 1888 Mtl. p. 1142 para. 02] p. 389, Para. 3, [1893MS].

Those who present before the world apparent differences while they make no effort to see eye to eye by coming together as brethren to search the Scriptures with the spirit of a little child, are not working in the lines in which Christ worked, and his Holy Spirit will not endorse their work. There are peculiar temperaments that are easily thrown off the track, and when they get under the controlling power of temptation, they require to be helped. This is the case of Bro. Foster, who has been a reader of the Review for some years. He saw the articles by Elder Jones on the formation of the image, and was greatly blessed in reading them. Then came Elder Smith's article opposed to Elder Jones. This brought him into trial just before the week of prayer. I had a long talk with him, for he came to me to tell his feelings, poor man. Through the Lord's Spirit, I spoke words to comfort him. He made some statement in reference to the meeting at Minneapolis, and I had to explain a little of that matter, just as the Lord had presented it to me. I do not want these burdens repeated that were forced upon me in Minneapolis and Battle Creek. Some may take explanations in the right way, because the Spirit of the Lord is abiding with them, but to other minds everything is perverted by the enemy. [Cf: 1888 Mtl. p. 1143 para. 01] p. 389, Para. 4, [1893MS].

Elder Smith's action in publishing Elder Jones' article, and then his own directly opposite, is presenting to our opponent broken ranks instead of a united front, and turning the weapons of warfare against our brethren. What kind of policy is this for Seventh-day Adventists? What does the True Witness say of such works? Is it not time that a different order of things should come in? Is it of no account whether men heed the words of Christ or work away from them, showing that they have more confidence in their own judgment than in the words of our Lord and Saviour? Think you that this would be so if the children of God loved one another as Christ has loved them? "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (See Roman 12:9.) "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." "See that ye love one another with

a pure heart fervently." [Cf: 1888 Mtl. p. 1144 para. 01] p. 390, Para. 1, [1893MS].

Do we practice the word of God in this particular? I say we do not do this as God has directed. Among the talents we receive from God is the mysterious power of influence; there is a peculiar power in the influence of friend on friend, which is a savor of life unto life or of death unto death. Like the air we inhale, it may be laden with fragrance or with fatal poison. In familiar conversation, in the interchange of thought and feeling, an influence is exerted that is potent for good or for evil. It is highly essential that a Christian should on all occasions use his influence aright. With what holy jealousy ought each one of us to keep guard over his thoughts, his disposition, that every jot of influence may be wholly on the Lord's side. [Cf: 1888 Mtl. p. 1144 para. 02] p. 390, Para. 2, [1893MS].

We are living in critical times. Satan's power over the human agents is great to destroy. The Lord in his great mercy is a restorer, the very opposite of Satan. Our brethren who lead out in bearing responsibilities should realize the danger of viewing things solely from their own standpoint, and thinking they have the mind of God and see things as he sees them. The Lord gives us his mind and will to correct every possible mistake in ourselves. Brethren of the same faith should cherish a noble Christian friendship, and sincere love for Jesus and those who love Jesus. The unaffected humility of a mind taught of God will be evidenced by love for the brethren. [Cf: 1888 Mtl. p. 1145 para. 01] p. 390, Para. 3, [1893MS].

I plead with you, dear brother, take off thy shoes from off thy feet, and walk softly before God. Snares and perils surround us. Let us individually be sure that we possess and manifest the religion of love, not of bigotry. Catch every ray of light from heaven, and let it shine before men. But we must be sure that it is true light. There is a broad, clear line drawn by the eternal God between the children of God and the children of the wicked one. We must be wide awake now, for it was while men slept that the tares were sown among the wheat. The time is soon to come when we shall discern between him that serveth God and him that serveth him not. [Cf: 1888 Mtl. p. 1145 para. 02] p. 390, Para. 4, [1893MS].

Let us press together. Let us love one another. O that all this Pharisaical coldness might come to an end, and our hearts burn with the ardor of God's love. We must not disparage the Lord's message or his messengers. We are all to be judged by our Lord Jesus Christ, and let us not judge one another. We must not lose the crown of life. We must press toward the mark for the prize of the high calling of God in Christ Jesus. [Cf: 1888 Mtl. p. 1146 para. 01] p. 391, Para. 1, [1893MS].

Much love to your wife and children. I would love to see you all, and hope I may again meet my friends in America. [Cf: 1888 Mtl. p. 1146 para. 02] p. 391, Para. 2, [1893MS].

K - 86a - 1893 To Every Man His Work Cir. January 1893--Dear Brother and Sister Kellogg:--How pleased I would be to see and converse with you in regard to many things. I can only present such meager ideas on paper. Nevertheless it is the best that can be done. [Cf: 1888 Mtl. p.

1147 para. 01] p. 391, Para. 3, [1893MS].

My brother, I am not pleased to have you feel as you do in regard to Brethren Waggoner, Jones, and Prescott. Had these men had the cooperation of our ministering brethren, and had they drawn in even cords, the work would be years in advance of what it is now. It is not pleasing to the Lord for you to retain the feelings you do in these matters. You have a special branch of the work, which is your part of the vineyard to cultivate according to your ability. And to these men the Lord has given their work. They have another part of the vineyard to cultivate. They are not fitted to do your work, neither are you fitted to do their work. To every man is given his work according to his ability. They must work in their line, and you must work in your line. They are not required to do your work; you are not required to do their work. [Cf: 1888 Mtl. p. 1147 para. 02] p. 391, Para. 4, [1893MS].

We are all part of the great web of humanity, thread packed against thread to bring out the pattern of the fabric and make it a complete whole. Your part of the work seems to you the all-important work. But these men are working in their line and must attend to the duties of their section of the work, which is of immense responsibility. One person cannot carry everything, and should these men attempt to do this they would make very great mistakes which you would feel at liberty to condemn. [Cf: 1888 Mtl. p. 1147 para. 03] p. 391, Para. 5, [1893MS].

When God commanded the tabernacle to be built in the wilderness, each man's work was assigned him. If he left his work to engage in some other man's work, death was the penalty. In setting up and taking down the tabernacle, in moving from place to place in the wilderness, the position each was to occupy was plainly specified. Christ was the invisible General of that company of more than a million people, and there were no haphazard, disorderly movements made. Order, dispatch, and exactitude were required of each one, at the post of duty assigned him. This is an important lesson to the church, and to every man whom God has chosen to act a part in His great work. No one is required to do another's work. Each is to do the work assigned him with exactness and integrity. The management of that great church in their journeyings in the wilderness symbolizes the management of the church till the close of earth's history, till we come into possession of the heavenly Canaan. [Cf: 1888 Mtl. p. 1147 para. 04] p. 391, Para. 6, [1893MS].

I am pleased that there are those who desire to be medical missionaries. But all cannot be medical missionaries in the whole sense in which it is now carried. There are those who must be qualified for the work to be done now in bringing the last message of warning to all cities and in all towns in all parts of our world. They cannot engage themselves for a stated number of years to learn the work of a medical missionary. While some feel that this is their work and choose to put themselves under training for this work, others feel that they must train themselves to be faithful ministers, skillful shepherds of the flock of God, that they may bring from the storehouse meat in due season for sheep and lambs. [Cf: 1888 Mtl. p. 1148 para. 01] p. 392, Para. 1, [1893MS].

The Lord has need of all kinds of skillful workmen. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors

and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. . . . And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Cf: 1888 Mtl. p. 1148 para. 02] p. 392, Para. 2, [1893MS].

"The work of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Cf: 1888 Mtl. p. 1149 para. 01] p. 392, Para. 3, [1893MS].

Our perplexities and discouragements are not to eat into our souls and make us fretful and impatient with our fellow laborers because they do not carry the burden of our special branch of the work. God is not unmindful of our intense interest to see that our portion of the vineyard is cultivated, and that fruits appear and remain. Let there be no strife, no evil-thinking or evil-speaking lest we offend God, who has given to every man his work. [Cf: 1888 Mtl. p. 1149 para. 02] p. 392, Para. 4, [1893MS].

My brother, if you open your heart to evil surmisings and jealousy, the Spirit of God cannot abide with you. It is the business of every soul who has tasted that the Lord is precious to seek for the fullness that is in Christ Jesus. It is his work to labor in Christ's lines, and to seek in every word he utters, and in every thought he cherishes, to answer the prayer of Christ: [Cf: 1888 Mtl. p. 1150 para. 01] p. 392, Para. 5, [1893MS].

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me,

that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name; and will declare it, that the love wherewith thou hast loved me may be in them, and I in them." [Cf: 1888 Mtl. p. 1150 para. 02] p. 393, Para. 1, [1893MS].

Please read this chapter [John 17] with careful, prayerful attention, and practice the petition which Christ made to His Father. Mark the twentieth to the twenty-third verses. This unity it is our work to cultivate. Even our thoughts are to be brought into captivity to Christ, that we may bind them about, and think no evil of our brethren. [Cf: 1888 Mtl. p. 1150 para. 03] p. 393, Para. 2, [1893MS].

My brother, we see very much need of ministerial labor in this far-off country, but we are almost destitute of ministers. There is not one qualified to enter our cities and meet the opposition who can properly do honor to the truth in presenting the reasons of our faith. We see that this work must be done, but there is such a lack of ministers that not one hundredth part of the vineyard can be worked. There are cities and villages that have never so much as heard the last message of mercy to be given to the world. There is a terrible dearth of men who will hold forth the words of life to souls who are perishing in their sins. We have the world to contend with. Said Christ, "I have given them thy word, and the world hated them, because they are not of the world, even as I am not of the world." The ministers of the denominational churches are, many of them, false shepherds. They deceive the people. They misinterpret the Scriptures and fill the minds of the people with prejudice. While our hearts feel this deeply, we can only pray and depend on the Lord to make a place for His truth. [Cf: 1888 Mtl. p. 1151 para. 01] p. 393, Para. 3, [1893MS].

We have but few meeting houses. There is only one in Australia, recently built in Parramatta. If there is any means to help this country we need it to obtain facilities wherewith to make a beginning. What can be done in our cities to secure folds for the sheep and lambs? I am pressing my wants into the smallest possible compass, that we may invest every penny we can possibly spare in the education of workers, by sending them to the school in Melbourne. [Cf: 1888 Mtl. p. 1151 para. 02] p. 393, Para. 4, [1893MS].

It is pitiful to see the work done by many in the canvassing field in New Zealand. We have studied and devised, and now we must execute, and place men and women in the school to learn how to do the work of canvassing and giving Bible readings intelligently, to learn how to practice strict economy, and bind about their wants, and thus enlarge and broaden the work. One of the canvassers had four children in less than four years, and his wants exceed his income. Others are in a similar condition. We propose to pay for the education of men and women to the amount of two hundred pounds. We invested two hundred pounds to start the school, else it could not have made a beginning. [Cf: 1888 Mtl. p. 1151 para. 03] p. 393, Para. 5, [1893MS].

We call loudly for help to build a house of worship in Melbourne. They have the expense of a school, and unless help comes from the conference we shall not be able to continue meetings in Melbourne to call out the people to hear the truth. The halls are untidy, yes, dirty, and the out-buildings without sewerage, and closely crowded up to the rear of the hall that every available foot of land may be utilized. This creates an odor which is dangerous to health, and almost completely shuts me out of these halls. I do venture sometimes, but it is under protest, and sickness is always the result. In London they need a house of worship, and there are great necessities here in New Zealand, which must be relieved if we would bring souls into the truth. We cannot delay the work for years. One year of advance now means two years or more in the future. [Cf: 1888 Mtl. p. 1152 para. 01] p. 394, Para. 1, [1893MS].

I write you this to have you see that such a call for money and for men is necessary. The work is difficult because we have not the men, and the money does not come. Ten thousand dollars were voted for the Australian field, but this is a mere mite when there is so much to be done. I have been urging the people in Battle Creek and others, where they have established meeting houses and institutions to give character to the work of present truth, to bind about in the place of adding building to building, and let the money come here that we may make a beginning. Help us, that we may have facilities to work with. The halls with their ruinous prices are beyond our reach. Elder Starr sent to Dunedin to know what would be the price of a hall in that city for one night. The message was returned, "Ten pounds. Nothing less." If we cannot have help to erect houses of worship the work will not, cannot, advance. In America there are so many churches to help lift the work in its various branches. Here there are only a few churches, and most of the members are poor and unable to pay more than a meager tithe. I feel sad at the sight of this picture. [Cf: 1888 Mtl. p. 1152 para. 02] p. 394, Para. 2, [1893MS].

My brother, our stay here must be prolonged. We cannot leave the field as it is. We will be compelled to add the third year to the two we specified. Poverty and distress are in our large cities in Australia. Seventeen thousand persons have moved out of Melbourne to keep from perishing with hunger. Some of our own people can find nothing to do. Some who have commanded thirty and forty dollars per week as tailors or cutters, have nothing to do. The brethren and sisters have found them sick and suffering for bread to eat. [Cf: 1888 Mtl. p. 1153 para. 01] p. 394, Para. 3, [1893MS].

I wish to call your attention to one point. We receive no outside donations. Our churches here are not favored as in America with donations from outside parties. If there are men and women in America who donate to the Orphans' Home and the Old People's Home, we thank the Lord for this. Let thanksgiving ascend to God that He has inclined the hearts of men and women who are able to give of their means for these institutions. These buildings stand, making their calls, and will draw money, when not one dollar would be given to advance religious interests. The demand made constantly upon the treasury is keeping it empty. I see no help for us in this field; for if those in America are solicited to help personally, they will say, "Oh, there are home interests which demand all our money. Australia and New Zealand are so far off. We see plenty of places where we can devote our means nearer

home." These words have been literally spoken. [Cf: 1888 Mtl. p. 1153 para. 02] p. 394, Para. 4, [1893MS].

There is a great work to be accomplished. The Lord has chosen men whom He has called to work in His vineyard. Let each do his appointed work faithfully; but in no case must he consider his branch supreme, to absorb the time, brain power, and money which is necessary for the healthful growth of other parts. Let there be unity of spirit and action, a binding together, Christ being the great Center. [Cf: 1888 Mtl. p. 1154 para. 01] p. 395, Para. 1, [1893MS].

A great mistake was made when the Tract and Missionary work was instituted. The whole interest seemed centered in this one branch, until it absorbed every other interest. Dearth and spiritual death in the churches was the result. [Cf: 1888 Mtl. p. 1154 para. 02] p. 395, Para. 2, [1893MS].

Each worker in every branch of work in the Lord's vineyard must have a head and a heart sanctified through the truth to enable him to see not merely the part of the work which is under his supervision, but its relation to the great whole. When the workers are consecrated to God they will reveal the love of God for their brethren who work under the unseen, divine Master Worker. "We are laborers together with God." No worker, high or low, must discourage his fellow workers. [Cf: 1888 Mtl. p. 1154 para. 03] p. 395, Para. 3, [1893MS].

If we could discern the exultation of Satan when his temptations are received, when a captious, faultfinding, uncharitable spirit is revealed, there would be less judging one another. The human agent can do nothing of himself. He can work as Christ worked only as he cooperates with divine intelligences. If he realizes their sacred companionship he will not yield to the suggestions of the enemy. He will not permit his mind to be stirred up to a state of dissatisfaction and half smothered disaffection toward his brethren. Others will not hear from his lips regrets and complaints. When the imagination is sanctified, the soul will be surrounded with a healthful atmosphere. [Cf: 1888 Mtl. p. 1154 para. 04] p. 395, Para. 4, [1893MS].

My much-respected brother, I dare not but speak to you plainly. Do not, for your soul's sake, allow others to place before your mind the supposed deficiencies of those who love God and His chosen workers. The real efficiency of the church rests upon a few whose moral powers may be taxed unnecessarily by bearing the burdens and counteracting influences of created suspicion and doubt. It is your duty to surround your soul with an atmosphere that will invigorate the spiritual life of all who inhale it. We need to cultivate faith, hope, courage, and large love. The peace of God is for your soul. Let it in to rule in your heart. Then you will have moral efficiency to discharge your responsibilities. This you can do only through the daily endowment of the Holy Spirit, which will impart a divine efficiency, a calm, subdued dignity to all your ministry to relieve suffering. You will testify that you have learned of Jesus. [Cf: 1888 Mtl. p. 1155 para. 01] p. 395, Para. 5, [1893MS].

My brother, you need a daily baptism of brotherly love, love that will not savor of dissension, but love like that which in the days of the apostles made the whole company of disciples of one accord. This will

have a telling influence upon others. It will bring health to mind, body, and soul. It will bless others, molding the characters of children and youth; for joy, peace, courage, hope, and divine charity have power to propagate themselves. These attributes have their influence upon human minds, and especially upon the mind of children and youth, transforming and assimilating their young, impressionable minds and hearts by divine grace. [Cf: 1888 Mtl. p. 1155 para. 02] p. 395, Para. 6, [1893MS].

Christian principles will thus be conveyed to the souls of others. You will be a living channel of light. This involves patient, protracted, incessant effort, but through Christ you can conquer. Come close to your brethren. Cherish faith and confidence in them, and they will give you strength. If the workers earnestly and trustfully commit the keeping of their souls to God in intelligent, appropriating faith, with a gentle, loving spirit, what a bright light would shine forth from them. [Cf: 1888 Mtl. p. 1155 para. 03] p. 396, Para. 1, [1893MS].

I have written to Elder Uriah Smith words that I wish you could see. The course which has been pursued toward Elder Jones has been an offense to God. When Elder Jones wrote his article in regard to the formation of the image of the beast, Elder Smith without one word of communication to A. T. Jones, put it in the paper. Elder Jones was in the same city, and Elder Smith could have had access to him at any time to talk the matter over. But without saying a word, he published an article directly in opposition to Elder Jones' article. We have had to meet this here in Australia. Souls are in temptation and darkness by reason of it. Our last conference in Melbourne did these tempted souls no good. "Why," one asks, "should these two men conduct themselves in this way, and present their dissensions to the world?" Unbelievers have taken advantage of it. Ministers not of our faith are handling the matter, and making all the capital they can out of it. Why, with the Bible in our hands, should we depart so manifestly from its direct precepts? Why should we play into Satan's hands, and give him opportunity to triumph? [Cf: 1888 Mtl. p. 1156 para. 01] p. 396, Para. 2, [1893MS].

We have every evidence that the Lord is using Elder Jones, Elder Waggoner, and Professor Prescott; and with this evidence before us, it pains my heart that any of my brothers in the faith should feel impatient and bitter toward them, and refuse to draw in cords of love and unity with them. Strife must cease. We must have unity. These representative men must respect one another, and work in harmony. You have a most responsible position, and the Lord will greatly bless you if you walk in humility before Him. But do not, my brother, expect every mind to be constituted like your own. Do not expect that your brethren will see everything in the same light, and attach the same importance to some matters that you do, for you will certainly be disappointed. [Cf: 1888 Mtl. p. 1156 para. 02] p. 396, Para. 3, [1893MS].

There is no need of contention. There should be no evil-thinking or evil-speaking. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond

of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." [Cf: 1888 Mtl. p. 1157 para. 01] p. 396, Para. 4, [1893MS].

I greatly desire that you shall heed the words of God. You put your whole soul into whatever you take hold of, and if you think your brethren are remiss in their interest and duty, you afflict your soul. Your interest is identified with a grand and noble work, and you think that every one who claims to believe the truth should feel as deeply as you, and work in your lines. You feel that many err in not manifesting an interest in the things which you see are of such great importance. There may be many who are deficient, but do not judge them. [Cf: 1888 Mtl. p. 1157 para. 02] p. 396, Para. 5, [1893MS].

Do not, my dear brother, bring your own soul into condemnation, and fret and murmur and complain over these things. You have not to answer for their neglect. And just as surely as you get into the habit of complaining, a root of bitterness will spring up, whereby many will be defiled. Leave the Lord to deal with these cases. Do not talk of that which looks to you objectionable in these men. There are many things that are praiseworthy. Dwell upon the precious qualities in them. [Cf: 1888 Mtl. p. 1157 para. 03] p. 397, Para. 1, [1893MS].

If you think you discover wrongs that need correcting, follow the Bible rule, and kill the root of bitterness before it shall have time to grow up and defile your own soul and the souls of others. Satan desires the souls of these men. He desires your soul, that he may sift you as wheat. Try to help one another, strengthen one another, and the blessing of the Lord will rest upon you in large measure. Upon him that overcometh the richest reward is bestowed. [Cf: 1888 Mtl. p. 1157 para. 04] p. 397, Para. 2, [1893MS].

Brethren Prescott, Jones, and Waggoner are fallible. You are fully as fallible. They may err in some points. You also may err in some points. Do not let any bitterness enter your soul; for it will do more harm than you suppose. The end is near, the Lord is soon to come, and you need to have your life insured. This will be the very best life insurance policy that was ever instituted. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: 1888 Mtl. p. 1158 para. 01] p. 397, Para. 3, [1893MS].

I feel the deepest interest that you should take stock in this life insurance policy, for thus you may have a title to the immortal inheritance and secure eternal life in the kingdom of God. [Cf: 1888 Mtl. p. 1158 para. 02] p. 397, Para. 4, [1893MS].

Heaven is worth everything or nothing to us. Through the grace of our Lord Jesus Christ you can stand complete in Him. I am pained for you. I hate to have you unhappy. It distresses me to have you afflict your

soul. But there is one whom you grieve more than it is possible to grieve me. It is your Redeemer who owns you. "These things have I spoken unto you," He says, "that my joy might remain in you, and that your joy might be full." [Cf: 1888 Mtl. p. 1158 para. 03] p. 397, Para. 5, [1893MS].

I know you are full of responsibilities and anxieties. Your position is of such a character that this cannot be otherwise. Then unload from every unnecessary burden. You need Christ's comfort and peace and love every day, and He will give it. He wants you to believe in Him that He may be by your side in every critical operation. He can give you His wisdom. He can cooperate with you and give you success. But you must trust in Him. Complain of no one. Cease every murmur, and let the praise of God come into your heart. [Cf: 1888 Mtl. p. 1159 para. 01] p. 397, Para. 6, [1893MS].

You must not think that theory is evidence of your acceptance with God. Your assurance is the word of God. Believe that the Lord identifies His interest with suffering humanity, that He knows your burdens, and will lift with you if you will only trust Him. He cannot yoke up with you while you fret and complain against your brethren. But you will be victor if you take Christ as your companion, and live and speak as if you were directly in the presence of the divine intelligences. [Cf: 1888 Mtl. p. 1159 para. 02] p. 398, Para. 1, [1893MS].

Oh what a triumph Satan would have if you should fail or be discouraged! Talk light. Talk hope. Do not feel that you are compelled to bear any man's sins. Christ is the sin bearer. Every soul is His property. You grieve the Spirit of God when you find fault and fret. It hurts your soul, and grieves away the Spirit of Christ. [Cf: 1888 Mtl. p. 1159 para. 03] p. 398, Para. 2, [1893MS].

A few nights since I was conversing with you in my dreams. You were worried and nervous. You were talking to your brother and then to someone else, and your words were not as kind and considerate and just as they should have been. Speaking to you as when you were a youth, I said, "John, you speak unadvisedly. How can you expect to save Willie's soul? You must watch for his soul as tenderly as you watch over the diseased bodies of your patients. Willie must have a chance to secure the insurance of his soul for eternal life in the kingdom of God. Jesus loves him; He died for him. Be very tender to Willie. The Lord will have mercy upon him and blot out every transgression if he will come to Him. His soul is precious." [Cf: 1888 Mtl. p. 1159 para. 04] p. 398, Para. 3, [1893MS].

Every Christian physician has a cure for souls, whether he desires to have it or not. He can be a great blessing and an imitator of the Lord Jesus. But the temptations that come to a physician are great, for he is often pressed beyond measure, over-worked, over-worried. But if he will commit the keeping of his soul to God as unto a faithful Creator, he will find rest and peace. A soothing influence from Jesus will come to him. [Cf: 1888 Mtl. p. 1160 para. 01] p. 398, Para. 4, [1893MS].

Infidel physicians abound. They refuse to be illuminated by the light which irradiates others. They exalt self, and they lose spiritual and eternal advantages. But medical practitioners who have the influence of

the truth upon the mind and heart are skilled in the use of remedies for the sin-sick soul as well as the body. They can with the wisdom of heaven speak words that will cause melody in the soul because of spiritual growth. [Cf: 1888 Mtl. p. 1160 para. 02] p. 398, Para. 5, [1893MS].

You are a shepherd of the soul as well as a physician of the body. You need divine aid, and you may have it if you will come to the Lord as a little child. You may have a rich experience. But you must not wear yourself out by over-worry and over-taxation. If you are balanced by the Holy Spirit, you will seek first the kingdom of God and His righteousness. You will place yourself in a position where the truth for this time can come in clear, distinct rays of light to you. You will see the truth as it bears upon the present time, and your experience will be in complete harmony with the message of the third angel. [Cf: 1888 Mtl. p. 1160 para. 03] p. 398, Para. 6, [1893MS].

"After these things I saw another angel coming down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." [Cf: 1888 Mtl. p. 1160 para. 04] p. 399, Para. 1, [1893MS].

While this message is sounding, while the proclamation of truth is doing its separating work, we as faithful sentinels of God are to discern what our real position is. We are not to confederate with worldlings, lest we become imbued with their spirit, lest our spiritual discernment become confused, and we view those who have the truth and bear the message of the Lord from the standpoint of the professed Christian churches. At the same time we are not to be like the Pharisees and hold ourselves aloof from them. Christ was the Majesty of heaven, the Redeemer of the world. He saw that the only way in which He could reach humanity was to be made a little lower than the angels. [Cf: 1888 Mtl. p. 1161 para. 01] p. 399, Para. 2, [1893MS].

Lest a wrong impression of Christ should be received, the apostle states, "thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death; crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom were all things, and by whom were all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." [Cf: 1888 Mtl. p. 1161 para. 02] p. 399, Para. 3, [1893MS].

"Great is the mystery of godliness," discerned only by the faith of

those who like Moses endure as seeing him who is invisible. [Cf: 1888 Mtl. p. 1162 para. 01] p. 399, Para. 4, [1893MS].

Dear brother and sister, We cannot keep our eyes fixed upon the things that are seen, and yet appreciate eternal realities. We need, and especially you who are so bound up with the afflictions and necessities of humanity, to keep the eye of faith beholding the eternal and unseen, that you may become more and more intelligent in regard to the great plan of God to bring these suffering ones to discern the value of the human soul. You are to esteem the reproach of Christ greater riches than the treasures of Egypt. [Cf: 1888 Mtl. p. 1162 para. 02] p. 399, Para. 5, [1893MS].

Discouragements come to you, I know, and trials press upon your soul, and you almost forget that Jesus is your helper, and that His eye is upon you every moment. In the working out of your plans for the blessing and relief of humanity ever bear in mind that it is not you who are doing the work. [Cf: 1888 Mtl. p. 1162 para. 03] p. 399, Para. 6, [1893MS].

Christ requires you to wear His yoke and lift His burdens. The great and sympathetic heart of Christ is ever identifying itself with suffering humanity. You cannot of your own self do anything. Regard yourself as an instrument in God's hands, and let His mind, His peace, His grace, rule in heart and life. [Cf: 1888 Mtl. p. 1162 para. 04] p. 400, Para. 1, [1893MS].

Be God's thread to work out His design. You can never handle yourself. You can never place yourself in position with any success. You must work as an agent cooperating with God. "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure." Here are the combined elements, God and the human agent, both working harmoniously. [Cf: 1888 Mtl. p. 1162 para. 05] p. 400, Para. 2, [1893MS].

The Lord has graciously spared your life to work in His lines. He does not want you to work yourself, independent of the only power which can work successfully to accomplish His designs. Then do not fret, but trust, looking unto Jesus, the Author and Finisher of your faith. Do not be in too much of a hurry. That which you can do without great taxation to your physical and mental powers, do, but do not feel that you must take so many cares and burdens that you cannot keep your own soul in the love of God. [Cf: 1888 Mtl. p. 1163 para. 01] p. 400, Para. 3, [1893MS].

The vineyard is the Lord's; the work in every part is His, and He would have you so labor that your physical, mental, and moral powers shall be preserved. Bear in mind that you are cooperating with heavenly agencies. Do not allow the enemy to have the least partnership in the firm. Receive your orders from God, and in no wise be discouraged because you can only do the work of a finite agent. [Cf: 1888 Mtl. p. 1163 para. 02] p. 400, Para. 4, [1893MS].

The Infinite will work with His power to give you efficiency. Do not think you are left to do impossible things. Do not expect impossible things of others. "Paul may plant, and Apollos water, but God giveth the increase." "Of old hast thou laid the foundation of the earth, and

the heavens are the work of thy hands. They shall perish, but thou shalt endure. They all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." [Cf: 1888 Mtl. p. 1163 para. 03] p. 400, Para. 5, [1893MS].

J - 44 - 1893 "Napier, New Zealand April 9, 1893. Elder A. T. Jones Dear Brother: There is a subject which greatly troubles my mind. While I do not see the justice nor right in enforcing by law the bringing the Bible to be read in the public schools: yet there are some things which burden my mind in regard to our people making prominent their ideas on this point. These things I am sure will place us in a wrong light before the world. Cautions were given me on this point. There were some things shown me in reference to the words of Christ, 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's,' placing the matter where the church have no right to enforce anything of a religious character upon the world. [Cf: 1888 Mtl. p. 1164 para. 01] p. 400, Para. 6, [1893MS].

Yet, in connection with this were given words of caution. If such a law were to go into effect the Lord would overrule it for good, that an argument should be placed in the hands of those who keep the Sabbath, in their favor, to stand on the Bible foundation in reference to the Sabbath of the fourth commandment. And the book which the state and Christian world have forced upon the notice of the people to be read in the schools, shall it not speak, and shall not the words be interpreted just as they are read? [Cf: 1888 Mtl. p. 1164 para. 02] p. 401, Para. 1, [1893MS].

My brother, this objecting to the passing of a law to bring the Bible into the schools will work against us, those of our faith who are making so much of the Bible. A year ago there was something presented before me in reference to these things, and we shall have to use the Bible for our evidence to show the foundation of our faith. We shall be exceedingly cautious in every particular lest we shut out a single ray of light from those who are in darkness. I remember particularly this point 'That anything that should give the knowledge of God, and Jesus Christ whom He hath sent, should not be obstructed at all.' Some things I can not present in distinct lines, but enough is clear to me that I want you to be very careful on what ground you tread, for our enemies will make a decided argument against us if we shall give them a semblance of a chance. I think the law-making powers will carry their point in this particular, if not now, a short period ahead. And it is very essential, as a people, we take the greatest care that no provocation be given our enemies which they will make capital of against us as a people, in a future crisis, in the matter of opposing so good a work as the introduction of the Bible into the public schools. [Cf: 1888 Mtl. p. 1164 para. 03] p. 401, Para. 2, [1893MS].

I wish I could lay my hand on something I wrote on this subject at the last General conference that I attended. But I cannot bring it to light. I hope the Lord will help us to not make one wrong move; but please be cautious in this point. [Cf: 1888 Mtl. p. 1164 para. 04] p. 401, Para. 3, [1893MS].

Brother A. T. Jones, I wish to call your attention to another matter. I was attending a meeting, and a large congregation were present. In my

dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. [Cf: 1888 Mtl. p. 1165 para. 01] p. 401, Para. 4, [1893MS].

While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us. Christ offers Himself as willing to save unto the uttermost all who come unto him. He invites all to come to Him. "Him that cometh to me I will in no wise cast out." You look in reality upon these subjects as I do, yet you make these subjects, through your expressions, confusing to minds. And after you have expressed your mind radically in regard to works, when questions are asked you upon this very subject it is not laying out in so very clear lines in your own mind that you can not define the correct principles to other minds, and you are yourself unable to make your statements harmonize with your own principles and faith. [Cf: 1888 Mtl. p. 1165 para. 02] p. 401, Para. 5, [1893MS].

The young man who came to Jesus with the question, "Good Master, what thing shall I do, that I may have eternal life?" and Christ saith unto him, 'Why callest thou me good? There is none good but one, that is God: but if you wilt enter into life keep the commandments,' He saith unto him, 'Which?' Jesus quoted several, and the young man said unto him, 'All these things have I kept from my youth up; what lack I yet?' Jesus said unto him 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me,' Here are conditions, and the Bible is full of conditions. [Cf: 1888 Mtl. p. 1165 para. 03] p. 402, Para. 1, [1893MS].

But when the young man heard that saying, he went away sorrowful: for he had great possessions.' Then when you say there are no conditions, and some expressions are made quite broad, you burden the minds, and some can not see consistency in your expressions. They cannot see how they can harmonize these expressions with the plain statements of the Word of God. Please guard these points. These strong assertions in regard to works, never make our position any stronger. The expressions weaken our position, for there are many who will consider you an extremist, and will loose the rich lessons you have for them, upon the very subjects they need to know. [Cf: 1888 Mtl. p. 1165 para. 04] p. 402, Para. 2, [1893MS].

Christ said, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.' I feel such an intense interest that every soul shall see, and understand and be charmed with the consistency of the truth. The evidence of our love to Christ is not pretension; but practice. My brother, it is hard for the mind to comprehend this point, and do not confuse any mind with ideas that will not harmonize with the word. Please to consider that under the teaching

of Christ many of the disciples were lamentably ignorant; but when the Holy Spirit that Jesus promised, came upon them and made the vacillating Peter the champion of faith. What a transformation in his character. But do not lay one pebble for a soul that is weak in the faith to stumble over, in over-wrought presentations or expressions. Be ever consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock. O precious, precious Saviour. 'He that hath my commandments and keepeth them, he is it that loveth me, and he that believeth me shall be loved of my Father, and I will love him, and will manifest myself to him.' [Cf: 1888 Mtl. p. 1165 para. 05] p. 402, Para. 3, [1893MS].

This is the true test--the doing of the words of Christ. And it is the evidence of the human agent's love to Jesus, and he that doeth his will giveth to the world the practical evidence of the fruit he manifests in obedience, in purity, and in holiness of character. 'If a man love me, he will keep my words; and the Father will love him, and he will come unto him.' We, that is, the Father, Son, and the Holy Ghost, and make our abode in him. O my brother, walk carefully with God. But remember that there are some whose eyes are intently fixed upon you, expecting that you will over-reach the mark, and stumble and fall. But if you keep in humility close to Jesus, all is well. [Cf: 1888 Mtl. p. 1166 para. 01] p. 402, Para. 4, [1893MS].

2 Peter 1:1-11. This is the faith which we must have, that works by love, and purifies the soul. There is no place in the school of Christ where we graduate. We are to work in the plan of addition, and the Lord will work on the plan of multiplication. It is through the constant diligence that will through the grace of Christ live on the plan of addition, making our calling and election sure, for if ye do these things 'add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . For if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'" (Signed) Ellen G. White Copy sent to Elders Olsen, Jones, Daniells, and L. J. Rousseau. [Cf: 1888 Mtl. p. 1166 para. 02] p. 403, Para. 1, [1893MS].

MS - 80 - 1893 Diary -- April 18 -- May 31, 1893 (Wellington, New Zealand; Visit to Petone) Wellington, N. Z., Tuesday, April 18, 1893-- The weather is cloudy and very mild. This place is reported to be a windy place usually, but there is no wind now. We are much pleased with our temporary home here. I have two excellent rooms, thoroughly furnished. Sister Tuxford has furnished the house with all necessary furniture. There are easy chairs in abundance and a good sofa, tables and many things attractive. Sister Tuxford is the only one who is working and bearing the responsibilities--which are not light nor small--in this mission. She is a business woman and capable, pleasant, and active. [Cf: 1888 Mtl. p. 1167 para. 01] p. 403, Para. 2, [1893MS].

We decide the best arrangements we can make are not to burden Elder Israel and his wife to care for us. We will hire Sister Brown to prepare our meals and Sister Tuxford will take her meals with us, we furnishing all the table supplies. Then we will have just that which we choose to get. Emily will then be free from care of housework to write

out the discourses she has been taking in shorthand, and to give attention to her bookkeeping. This plan is considered to be wise. Willie and Sister Brown lodge in the house hired by Brother and Sister Israel, and we are well fixed here for at least one month. Now comes the taxing part of our work--preparing not only the American mail, which closes Thursday, but mail for Melbourne, which leaves every week. [Cf: 1888 Mtl. p. 1167 para. 02] p. 403, Para. 3, [1893MS].

Wednesday, April 19, 1893 --I arise early to engage in writing. We have many things we wish to communicate to several in America, but time is limited and I can write but very little in the three days left us. Willie is preparing articles, for which I furnish him a sketch of our travels and labors. There is much of his own writing that requires attention. [Cf: 1888 Mtl. p. 1167 para. 03] p. 403, Para. 4, [1893MS].

Thursday, April 20, 1893--I have been taxed to the uttermost today and am getting nervous, and yet I know not what else to do for this preparation of letters seems to be essential. Oh, I will trust in the Lord for strength. Those letters will be published in the papers and save me writing personally to a large number. [Cf: 1888 Mtl. p. 1168 para. 01] p. 403, Para. 5, [1893MS].

Friday, April 21, 1893--This day has been a day of great weariness to me because of the constant strain brought upon me in getting off essential writings, but the Lord will help me; He will strengthen me to do the work necessary to be done. Preparations are being made to go out six miles to Mentone on the Sabbath. Today the sun is shining and it may be pleasant on the morrow. We have had no sun, but plenty of clouds like a thick blanket have shrouded the heavens, and we hail the sunshine with much joy. [Cf: 1888 Mtl. p. 1168 para. 02] p. 404, Para. 1, [1893MS].

Saturday, April 22, 1893--Sabbath. Last night the stars shone like diamonds in the heavens, but this morning is cloudy and rainy. Elder Israel, W.C.W., and Sister Brown go to Mentone about nine o'clock. Sister Tuxford, Sister Israel, and I go this afternoon, as soon as we shall take an early dinner. But rain, rain, rain is the order of the day. The hackman concluded we would not venture out. He sent a man to know if we intended to go. We said we would go, and soon we were on our way. Brother Simpson, who bears the responsibilities of the meetings when he is at home, said to Willie, "I do not think your mother will come." Willie said, "We will see. It would be an exceptional occurrence for my mother to fail to meet her appointments." When we drove up to the place of meeting there were about one dozen in all assembled, but when that carriage drove through the village and it was known I had come the house was well filled, and, which was best of all, we had the heavenly Guest. The Lord gave me words to speak to the people. John 14. I was surprised myself at the words given me. [Cf: 1888 Mtl. p. 1168 para. 03] p. 404, Para. 2, [1893MS].

Wellington, N. Z., Sunday, April 23, 1893--I arise early--half past three--and get at work to prepare Melbourne mail, which I am told leaves Monday. Early in the morning the mail bag is brought in and we are so anxious to open it to see what our letters contain; but we will not do this until after our morning worship. Then the mail bag is opened and there is a large number of papers, but no letters from Melbourne or from America. We concluded our mail had gone to Melbourne

and we must wait two weeks to get it back to New Zealand. Well, we will make the best of it and not feel sad one minute. [Cf: 1888 Mtl. p. 1169 para. 01] p. 404, Para. 3, [1893MS].

At noon we were cheered by the arrival of Brother and Sister Starr. We parted with them just one week ago at Palmerston. They remained to visit and find by personal labor how best to help the few believers in that place. They feel now a satisfaction in knowing that they have done all in their power that could be done for the time being. There ought to be decided continuous meetings in that place, for the inhabitants have doubled since the meetings were held there four years ago by Brother Robert Hare. [Cf: 1888 Mtl. p. 1169 para. 02] p. 404, Para. 4, [1893MS].

In the afternoon, near evening, we were happily disappointed in receiving quite a large stack of letters. W.C.W. received a long communication of the conference doings from Elder Olsen. I received two important letters from Elder Olsen and Leroy Nicola, with a most thorough confession of the part he acted in Minneapolis. It is thorough, and I praise the Lord for the victory he has gained over the enemy who has held him four years from coming into the light. Oh, how hard it is to cure rebellion! How strong the deceiving power of Satan! [Cf: 1888 Mtl. p. 1169 para. 03] p. 404, Para. 5, [1893MS].

Wellington, N. Z., Monday, April 24--I have passed many sleepless hours during the night. The good news from America kept me awake. Oh how my heart rejoices in the fact that the Lord is working in behalf of His people. In the information in the long letter from Elder Olsen, that the Lord by His Holy Spirit was working upon the hearts of those who have been in a large measure convinced of their true condition before God, yet have not humbled their hearts before to confess! The Spirit of the Lord moved them to the point at this conference. Elder Morrison, who has been so long president of the Iowa Conference, made a full confession. Madison Miller, who has been under the same deceiving power of the enemy, made his confession, and thus the Lord is indeed showing Himself merciful and of tender compassion to His children who have not received the light He has given them, but have been walking and working in darkness. [Cf: 1888 Mtl. p. 1170 para. 01] p. 405, Para. 1, [1893MS].

Wellington, N. Z., Tuesday, April 25, 1893--We devoted some time--Elders Starr, Israel, W.C.W., and myself--in reference to what can be done in Wellington. Trials have been made which have resulted in nothing tangible. As Canright's books have been circulated here, a lying representation from this lying apostate has gone forth and those who read his pretentious claims are deluded. If all the circumstances were known, then blind eyes might be opened. The Great Controversy has been widely circulated here in this country, and (I am told) the readers think much of the book. And now Mrs. White is on the ground and the people will expect to hear her. If we make the effort it will cost about two hundred dollars. The rink can be secured. It will hold one thousand people. The halls where theatres are held are not considered proper places. We decided on this occasion to go forward in the name of the Lord and risk something. [Cf: 1888 Mtl. p. 1170 para. 02] p. 405, Para. 2, [1893MS].

L-79-1893 Wellington, New Zealand, April 24, 1893.--Mr. Harmon

Lindsay, Battle Creek, Mich.--Dear Brother,--We received your letter yesterday, and I will write a few lines this evening. The American mail reached us yesterday. Elder Olsen sent us a good long letter, giving us a full history of the doings of the General Conference. I am thankful that the Lord has wrought for His people. [Cf: 1888 Mtl. p. 1171 para. 01] p. 405, Para. 3, [1893MS].

I received a most thorough, and hearty confession from Leroy Nicola. I know if he walked in the light that this must come. I knew that the Lord had shut me in with him at that Minneapolis meeting, and the spirit that he and many others possessed was plainly revealed to me. My heart is rejoiced that he has yielded to the influence of the Holy Spirit. It has taken four years of striving of the Spirit of God to bring him to this. I understand that Brother Morrison, Madison Miller, and others are coming into the light, where they may be a blessing to other souls." We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty." [Cf: 1888 Mtl. p. 1171 para. 02] p. 405, Para. 4, [1893MS].

I am thankful, and rejoice that I can go from place to place and bear the message the Lord has given me. I considered it no small thing for me, in my condition of health compassed with infirmities, to come to New Zealand. We came in the best time of the year expecting to remain only three months. We find this a delightful climate, we think it wholesome also. This is Autumn, winter begins in June. We have not seen any snow since we have been in these colonies. I am much better pleased with what I have seen of this country and climate than what I saw in Australia. Napier where we held our camp-meeting is a very pretty place nearly surrounded by water. It has hills and mountains, and some plains. Many have their houses up in the mountains. Some of our people have their houses up on these hill-tops, and have fruit trees, and their premises are adorned with most beautiful evergreens, mostly pine. [Cf: 1888 Mtl. p. 1171 para. 03] p. 405, Para. 5, [1893MS].

Our camp-meeting in Napier was excellent from the commencement to the close. Several decided to observe the Sabbath for the first time, and some who had left the church came back. One man named Anderson said, "The testimonies of Sister White drove me out of the church. I have been disconnected from the church three years. I bless God I came to this meeting, for I have heard the testimonies and believe them to be of God. It is the testimonies that have brought me back to the church." He requested baptism and was as happy a man as there was upon the ground all through the meetings. [Cf: 1888 Mtl. p. 1172 para. 01] p. 406, Para. 1, [1893MS].

I was strengthened to speak seventeen times, once in the Theatre Royal, and had a good hearing, and this removed a great deal of prejudice, and we had a good attendance from outside. After the tent was taken down, I spoke twice in the Adventist church, a neat commodious building. The Sunday after the camp-meeting we had an appointment for Hastings, a town fourteen miles from Napier. Hastings, a small town, is situated in one of the best farming districts of New Zealand. Hastings is a little inland, and is more sheltered from the sea breezes than Napier is. When camp-meeting was first proposed for New Zealand, they thought Hastings the place, but finally decided to have it as Napier because more of our people live there. The ride from

Napier to Hastings was very pleasant, the road was as level as the floor, so to speak, and several miles of it near the sea side. I spoke in the theatre to a good congregation who listened with deepest interest. This discourse was well received. There are but very few Sabbath-keepers there, four I believe. [Cf: 1888 Mtl. p. 1172 para. 02] p. 406, Para. 2, [1893MS].

About a year ago Brother Glass moved his family to Hastings from Napier that he might seek to do good in unfolding the banner of truth. There must be in such places as this a tent meeting to arrest the attention of the careless and unconcerned in the community. Hastings is a very pretty place, and if a church could be raised up there it would strengthen the church already organized in Napier. There are other small towns in the vicinity of Napier that have had nothing done in them. [Cf: 1888 Mtl. p. 1173 para. 01] p. 406, Para. 3, [1893MS].

Thursday, April 13, we left Napier for Palmerston. It was six hours ride in the cars. There are a few Sabbath keepers in Palmerston. Four years ago there was an effort made by Elder Robert Hare in Palmerston, and the people turned out in a wonderful manner to hear. If right plans had been made there might have been many souls brought to the truth. Brother Hare was not working in the right lines, his main purpose was to get the largest kind of a congregation by fanciful preaching, which differed vastly from the preaching of John the fore runner of Christ. Many signed the covenant, but when he left it was demonstrated that they believed in Robert Hare, were attracted to the man and not to Jesus Christ. Many who signed the covenant were unconverted, and when left alone they withdrew their names. But in the last four years the population has double and another effort must be made and a meeting house built. This is a necessity in most places in this country. [Cf: 1888 Mtl. p. 1173 para. 02] p. 406, Para. 4, [1893MS].

I spoke to the Sabbath keepers on the Sabbath and tried to comfort the little flock, I spoke words to the children, a few not of our faith were present. I felt the blessing of the Lord while I was trying to bless others. Sunday I spoke in the Theatre Royal to a good audience, and they appeared to be interested. The Lord strengthened and blessed me. On Monday W. C. W. and Emily and I took the cars for Wellington. Elder Starr and wife remained a week longer to work with our people. We had a very pleasant sunshiny weather in Palmerston; but soon after we boarded the train it began to rain, and it has been raining, ever since, and now it is the 24th of April. We find in Wellington a good home in the mission. We expect to return to Napier in a month, and may call at Palmerston, and another small place on our way to Napier. [Cf: 1888 Mtl. p. 1173 para. 03] p. 406, Para. 5, [1893MS].

Sabbath I rode out in the back six miles to Petone accompanied by Sister Tuxford, the Secretary of the New Zealand Tract Society, and Sister Israel and family. Brother Israel and W. C. White went on the cars. We had rain, and when we reached the hall there were but few people, but when they saw the hack stop at the door of the hall they flocked in and we had a good congregation for the Sabbath. I had a most earnest, fervent season in speaking to them. I afterwards learned that four were present who once kept the Sabbath. Petone is a manufacturing village. They have a woolen factory where they make several grades of tweeds, blankets and shawls, and the ordinary flannels. They have car shops on a small scale. But the freezing works are of considerable

importance, that is where they freeze the mutton in great quantities. Frozen mutton is one of the chief exports of New Zealand. We drove to Petone on Tuesday and I spoke in a large hall in the evening to the public. There was a large attendance. [Cf: 1888 Mtl. p. 1174 para. 01] p. 407, Para. 1, [1893MS].

Brother and Sister Starr have been with us two weeks, but in another week they expect to be on their way to Melbourne, to be there in time for the school opening. [Cf: 1888 Mtl. p. 1174 para. 02] p. 407, Para. 2, [1893MS].

It is difficult to know the best way to work in many of the places we visit, especially when they have had work done in them that amounts to but very little. We find many obstacles to be met and overcome, which thing we could not possibly do in our own strength, or in our own finite judgment. We feel not at all discouraged, for why should we? The Lord has given us large and rich promises fitting for every circumstance and occasion. Here is one, "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not: (our weakness and inefficiency) and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." This is the work and we as individuals are required to do our part. And we have God's pledged word that He will do His part in our necessities. "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth." "For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." We find that Palmerston and Wellington have been poorly worked. [Cf: 1888 Mtl. p. 1174 para. 03] p. 407, Para. 3, [1893MS].

The churches have so little spirituality, that some of the people long for some power that they dimly discern is for them, but they knew not how to find it. [Cf: 1888 Mtl. p. 1175 para. 01] p. 407, Para. 4, [1893MS].

Satan entered into a man by the name of Mccalpin, who claimed to believe the truth; to go to the promising field of Palmerston and seek to personate some other man and give some theatrical performance. After the people had paid their entrance fee they recognized that it was Mccalpin (and not Dr. Terry whom he endeavored to personate) and he was near being mobbed. He was recognized by his speech for he stuttered a little. The fraud thought to be practiced on the people by a Seventh-day Adventist has left its stigma upon the whole fraternity. [Cf: 1888 Mtl. p. 1175 para. 02] p. 407, Para. 5, [1893MS].

Then comes another man corrupt at heart, professing to keep the Seventh-day Sabbath, trying to deceive the people, courting was his business. He acted over the course of George Ballou, and here again is the cause brought into disgrace. Now those who have received the truth have been a very objectionable class; but the belief of the truth is doing a wonderful work for them, in transformation of character. Brother and Sister Starr made their home with one family by name of Mr. Morice. His wife keeps the Sabbath and Mr. Morice talks in this way. "I cannot keep the commandments of God. The fifth commandment bids me honor my father and my mother. I cannot do this. My father gave his

children no chance for education. I can not read, (yet he is the proprietor of a large shoe store). My mother is now dead but she was a confirmed drunkard, and has given me a hereditary appetite for liquor, and I was born with this quivering, trembling nerves (his hands and head is constantly trembling) and how, he asks Can I respect Father or Mother? He has children smart and intelligent. [Cf: 1888 Mtl. p. 1175 para. 03] p. 408, Para. 1, [1893MS].

This man and his wife attended our camp-meeting at Napier, and they heard the truth presented day after day, and it took a wonderful hold upon them. She had kept the Sabbath but they found that they had everything to learn, and must begin at the lower round of the ladder. [Cf: 1888 Mtl. p. 1176 para. 01] p. 408, Para. 2, [1893MS].

Another man and his wife was at the meeting at Napier. He had been in a responsible position, doing the highest duties as a police officer. He has been convicted and accepted the theory of the Sabbath; but his duties have to be done on Sabbath as on any other day, and arrests made. Now the inquiry is, What shall this man do? His wife is the main stay of the little flock at Palmerston. He attended the camp-meeting, and was deeply wrought upon. He is educated and of good intelligence: his library contains the best of histories and authors. But he was a card player and a gambler, and when his wife supposed herself well situated), she found herself and five children without shelter, her property gambled away, and her husbands bills flowing in from every quarter for settlement. He has left gambling, and given up drinking. He received as his wages \$25.00 per week, but he has been reduced to \$13.00 per week, and he has sent in his resignation because he cannot keep the Sabbath and hold his situation. He knows nothing of the horrors of debt. They have not known what economy is, and now this particular case is being closely watched by the world, to see what the truth will do for such a man. What can we do with him. The canvassing field is open to him, that is all the chance we can see. This and much more of the same order I might relate, has befouled this field. We are going to do what which heavenly wisdom will point out to do. This wisdom we must have or we can do nothing. [Cf: 1888 Mtl. p. 1176 para. 02] p. 408, Para. 3, [1893MS].

I see the design of Satan is to put such apparent objections in the way that this field shall be left in his possession, and under his control. Now it must be taken from his hand. [Cf: 1888 Mtl. p. 1177 para. 01] p. 408, Para. 4, [1893MS].

The words of Christ to the self-righteous Pharisee were these,-- "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye when ye had seen it, repented not afterward, that ye might believe him." They did not repent, even when they had seen the great reformations wrought in healing the sick, in transforming power of truth on human characters. The difficulties mentioned are the ones to be met in almost every place: but not in so manifest a form as in Palmerston. We think Satan has made his seat in that place to work out his deeds that the laborers shall be discouraged, and give it up. [Cf: 1888 Mtl. p. 1177 para. 02] p. 408, Para. 5, [1893MS].

This place, Palmerston, is an important railway center. We must seek wisdom of God, for by faith I see a strong church in that city. Our work must be to watch, and to pray, to seek counsel of the One Wonderful and Mighty in council. One mightier than the strongest powers of hell can take the prey from Satan, and under his guidance the angels of heaven will carry on the battle against all the powers of darkness, and plant the standard of truth and righteousness in that city. [Cf: 1888 Mtl. p. 1177 para. 03] p. 409, Para. 1, [1893MS].

I was visiting below in the room of the International Tract Society. Elders Starr, W.C.W. and Israel and Mrs. Tuxford and Mrs. Starr were present. We have been consulting in regard to what can be done for this city. It is an important center and scarcely a soul in it who loves the truth. Petone, has a little flock of 11 who keep the Sabbath. We are devising ways and means to get hold here if possible. Our brethren have been searching for a place to hold meetings in. The theaters and halls present so many objectionable phases that we think we shall use the skating rink, which has lately been used for religious and temperance meetings. We can secure it for three pounds, ten shillings (About \$17.50) a service. They will try to get it for less if possible. If we get a place to hold forth the word of life it will cost money. God will make a place for His own truth to come to the people, for this is the way He has wrought. [Cf: 1888 Mtl. p. 1177 para. 04] p. 409, Para. 2, [1893MS].

We have thoroughly advertised. I am to speak Sunday afternoons in the rink building and Brother Starr holds his Bible studies in the evening. How we long for workers. If in this city one or two would locate, with their families, and work on the same plan as Brother Shireman did, lift the standard of truth in an inexpensive way, and work quietly in different lines. Many, many souls would be saved. Here is a work to do, prejudice is tremendous. Canright's books have been circulated freely and this has barred the way; but I am on the ground now and the Lord will give me the message to bear to the people who are walking in darkness and have not the light. Truth will triumph: God lives and reigns. We have a living Saviour who in triumph proclaimed above the rent sepulchre of Joseph, "I am the resurrection and the life." [Cf: 1888 Mtl. p. 1178 para. 01] p. 409, Para. 3, [1893MS].

Brother and Sister Anderson have been laboring in Ormondville, about 100 miles from here, with good results. He is laboring among the Scandinavians. If the Lord will I shall spend some little time with them. A letter came from them last night. Sister Anderson writes that her husband is very sick with the rheumatism, and he thinks of leaving the work in her hands for a while, while he visits the hot springs. He contracted the rheumatism in the bush (woods). Where he now is the location is wet, and he is in consequence a great sufferer. He is an excellent laborer. I met him in Napier, and he told me I was the one who sent him to school in Healdsburg, paying his expenses to obtain an education. I was so thankful to see the result of this investment. [Cf: 1888 Mtl. p. 1178 para. 02] p. 409, Para. 4, [1893MS].

There is a most earnest call for us to visit Kaikoura. They have no minister. Brother Paap is their leader. He begged of me to furnish them with reading matter, and for the discourses he heard me preach in Napier. I gave him some to use now. I cannot feel it my duty to go to visit them, because there is only one means of going there, and it is

by a little boat, which is obliged to anchor here a week or two some times until they have a smooth sea because of the treacherous harbour at Kaikoura. But I dislike to say no to such urgent invitations. They have a number of sons and I think two daughters. Two of the sons are at Healdsburg College, and two I expect will attend the Melbourne school. These boys are almost giants in height, and are robust. They tell us Kaikoura is healthful and beautiful. They will send down their children to meet us here if I cannot go. They have built them a neat little church, and their membership is twenty-five. We see so many places to visit we know not what we shall do. To call upon all would take many months. Wherever I speak Canright's works are killed. I feel deeply over this field. How much time we should spend here is a question. If we do that which looks as if we must do to put a right mold upon the work, we shall not see America very soon. We have made only a beginning. [Cf: 1888 Mtl. p. 1179 para. 01] p. 409, Para. 5, [1893MS].

Last winter when we saw that we must have a school to meet the demands of the cause, we were put to our wits ends to know where we should obtain the funds. I was suffering with prostration of the nerves, and suffering from rheumatism. Our rent was \$23.00 a month and water bills extra, and other expenses were still added to this, aside from the buying of food. A carriage had to be purchased, and although secondhand, it cost me \$200.00. Nothing but what was easy of access and comfortable would be of any service to me then. And even to ride only a short distance was at times next to impossible. My hips and spine caused me such keen suffering, almost beyond endurance. The keeping of a horse, and sickness increased our household expenses so that it dared not hardly be estimated. But to return to the school question. Some thought it could not be done; yet we know that it must be started in 1892. Some thought all that could be done was to hold a short institute for the ministers. [Cf: 1888 Mtl. p. 1179 para. 02] p. 410, Para. 1, [1893MS].

We knew that there were many youth who needed the advantages of the school. While we were in such deep perplexity as to how we should be able to make a beginning, the same plan was suggested to Willie's mind that was suggested to mine, and that to on the same night. In the morning when he came to tell me his plan, I asked him to wait until I told him mine which was that we use the royalty of the foreign books sold in America. Although in pain my mind was exercised over this matter, and I prayed earnestly to the Lord for light, and it came. You know that I could not well use the money that is set apart for other purposes. Of the royalty above referred to I invested \$1000.00 to be used when most needed. But five hundred dollars must be used as a fund to bring to the school students who cannot and will not come unless they have help. Willie said with this statement to place before the board we shall have their influence to sustain us. Thus our school was begun. [Cf: 1888 Mtl. p. 1180 para. 01] p. 410, Para. 2, [1893MS].

It was a blessed, profitable school. It was a pronounced success. Those who ought to have sent their children to school the first term waited to see if it would be a success. We had to accept the situation and leave our brethren to walk by sight and not by faith. In thus doing they lost a precious experience. Had they expressed faith in this advance movement, and invested of their means to help develop the work they would have received a rich experience and a precious blessing in moving forward, advancing as God had sent them help to extend and build

up and strengthen the work in these countries. [Cf: 1888 Mtl. p. 1180 para. 02] p. 410, Para. 3, [1893MS].

There are to be a large number who will attend the school from New Zealand, the coming term. I wish I could have a larger fund to draw upon, and send some young men and women who greatly desire to attend school. I can help a few and must let the rest wait. I am so sorry to do this but the Lord knows all about it. I believe he will put it into the hearts of his stewards to send us that which we need, workers and money to advance the cause in all its branches; but my special burden is for young men and women in this country to receive the advantages, Bible lessons, and religious instruction and become transformed in character. Never was a time when economy should be practiced as now. Satan is wide awake while men are sleeping who ought to be vigilant sentinels. Now is the time to work as never before. Christchurch, a large and beautiful city has never been entered. The same is true of many smaller places in New Zealand. Yet we hope these places will not be entered until the work can be done judiciously and with thoroughness. The Lord will surely work for His people in New Zealand. [Cf: 1888 Mtl. p. 1181 para. 01] p. 410, Para. 4, [1893MS].

I rejoice in the completeness of the character of Jesus Christ. He was a compassionate and sympathizing high priest. "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." "We have not a high priest which cannot be touched with the feelings of our infirmities. O to only consider how easy it is for hardness of heart to take possession of us. Jesus the Pattern for humanity, must know from painful experience all about a wounded spirit and a broken bleeding heart, and a burdened perplexed and tempted mind. [Cf: 1888 Mtl. p. 1181 para. 02] p. 411, Para. 1, [1893MS].

In this school Christ was taught. In this school, we are to be disciplined and trained and learn to sympathize with the suffering ones of humanity. If we tell our peculiar trials to our friends, we know by the cold response, and listless inattention that they know not what we mean. They have not been tried in just that way. Their life may have been one of self-caring and self-indulgence. The care, the perplexities have darkened the brow of the tired has not been felt by the friend, the sorrow that has eaten into the soul has never touched his. Now the sympathy growing out of identity of circumstances he has not. But Jesus knows all about the strength of temptation, sorrow, and grief. Then let us always tell Jesus all. [Cf: 1888 Mtl. p. 1182 para. 01] p. 411, Para. 2, [1893MS].

H - 41a - 1893 Wellington, N.Z., May 12, 1893. Dear Brother Haskell,-- We were glad to receive your letter, and to hear some particulars that had not reached us. We have not received the last numbers of the Bulletin. [Cf: 1888 Mtl. p. 1183 para. 01] p. 411, Para. 3, [1893MS].

I rejoice that you had so good a conference. I am so glad that you are of good courage, and in faith and power could stand before the people. I praise my heavenly Father that your light could shine forth in clear and steady rays and that you could give the trumpet a certain sound. But I learn nothing from any letters received regarding Elder Smith.

[Cf: 1888 Mtl. p. 1183 para. 02] p. 411, Para. 4, [1893MS].

Why are all so silent in reference to this case? What course did he pursue? I feel deeply interested in Elder Smith, and feel very anxious that he shall stand in the clear light. Why did he do as he did? Why did he make apparent his difference of opinion with Elder Jones? What motives prompted him to action? Does he justify himself? What can he say in thus parading before the world opposing views? Why did he put this article of Elder Jones in the paper? If you know, please enlighten me, for it is beyond me to understand what it all means. I want Elder Smith to stand in the freedom of the sons of God, and if he does not do this, then he will be a channel of darkness through whom Satan can work to perplex and discourage other souls. [Cf: 1888 Mtl. p. 1183 para. 03] p. 411, Para. 5, [1893MS].

I received the act of kindness on your part in taking up that note of Elder Fulton's. Will do as you wish about it, and may the Lord lead and bless and guide you in all your ways, is my prayer. [Cf: 1888 Mtl. p. 1183 para. 04] p. 411, Para. 6, [1893MS].

While your wife is spared to you, you will probably have to be near her. When her life closes, we would be more than glad to see you over here if it be the will of the Lord. We can not see the least prospect of leaving here when the two years are ended, however much we would be pleased to do this, but we are pleased to do the will of the Lord in all our course of action. [Cf: 1888 Mtl. p. 1183 para. 05] p. 412, Para. 1, [1893MS].

We found a rich feast in reading the Bulletin, and were so glad that you could take so active a part in the meeting. We feel very desirous that the old hands should hold the banner aloft, unfurled steadily with unflinching nerve. This is the will of our heavenly Father. I could wish that Elder Butler would come out from the shadow of death and into the chamber of light and brightness. This prophecy in reference to Willie, was as false as it was unjust and cruel. He has never taken back one word of his pronouncing judgment upon Willie as he did. [Cf: 1888 Mtl. p. 1184 para. 01] p. 412, Para. 2, [1893MS].

I have no call to write to him anything. Poor man, I feel so sorry for him! But why do not those who have led him into this difficulty try to help him, and why do they not confess to him this wrong course and take the stumbling blocks out of his way? The Lord forbid he should go down to the grave, mourning over broken bones. The great Restorer will heal him if he feels any need of being healed. If he feels whole and in no need of a physician, then he will be left unhealed, unrestored. [Cf: 1888 Mtl. p. 1184 para. 02] p. 412, Para. 3, [1893MS].

This must go into the man mail soon. Much respect to Sr. Haskell and yourself. Be of good courage in the Lord. Always rejoice in the Lord always, and again I say, Rejoice. Yours respectfully, Ellen G. White. [Cf: 1888 Mtl. p. 1184 para. 03] p. 412, Para. 4, [1893MS].

B-9-1893 Banks Terrace, Wellington, New Zealand, Mr. and Mrs. Frank Belden, Dear Nephew and Niece,--I have read your letter with deep interest hoping to catch the vibration of the right ring in it; but if it is there I do not discern it. I am much concerned in regard to your spiritual condition. For several years you have not been walking in the

light. I have had much concern for you, but when I learned by experience my words had not much weight with you I felt sorry indeed, but could do nothing to change the course of things. [Cf: 1888 Mtl. p. 1185 para. 01] p. 412, Para. 5, [1893MS].

Before, and especially after the Minneapolis meeting, I had not union and harmony with you. When you made some acknowledgments in letters received while we were at Adelaide; I was rejoiced, hoping a work had begun that would progress until you would be walking in the light, as Christ is in the light. I have trembled for you lest you would clothe yourself with garments of your own self-righteousness, and would not follow on to know the Lord that you might know his goings forth is prepared as the morning. I have been shown your connection with Captain Eldridge has not been for his good nor your good. You seem to feel some bitterness toward me in that you say, I said you were selfish. Now just how this was stated I cannot now recall. I might have said many things in truth as your case was presented to me, that I have not said, because I knew you were walking in blindness, and knew at that which your feet were stumbling, and anything I might present before you would not be correctly represented to your understanding, and you would not benefit thereby. I have kept silent since receiving your letter. I perused my writings for the one I read on one occasion when you and quite a number of others were present. I had looked for this during my eleven months illness but could not find it. I sent that which I could find and then decided this testimony was left in Battle Creek. But in the last search made the mystery was explained the first two or three pages were stitched in: I turned these pages over and find the very article I read to no less than thirty. I am relieved to find this, and I will have it copied as soon as possible, and you and others shall have a copy. [Cf: 1888 Mtl. p. 1185 para. 02] p. 412, Para. 6, [1893MS].

Yes my Dear Nephew matters are laid out plain and distinct. I found the article just after the operation with my teeth. They were extracted last Wednesday, and I am not yet able to write much. [Cf: 1888 Mtl. p. 1186 para. 01] p. 413, Para. 1, [1893MS].

While you and Captain Eldridge were so firmly linked in one, your influence over each other was not good. You might with your knowledge of what is truth, and of the principles that have controlled the work and cause of God have helped him: but I say again self and selfishness was so strongly mingled with your work and while connected with the office as it was presented to me in life and works that the Spirit of the Lord could do little with you, and little for him. In the meetings of councils I have been present, and was bid to see and mark the spirit which controlled these councils of which I had an insight. There was not one in these councils whose voice was heard in propositions, plans, and resolutions [more] than the voice of my nephew Frank Belden. There was a self-sufficiency, a molding of matters and things not all after God's own order. There was a mixture of policy and principles, so interwoven and calculated to mislead minds, and lead in false paths. From these meetings decided impressions were made on my mind. I saw from the working of things, the spirit controlling the movements, that the enemy was gaining the ground, and misleading minds; but you were insensible to the fact. Warnings I was constrained to give continually in Battle Creek for I saw danger; but the warnings given by pen and voice had but little effect. They were not heeded because minds were so

blinded that they were not seen to be applicable. The Lord moved upon me to bear a decided testimony in reference to the office; but it was felt not to be appropriate. But this writing is before me and has been read to no less than thirty. I shall have it copied that you may see, and others may see how much such testimonies were effective to cure existing evils. There was with those put in trust the grave responsibilities of managing the office, a feeling of self-sufficiency, self-confidence because of inexperience in sacred things. They thought they were too wise to be taught, and too secure to need caution, and if no one makes shipwreck of faith and a good conscience, I shall be surprised. Mistakes I saw would be made, and the men who are handling sacred things were not inclined to be controlled. Were they confidently relying upon the wisdom from above? No' but on their own supposed superior wisdom and prudence. O how sad to see men of little experience put on airs of importance, and acted as though their own judgment of men and things were infallible. I know that things are not right now in the office. [Cf: 1888 Mtl. p. 1186 para. 02] p. 413, Para. 2, [1893MS].

You speak of Henry Kellogg. I know that Henry Kellogg has not been learning lessons in a school that will better qualify him to be clothed with the spirit of meekness and dependence upon God to stand as a wise director in the publishing house. And had you felt your weakness and humbled your heart before God, in the place of leaning to your own understanding it would have been so much better for you and Captain Eldridge, who had everything to learn in the religious life. If Captain Eldridge grows in grace and the knowledge of the truth, he has some hard lessons to learn. The sooner he learns these lessons the better for him and his family. When men feel self-sufficient, even if they have been Captain to command men a long time, if they are not brought under perfect obedience to God's will, to be under control, learning daily submission to God, they will not become members of the royal family, children of the heavenly King. [Cf: 1888 Mtl. p. 1187 para. 01] p. 413, Para. 3, [1893MS].

Our God will not be trifled with. I entreat of you for your souls sake to waste no time. You have been luke warm long enough. Does it pay you to throw your reflections upon me, because someone says I said you were selfish. Is this an impossible thing, my brother in Christ Jesus I repeat the Lord did show me you were selfish, and you must see yourself as you have not yet done else you must assuredly make shipwreck of faith. When, O when has been your depth of piety, your zeal for God corresponding to the position you occupied. If you will resolve now to be whole hearted and unselfish, and persevering in your Lord's service, and will act with an eye single to his glory, discharging every duty, and improving every gracious opportunity then you will unlearn some lessons you have been learning the past few years, and will come into the school of Christ to learn of Jesus, and will if a diligent student realize a transformation of character, and receive Christ mold upon you, and become complete in Christ Jesus. You will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. The Lord will make you then a channel of light. In regard to yourself, you have been far from leading a life which would meet the requirements of God. And should accidental death surprise you I fear greatly for your future. I could not say it is well with Frank for he sleeps in Jesus; but I should greatly fear that you would in that great day be weighed in the "Balance and found wanting". You had better lose

everything on earth than heaven. No man can know what it means to be sanctified to God, unless he seeks first the kingdom of God and his righteousness. He must humble his soul before God, be ready to sacrifice anything and everything rather than the favor of God. Cultivate love and affection for religious devotion. Better far give up earth than heaven. You need now to look well to your ways, that your feet slide not. The character of every desire and purpose, is as clear you well know before God as the sun in the heavens. You have my dear brother in Christ not cultivated spirituality and grown in grace. Self in you must die. Self-importance must be laid in the dust. O remember that God is a present God, and that you have a fearful account to render at his bar unless your sins are washed away in his atoning blood of Jesus Christ. You should be able to say, "I have seen the Lord always before me, because he is at my right hand, I shall not be moved." You must be renewed, transformed, converted, and your whole life should be ordered and fashioned after the likeness of Christ. God has given you capabilities, and talents to use wholly to his glory. God will not accept a divided half and half service. The comprehension of spiritual things has been growing dim, and the several years of experience you have had has not made you more susceptible to holy influences. The channels of thought, desires and actions have been growing deeper and broader by separation and habit and tending to a fixedness of character, and unless this is broken up as soon as possible, and your experience is of a different, higher and more unselfish order, it may be pursued as long as life lasts. There needs to be a great breaking up with you, and habits formed to meet the mind and will of God. For Christ's sake lay hold of the work. You will make a success if in performing Christian duties with faithfulness and regularity, if you will die to self and obedience will become habitual. You will consult your Bible. You will be much with God in prayer. You will bear an humble heart, broken testimony in the congregation. In all appropriate places you will be as humble as a little child. You work to save souls to Jesus Christ and shun the very appearance of evil and endeavor to constantly build up the kingdom of Jesus Christ. We must all soon meet him as he is, and you want sheaves to present to the Master. Your time, your talents are God's, use them to his glory. I press it home to your soul; you have no time to lose. It is life or death with you. Your Aunt Ellen loves your soul too well to gloss over your present condition. God has a work for you to do, and you can do it if you are truly and genuinely converted. You must not be hesitating and unreliable as you have been at times, your light flickering, and bewildering and betraying rather than guiding them in safe paths. O you must have a different experience. God help you my dear brother in Christ. God help you and Hattie that you will not turn away as you have done from his testimony given to you; but walk in the light. Put on the robe of Christ's righteousness. Prepare for heaven by yielding your soul, body, and spirit to God. Jesus has bought you with a price, God loves you both, and I am constrained by the love I have for Jesus and your souls to warn you to make no delay. Seek God day and night till you find him to the joy of your souls. I have labored earnestly for Byron. I expect he will be a laborer for the Master. I send you a letter I sent to him. He is in the school: I told him I would see him through this term. He is in need of all the light and knowledge of the word he can obtain. He is putting his whole mind to the work. God will help him. Your father is in straightened circumstances. I wrote to Willie to draw \$2.00 per week from the Echo Office to add to what he shall earn to keep him, if he needs it. He shall not be brought in

straightened, uncomfortable places, if I have to support him entirely; but he earns something carrying the students to and from the school. Vinnie is doing laundry work for the students, and she earns something, and your father works on the school grounds, and earns something there so we think he will get along. Byron has helped him a great deal, so much so, that when he lost his situation in the Office he had nothing left to use to go to school. But Byron has acted nobly to your father, constantly helping him, purchasing him entire suits of clothing and in many ways he has helped. Byron has been unselfish, liberal, and kind hearted may the Lord bless him, and give him wisdom and understanding. [Cf: 1888 Mtl. p. 1187 para. 02] p. 414, Para. 1, [1893MS].

We are guilty of sin every hour we delay and neglect this great salvation; for before the world and angels and men we are in character saying, I will not have this man Christ Jesus to reign over me. We resist God's methods of transformation of character and grace. Men heap up wrath for themselves against the day of wrath. The continually refusing to yield the will to God's will hardens the heart, and finally God leaves the human agent to his choice. There is less and less tenderness of soul, less and less susceptibility of the Spirit's warnings, entreaties and drawings. The human agent refuses to incline his heart religiously, he will not take a step from the ranks of Satan to stand under the blood stained banner of the cross of Christ; but stands a mournful spectacle of resistance to the world, to angels, and to men. [Cf: 1888 Mtl. p. 1191 para. 01] p. 415, Para. 1, [1893MS].

And when he came near he beheld the city and wept over it, saying, "O that thou hadst known, even thou in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes." Why did not that guilty nation know? Because they could not? No' because ye would not. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, (and ye could not, no,) and ye would not! In much love, Aunt Ellen G. White. [Cf: 1888 Mtl. p. 1191 para. 02] p. 415, Para. 2, [1893MS].

N-69-1893--Mr. Leroy Nicola, Dear Brother,--Pardon me for not writing a response to your welcome letter. I received it at a time when I could not reply, as I desired to, and only letters were written that I felt must be. I thought that I certainly would be able to write you a reply on the mail that closed last Thursday, but did not. I apologize for this delay. [Cf: 1888 Mtl. p. 1192 para. 01] p. 415, Para. 3, [1893MS].

Two weeks ago my last teeth were extracted. Sr. Caro, a dentist, came from Napier and performed the operation. I have felt that I must not call the blood to the brain, and I have had to be extremely careful lest I should take cold in my gums. My gums heal slowly. I am happy to say, I am in unusually good health; for this I render thanks to my heavenly Father. Of late, I have been sleeping much better, not because I have taken any nervines. I took nothing whatever when the teeth were extracted. The operation was performed in less than five minutes. I do not expect to be able to do any speaking until I get my underset; that will be in about eight weeks. I feel thankful indeed to the Lord for his goodness. I have not rode out for the last five weeks. The weather has been very unsettled, except to rain most of the time. I am not able to walk only a very short distance; my right hip forbids it. I can move

quite actively about the house. My room is up-stairs and I go up and down quite often; but a little exercise at a time is all I can bear. I sit on a lounge most of the time, for the easiest position for me is to extend my limbs even with my body. I suffer no pain except in my hip, and unless I sit in just such a position I become almost helpless. I suffered for about four weeks with a severe pain in the hip, caused from my walking to the hall where we held our meetings. [Cf: 1888 Mtl. p. 1192 para. 02] p. 415, Para. 4, [1893MS].

I had an appointment at Petone, seven miles from Wellington, and I feared very much to undertake the journey. We went in an easy hack and I endured the ride well. I rose to speak, but could not speak on the subject I had purposed to for another subject was given me. I took for my subject, "As it was in the days of Noah, so shall it be when the Son of man shall be revealed." The discourse was a warning in regard to the closing scenes of this earth's history. The power of God came upon me; I felt it thrilling through every nerve of my body; and the people knew that the words came in the demonstration of the Spirit and power of God. Since that time I have been very much improved in health. The Lord honored my faith, and he has had compassion upon me. [Cf: 1888 Mtl. p. 1192 para. 03] p. 416, Para. 1, [1893MS].

My dear brother, I freely forgive you, as you request, and I am so very thankful that you do see and do understand the error of the past. No error is of the truth, and no error will have an influence to sanctify the soul, and I am so thankful that it is not too late for wrongs to be righted. We have a sin pardoning Saviour, one who will ever be touched with the feelings of our infirmities. I am deeply constrained day and night for the sheep that have strayed from the fold. As I read the parable of our Lord, I am astonished that it does not have more weight with every soul who is interestedly trying to do the will of our heavenly Father. I know from the light given me, that many who are now indifferent and careless and reckless who have strayed from the fold, and some have been recklessly and unfeelingly thrust out of the fold to perish in the wilderness. O how my heart aches to see so few going in search of the lost sheep. It is the business of every laborer together, to make this a special work, to put forth special effort to seek and find the lost sheep. All heaven is watching this phase of the work, ready to co-operate with the human agent who shall consider who are, and where are the lost sheep, those who once loved the truth but have strayed away from the fold. [Cf: 1888 Mtl. p. 1192 para. 04] p. 416, Para. 2, [1893MS].

Jesus tells of the shepherd searching in the wilderness for the straying sheep, and the divine joy in the heavenly courts as the sheep are found. The ninety and nine are left, and the search is conscientiously and determinedly and perseveringly carried on through hardships and difficulties until the lost is found; then no words of reproach are uttered, nothing but joy is expressed, and the sheep is safely, lovingly, and bodily carried back with songs of rejoicing. Every one of the neighbors is interestedly enlisted to express their joy, "I have found my sheep that was lost." Do those who profess to love Jesus want to be like God, doing his work in bringing back the wandering sheep? Shall we be sharers in the joy of the heavenly host and of Deity himself? Then let us individually embrace this opportunity, and go forth to seek and save that which was lost. Count not on the trouble, let not Satan magnify the difficulties. It will

indeed be unpleasant and self-sacrificing. But will it not pay? Read the parable. The Son of the infinite God left the angels his high command in the heavenly courts, and came to this wilderness world, all seared and marred with the curse to save the one sheep strayed from the fold, the one fallen world. And how was he treated? Shamefully! O what indignity, what abuse was heaped upon the Shepherd seeking to find his sheep, and bring them back to the fold to their allegiance to God with rejoicing. Then let all who appreciate salvation go earnestly to work in Christ's lines and angels of God will go with you and divine power will combine with human effort and great success will be the result. [Cf: 1888 Mtl. p. 1193 para. 01] p. 416, Para. 3, [1893MS].

O we may recover the lost and perishing and restore souls saved to him who died for their recovery. Are we Christ's disciples? Has he not given us this parable to understand, to practice? Are we not, if true to our post, to go forth in earnest persevering personal effort to seek and save the lost sheep? Why in the light of this parable has there been so little done in this line? Why is there not contemplation and consideration upon this subject? [Cf: 1888 Mtl. p. 1193 para. 02] p. 417, Para. 1, [1893MS].

Who are the straying ones who have backslidden, who have strayed away from the fold into Satan's snare? Does not this parable rebuke the cold-hearted, indifferent neglect shown to those who are ready to die? Here comes the warning down along the line to our time. "And unto the angel in the church of Sardis write: these things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before God." [Cf: 1888 Mtl. p. 1194 para. 01] p. 417, Para. 2, [1893MS].

The Lord help us that we shall not pass by on the other side, and leave the soul wounded, and bruised and robbed and do nothing to help him. I want you my brother to act a part in this work where ever you are, and whatever position of trust you may fill. Consult with others and see if there cannot be awakened an interest to search and make personal efforts to restore the souls that are spiritually ready to perish, and the souls that are already dead spiritually. We want soft, tender broken hearts. We want human sympathy made sacred and holy by co-operation with the divine. Read the parable. Pray over the parable. See the representation and work out the symbol. Make it a living reality. Stir up others to put forth well directed and wise efforts. "Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." [Cf: 1888 Mtl. p. 1194 para. 02] p. 417, Para. 3, [1893MS].

Much love to your wife and little ones. [Cf: 1888 Mtl. p. 1194 para. 03] p. 417, Para. 4, [1893MS].

Wednesday, July 19, 1893. Lost two hours' sleep during the night. Waken in morning at half past four. I thank my heavenly Father that I am feeling refreshed in body and in mind. I commit myself every morning to the Lord, in earnest prayer that He will control my mind through the day. I plead with God that through the imparted grace of Christ I may have every thought brought into captivity to Jesus Christ. [Cf: 1888

Mtl. p. 1195 para. 01] p. 417, Para. 5, [1893MS].

Mail came from Melbourne today. Letters from W.C.W., Brother and Sister Starr, and Marian Davis, and two large packages of copy of manuscript sent to the American mail for papers and periodicals. I sent W.C.W. four pages, Marian and Fanny four pages, Brother and Sister Starr two pages and half. We could not eat until this mail was sent. We would have been glad for more time, but we had it not, I am grateful I could send as much. [Cf: 1888 Mtl. p. 1196 para. 01] p. 417, Para. 6, [1893MS].

Letter came from Brother Wilson to Sister Tuxford which she permitted me to send to W.C.W. Called on Sister Israel. Met Sister Hamilton from Brennan. Visited with her a short time. [Cf: 1888 Mtl. p. 1196 para. 02] p. 418, Para. 1, [1893MS].

I have written a letter to Leroy Nicola by lamplight this evening, in response to a humble confession sent to me two months since. He confesses his sin in taking the position he did in Minneapolis, and holding it so long without making confession. He makes full confession and I am rejoiced. I praise the Lord for this victory over the powers of darkness. Elder Morrison has, I understand, made a full and thorough confession publicly, and he is again a free man. I have written four pages of letter paper to Leroy Nicola, and then have written a stirring appeal in regard to the parable of the lost sheep. This striking representation has made altogether too little impression on the minds of God's people. They have not been doers of the work which this parable clearly defines should be done to save the straying sheep and bring them back with rejoicing to the fold. [Cf: 1888 Mtl. p. 1196 para. 03] p. 418, Para. 2, [1893MS].

V - 60 - 1893 Wellington, New Zealand, July 20, 1893--Elder I. D. Van Horn, Charlotte, Michigan--Dear Brother, My silence may be misinterpreted by you to think I do not accept your letter of confession; but dear brother, this is not the case. I do accept your letter fully, and am very, very thankful your eyes have been anointed with the heavenly eye-salve that you may see clearly, and give to the flock of God meat in due season, which they so much need. [Cf: 1888 Mtl. p. 1197 para. 01] p. 418, Para. 3, [1893MS].

The Powers of Satan to seduce and deceive are so strong, and his delusions of every kind so multitudinous that every watchman needs now to give the trumpet a certain sound. There must be now, no deviating from the light that God gives at this present time. Light is constantly shining now upon many, and it is the very thing they need for this time. Old truths are if we cherish the light presented in new aspects that have not been seen before, and as the providence of God is certainly at work to bring the crisis, in the closing scenes of this earth's history, there will be a power, the office work of the Holy Spirit, stirring the hearts of the men in responsible positions to unflinchingly stand at their posts of duty as a unit. "Finally, my brethren, be strong in the Lord and the power of his might." This has been always applicable to God's people in every age of the world, but how much more so to the remnant church who have to meet the constant and most powerful masterly workings of the power of darkness for this last time. The words of the apostle come sounding down the lines to this time. "Put on the whole armor of God, that ye may be able to stand

against the wiles of the devil. For we wrestle not against flesh, and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Cf: 1888 Mtl. p. 1197 para. 02] p. 418, Para. 4, [1893MS].

These words inspired of God are appropriate for us. They apply in a special manner to those who are endeavoring to keep the commandments of God amidst a crooked and perverse nation among whom they shine as lights in the world. Oh how solemn, how fearfully solemn is this time for the youth among us who have had great light, and for those who stand as watchman upon the walls of Zion that their words, spirit and character shall not be misleading to those with whom they associate and to those with whom they are brought in contact. The inspired apostle continues, "Wherefore" in consideration of the warfare against, "not flesh and blood" but Satanic agencies, disguised, "take unto you the whole armor of God." Make your guide the word. "Take" it. The whole armor which is furnished you in the Scriptures is all prepared for you to take. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth." Fiction, spurious interpretations of the scriptures, dishes of fables, are everywhere presented for your acceptance. But great discernment is needed that the girdle should be the golden chain of truth, "and having on the breast-plate of righteousness," not your own but the righteousness of Christ. This is the fortress of the soul. We may with Christ's righteousness going before us, withstand the moral darkness, and penetrate the devices of the satanic agencies. "And your feet shod with the preparation of the gospel of peace." The inconsistencies, the unreasonable workings of the human agents stirred with a power from beneath, will create in those who reverence God a holy indignation to see the truth of God brought into contempt, and its advocates misrepresented and clothed in garments of darkness, false charges. Then is the very time the Holy Spirit is to take possession of the human mind, and it be made to appear that Christ is formed within, the hope of glory. While the living human agents are being moved with a power from beneath and the satanic agencies seem to have full control (almost) of the world, acting a conspicuous part just before the second appearing of our Lord to take the kingdom and possess the kingdom forever and ever, the two classes which are formed to enact the solemnities of the last day will be distinguished as the commandment-keeping people of God, and the commandment breakers who are inspired by the devil and his angels. The appearance is as if the infernal government had been transferred from hell to earth. The Lord Jesus will open the eyes of all who have been walking in the light that they shall not be deceived with the pretentious spirit of those who claim great sanctity and say, "Lord, Lord" while they stubbornly refuse to do the will of God. Christ repeated the princely titles of Satan as one perfectly familiar with his workings and usurped authority. Christ gave the warnings to be heeded, and pointed to Satan's thrones, principalities and powers, and spiritual wickedness in high places. [Cf: 1888 Mtl. p. 1198 para. 01] p. 418, Para. 5, [1893MS].

The professed Christian world is under Satan's sway. Christ calls the prince of this kingdom Satan, Beelzebub, a liar, a murderer from the beginning, the wicked and evil one who is constantly working with the unholy and disobedient to trample upon the laws of Jehovah. Satan acquired the supremacy as a legislator in guilt to compel by decree the

transgression of God's law, and the professed Christian world come under his banner fully choosing his service and shall do after the works of the fallen foe. The rebellious chieftain signalized himself as having authority to establish laws entirely contrary to the laws of Jehovah, the living and only true God, the supreme Ruler in heaven and in earth. When this deceiving power is accepted in the place of light plainly given in God's word, Satan stands as their ruler. The daring leader in rebellion is given by human agencies the pre-eminence above God, and the prince of darkness is acknowledged as their supreme authority. The number of his angels we cannot conjecture, but his field is the world and he multiplies himself through his agencies over his whole field, the world, concurring in and actively instigating the clergy to be his efficient workers in making of none effect the law of God, of tearing down His memorial the insignia of His honour and His supremacy. There is no lack of satanic agencies. [Cf: 1888 Mtl. p. 1199 para. 01] p. 419, Para. 1, [1893MS].

Every soul who will now evade through sophistry, the plain "Thus saith the Lord," and misinterpret and evade the plainest conclusions of the written inspired Word, will become instruments to tempt and coerce, and stirred with a satanic spirit purpose to afflict and oppress and compel the human agents to dishonor God's law, and accept and advocate Satan's legislation and reverse his enactments with a zeal proportionate to their blinding delusions. Our Lord declares that Satan "abode not in the truth." Once he did bear rule under God and Jesus Christ, and all was radiant and lovely. Eze. 28:1-3. "The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, thus saith the Lord God: because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold thou art wiser than Daniel; there is no secret that they can hide from thee." "Moreover the word of the Lord came unto me saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror and never shalt thou be any more." [Cf: 1888 Mtl. p. 1200 para. 01] p. 419, Para. 2, [1893MS].

Here we see that there is a fallen angel whose subtlety we have to meet, and every one who doth not make God his strength will be unable to meet this Satanic power. [Cf: 1888 Mtl. p. 1201 para. 01] p. 420, Para. 1, [1893MS].

The world is asleep. The watchmen are asleep crying peace and safety, in the place of laboring with energy and searching the Scriptures diligently to know what all this wickedness means, that is swelling to such fearful proportions. They say to the wicked who are trampling upon the law of God, It shall be well with you. Because sentence against an evil work is not executed speedily the hearts of the sons of men are fully set in them to do evil. In place of being softened by the long-suffering of God, and His long patience, they are encouraged by His forbearance to further resistance, flattering themselves in their sinfulness and impenitence that He that has not awakened His wrath against them to curse their wicked inventions will spare a little longer, and they may be ambitious and persistently follow in their own way, with nothing to interpose or to molest them in their inventions, and at some future time they will repent. [Cf: 1888 Mtl. p. 1201 para. 02] p. 420, Para. 2, [1893MS].

Oh what can we say to awaken the soul's interest to make no compromise with Satan; but make thorough work for repentance before it is everlastingly too late? How can we make them consider that there are limits to the forbearance of God, and that it is possible for them to pass the limit of the forbearance of God, as did Judas and Saul? God allows nations a certain period of probation; but there is a point they can reach and can pass, and then iniquity accumulated will receive not mercy, not longer forbearance, but an outbreak of the indignation of God, and be visited with punishment unmixed with mercy. God will arise in mighty power, and show, though slow to anger, He will not acquit the wicked. The wickedness of each generation is not forgotten. Each century of increased profligacy has treasured up wrath, and Christ said unto those who resisted all His mercy, all the blessings He presented to them, addressing the rejecters of His salvation, "Fill ye up then the measure of your fathers," for the blood of all the prophets which had been shed from the foundation of the world should be required of the nation He addressed. They had the beacon warning in the jealousies, in the hatred, in the despisings of warnings and messages sent to them and God's punishment came upon them for their cruelty, and notwithstanding all this, those who separated from God repeated the history of their fathers, and thus it is in our day. [Cf: 1888 Mtl. p. 1202 para. 01] p. 420, Para. 3, [1893MS].

Oh that men would be aroused and flee from the wrath to come! But the scenes transacting are very deceiving, its progress is so gradual, their own degeneracy increasing, today is so much as was yesterday, as in the destruction of the old world by water, and as Sodom by fire, they are continually strengthened in their own human inventions and the imaginations of their impure and corrupt hearts were evil and that continually so that they had no real sense of sin. [Cf: 1888 Mtl. p. 1202 para. 02] p. 420, Para. 4, [1893MS].

Who will stand against these bewitching, deceiving delusions? We have proof that God keeps a reckoning with nations, that there is a sum total of guilt, that although it is beyond the power of human minds to

define the amount God allows not to pass, but when the point of transgression is fully reached, when the law of God is made void, God takes account of the dishonor put upon His government, and He charges one generation with the crimes of the preceding generation, if they follow in the same evil course. Your light is constantly increasing. [Cf: 1888 Mtl. p. 1203 para. 01] p. 420, Para. 5, [1893MS].

What can I say that will affect the soul? What can I say that will arouse our people to serious contemplation and true devotion? What temptations are constantly presenting dangers to our youth! Boldness, impiety, selfishness, and independence are so common and the standard of righteousness so low, and the end of all things is at hand. [Cf: 1888 Mtl. p. 1203 para. 02] p. 421, Para. 1, [1893MS].

I am unable to describe to you my true state of feelings. I am seeking to do all that I can; but I see so little can be done without money and workers. [Cf: 1888 Mtl. p. 1203 para. 03] p. 421, Para. 2, [1893MS].

Much love to Adelia and your children. May the Lord lead and guide them in my prayer. Ellen G. White [Cf: 1888 Mtl. p. 1203 para. 04] p. 421, Para. 3, [1893MS].

The Far-Reaching Influence of Wives--It is with sadness that I learn of your affliction. I sympathize with you in your daughter's illness, and we all pray for you. But, my brother and sister, there is a work that must be done for yourselves, as well as for your child, and I have hope that this work will be done. But let me tell you that unless you are willing to learn, you will not, cannot, obtain that Christian experience which it is so essential for every one of us to have. [Cf: 1888 Mtl. p. 1204 para. 01] p. 421, Para. 4, [1893MS].

I have been much pained as I have thought of your family; my heart aches every time I think of you. Sister Mccullagh, you have not that Christian experience which is obtained by walking daily in the footsteps of Jesus. All your life you have followed your own will and way, and you have not strength of character that comes only by perseveringly acting from principle. You have right impulses, and can speak those words that are right, but often you lose your hold of Christ, because you are not led and guided by the Spirit of God. Your Christian experience is fitful, for your own impulses have been brought into your religious life, and the atmosphere that surrounds your soul is more earthly than heavenly. [Cf: 1888 Mtl. p. 1204 para. 02] p. 421, Para. 5, [1893MS].

You have a controlling influence over your husband, and if your heart were a treasure house filled with the word of God, if your mind were a channel through which God could work, you could be a great blessing to him. But this is not so, neither has it been. You have not obtained those qualifications which it is essential that the wife of a chosen servant of God should have; and therefore you are unable to give spiritual help and wise counsel to your husband. By your words you have planted suspicion in his mind. You have suggested thoughts to him in reference to his brethren in the faith, which he never would have had, had you not suggested them to him. Thus seeds have been planted which were ready to spring into life at any favorable opportunity. [Cf: 1888 Mtl. p. 1204 para. 03] p. 421, Para. 6, [1893MS].

My sister, the transforming grace of Christ must be brought into your heart and mind. When the influence of this grace is seen in your life, you will no longer be a hindrance and a cause of temptation to your husband by bringing to his notice things which others have said and done, and which you think reflect upon his work in the ministry. Your pettish complaints of your brethren and sisters, the suggestions you make concerning them, are not of that character which encourages the Holy Spirit to preside with you. They do not stimulate the mind to right actions, but have a depressing influence upon it, and tend to pull it downward. [Cf: 1888 Mtl. p. 1205 para. 01] p. 421, Para. 7, [1893MS].

At times Brother Mccullagh thinks that he will no longer entertain the wrong views he has received, but your words are as poison to his mind. The enemy continues to present your views of different matters, and Brother Mccullagh decides, It is as my wife says. In turn, he thinks and talks evil of others; and by so doing eats fruit which has been plucked from the tree of knowledge forbidden by God. [Cf: 1888 Mtl. p. 1205 para. 02] p. 422, Para. 1, [1893MS].

The wife of one of our ministers kept her husband, who was a very sensitive-minded man, tortured by suggestions similar to those you have uttered. Upon the words and actions of others she cast untruthful suspicions, and presented her views in such a strong light that her husband thought that she possessed superior insight into character. The Lord gave me a message for this brother and sister, but neither of them received it. He thought that he was right in his belief that his wife possessed superior discernment, and he believed that her suggestions were perfectly true. Any effort made to enlighten him, or to remove the wrong impressions he had received, were looked upon as a design to deceive him. And the unruly tongue of his wife was constantly at work. Any endeavor to save him from a breakdown was interpreted by her as a desire to put someone else in his place. His brethren worked with all their power to save him, but their plans were construed as deep-laid schemes set on foot to hurt his influence. Thus the work of God was counteracted by home influence. [Cf: 1888 Mtl. p. 1206 para. 01] p. 422, Para. 2, [1893MS].

I saw that God would take this matter into His hands, for nothing but the judgment of God could save the man or remove the blindness brought upon others by the wrong impressions given. All unexpectedly, Sister _____ was paralyzed. Her tongue was forever silenced; she was unable to speak more than a word or two. Today she is a helpless invalid, obliged to be lifted from place to place. She lives, but is as one dead, save that she is a burden and a care to those around her. Her mind, once active in creating distrust, is as the mind of a child. Thus a talent, which if rightly employed would have done good to the church and to the world, was laid in ruins. Both husband and wife are almost useless in the work of the Lord. [Cf: 1888 Mtl. p. 1206 para. 02] p. 422, Para. 3, [1893MS].

I write you these things to show you what one person may do when under the enemy's training. We needed Brother _____'s experience in the cause and work of God, and if he had allowed the Holy Spirit to influence him, he would have been a powerful instrument in God's hand. But Satan triumphed, and his wife remains as a monument of God's displeasure. [Cf: 1888 Mtl. p. 1207 para. 01] p. 422, Para. 4, [1893MS].

The spiritual and mental powers of Brother _____ should have been strong and vigorous. But they were not, for a cancer was eating away his spiritual life. When advice was given him by his brethren, advice which ought to have helped him, his suspicions were at once aroused; the leaven of distrust began to work. Suspecting that a design was on foot to damage his influence and to supplant him, he rejected counsel which should have been gratefully received. Those trying to help him were looked upon with distrust that has not a vestige of truth for foundation. The plans made to preserve him for the work and cause of God were criticized and looked upon as contrivances to keep him down. [Cf: 1888 Mtl. p. 1207 para. 02] p. 422, Para. 5, [1893MS].

Neither he nor his wife accepted the principles of health reform, chiefly because of her insinuations and misinterpretations. Fully armed to resist light, he took open issue with Dr. Kellogg on the health question, turning to ridicule the reform diet. And both he and his wife used food which could not but bring disease to them. [Cf: 1888 Mtl. p. 1207 para. 03] p. 423, Para. 1, [1893MS].

It was decided that at a certain camp meeting, cheese should not be sold to those on the ground; but on coming to the ground, Dr. Kellogg found to his surprise that a large quantity of cheese had been purchased for sale at the grocery. He and some others objected to this, but those in charge of the grocery said that the cheese had been bought with the consent of Brother _____, and that they could not afford to lose the money invested in it. Upon this, Dr. Kellogg asked the price of the cheese, and bought the whole of it from them. He had traced the matter from cause to effect, and knew that some foods generally thought to be wholesome, were very injurious. But imagine the surprise of those who had studied the question of healthful living, to find their brethren working counter to right principles. Thus it was till the time of the General Conference at Minneapolis. We stood on the field of battle for nearly three years, but at that time decided changes took place among our people, and through the grace of God we gained decided victories. [Cf: 1888 Mtl. p. 1207 para. 04] p. 423, Para. 2, [1893MS].

While in California, we went over the same ground with Elder E. P. Daniells. He was a powerful speaker, and to all appearances had a wonderful control over his congregations. His wife possessed unusual ability and influence, and both were in the employ of the Conference, for her influence was fully equal to his. But their course of action was not in harmony with the principles of truth. At times Elder Daniells took his position strongly on the subject of health reform. But he was of a very nervous temperament, and when once he lost his hold of the right principles, he broke down every barrier and by his practice went contrary to that which he had strongly advocated in his teaching. His wife might have helped him much on this point, but she did not. [Cf: 1888 Mtl. p. 1208 para. 01] p. 423, Para. 3, [1893MS].

Reproofs and warnings were sent to both of them, and he always received them. His wife received them too, apparently, but still she continued to set her table as she chose, irrespective of principle. Their children grew up around them and they saw that their parents' practice of truth was not in accordance with their profession. The mother furnished the table with food which gratified the appetite but which did not properly sustain life. The father was very liberal, too

much so in some things, but he did not seem to realize that he must be governed by principle. [Cf: 1888 Mtl. p. 1208 para. 02] p. 423, Para. 4, [1893MS].

This indulgence and mismanagement led to sad results. For a time the father tried to maintain correct discipline, but the mother counteracted his work by acting contrary to his expressed requirements. Her children were indulged, with the excuse that their father was too strict, too particular, and they were charged that he must know nothing about it. Thus the children were educated to deceive, in order that discipline might be prevented. [Cf: 1888 Mtl. p. 1209 para. 01] p. 423, Para. 5, [1893MS].

Today this family have no connection with the truth. Because of mismanagement, father, mother, and children are lost to the cause of God. With them, the reaping meant the sowing.--Letter 40, 1893. (Written to Brother and Sister Mccullagh, September 7, 1893, from Hastings, New Zealand.) [Cf: 1888 Mtl. p. 1209 para. 02] p. 424, Para. 1, [1893MS].

S - 58 - 1893 Peril of Confusing the Work of the Holy Spirit with Fanaticism Wellington, New Zealand November 30, 1893.--Elder Uriah Smith: I am so much pressed with labor at this time, I cannot write as fully as I would. There have been things written to me in regard to the movings of the Spirit of God at the last Conference, and at the College, which clearly indicate that because these blessings were not lived up to, minds have been confused, and that which was light from heaven has been called excitement. I have been made sad to have this matter viewed in this light. We must be very careful not to grieve the Holy Spirit of God, in pronouncing the ministration of His Holy Spirit a species of fanaticism. How shall we understand the workings of the Spirit of God, if it was not revealed in clear and unmistakable lines, not only in Battle Creek but in many places. [Cf: 1888 Mtl. p. 1210 para. 01] p. 424, Para. 2, [1893MS].

I am not surprised that any one should be confused at the after result. But in my experience of the last forty-nine years I have seen much of these things, and I have known that God has wrought in a marked manner, and let no one venture to say this is not the Spirit of God. It is just that which we are authorized to believe and pray for, for God is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. But the Holy Spirit is not for the human agent to work; it is to work and use the human agent. That God did abundantly bless the students in the school and the church, I have not one doubt; but a period of great light and the out pouring of the Spirit is quite generally followed by a time of great darkness. Why? Because the enemy works with all his deceiving energies to make of none effect the deep movings of the Spirit of God on the human subject. [Cf: 1888 Mtl. p. 1210 para. 02] p. 424, Para. 3, [1893MS].

When the students at the school went into their match games and football playing, when they became absorbed in the amusement question, Satan saw it a good time to step in and make of none effect the Holy Spirit of God in molding and using the human subject. Had the teachers to a man done their duty, had they realized their accountability, had they stood in moral independence before God, had they used the ability

which God had given them according to the sanctification of the spirit through the love of the truth, they would have had spiritual strength and divine enlightenment to press on and upward the ladder of progress reaching heavenward. The fact is evident that they did not appreciate or walk in the light or follow the Light of the world. It is an easy matter to idle away, talk and play away the Holy Spirit's influence. Walk in the light is to keep moving onward in the direction of light. If the one blessed becomes negligent and inattentive and does not watch unto prayer, if he does not lift the cross and bear the yoke of Christ, if his love of amusements and strivings for the mastery absorbs his power of ability, then God is not made the first and best and last in everything, and Satan comes in to act his part in playing the game of life for his soul. He can play much more earnestly than they can play, and make deep laid plots for the ruin of the soul. [Cf: 1888 Mtl. p. 1211 para. 01] p. 424, Para. 4, [1893MS].

There was every provision made by his satanic majesty to make the most of the opportunities given him to lead all who would be led into temptation, that he could make his suggestions to many minds, that the light sent from heaven was only fanaticism, excitement, because the after influence was not of that character to reveal the best fruits. Satan will instill into minds his specious reasonings because the ones blessed did not cherish and appreciate the divine enlightenment, and their hearts were not filled with awe and love that God had blessed and sanctified them through the truth. Instead of using their God-given powers to devise means that they could accomplish good and communicate that which they had received worshipping God in Spirit and in truth, they ate and drank and rose up to play. They perverted and misapplied the rich grace of God, and bowed their soul's powers to worship an idol just as Satan laid his plans they should do through resuming their amusements in games and plays which led away from watchfulness and prayer. [Cf: 1888 Mtl. p. 1211 para. 02] p. 425, Para. 1, [1893MS].

Had these students allowed the Holy Spirit to use them, they would have aroused as living missionaries to work in Christ's lines. They could not have considered their individual responsibility to work in every way possible in harmony with Christ their Pattern to save souls ready to perish. Instead of showing themselves faithful sentinels for Jesus Christ that their enemy should not steal a march upon them, and convert the soul temple into desecrated shrines, they threw wide open the gates and invited the enemy to come in. The Lord demanded the homage of the heart, rendering to Him undivided, whole-hearted service, the cheerful obedience of every power of the mind and soul. Souls are perishing out of Christ. There is work to be done to enlighten, to warn. Holy characters are to be presented to the world to represent the power of sacred truths upon human hearts. God's calls are earnest and emphatic to the sinner. He calls, "Turn ye, turn ye, for why will ye die?" Who is calling with Christ? My heart is weighed down with burden of distress because God's name is not glorified and exalted in the earth. If He sends His Holy Spirit there are those who do not understand its operations and how to appreciate the glory of God shining upon them, and unless they do discern the movings of the Spirit of God, they will call light darkness, and darkness will be chosen rather than light. I have been afraid, terribly afraid that those who felt the bright beams of the Sun of righteousness--for I have not one doubt but that they did receive the Holy Spirit--will come to the conclusion that God's heaven-sent blessings are a delusion. When God

shall let His light shine again, how many will resist it and not respond to it because of the judgment many have passed upon its influence? If the light from heaven is not appreciated, greater evidence, greater light will be resisted. Bear in mind we are on holy ground. [Cf: 1888 Mtl. p. 1212 para. 01] p. 425, Para. 2, [1893MS].

The results after the working of the Spirit of God in Battle Creek are not because of fanaticism, but because those who were blessed did not show forth the praises of Him who called them out of darkness into His marvelous light; and when the earth is lightened with the glory of God, some will not know what it is, and from whence it came, because they misapplied and misinterpreted the Spirit shed upon them. God is a jealous God of His own glory. He will not honor those who dishonor Him. Some persons living in the light ought to have instructed these souls young in experience to walk in the light after they had received the light. I wish I had time to write more fully, but I fear I have not. (Signed) Ellen G. White [Cf: 1888 Mtl. p. 1213 para. 01] p. 425, Para. 3, [1893MS].

Every one who shall be found with the wedding garment on, will have come out of great tribulation. The mighty surges of temptation will beat upon all the followers of Christ; and unless they are riveted to the eternal Rock, they will be borne away. Do not think you can safely drift with the current; you must stem the tide, or you will surely become a helpless prey to Satan's power. You are not safe in placing your feet on the ground of the enemy, but should direct your path in the way cast up for the ransomed of the Lord to walk in. Even in the path of holiness you will be tried; your faith, your love, your patience, your constancy, will be tested. By diligent searching of the Scriptures, by earnest prayer for divine help, prepare the soul to resist temptation. The Lord will hear the sincere prayer of the contrite soul, and will lift up a standard for you against the enemy. [Cf: Bible Echo & Signs of the Times 01-01-93 para. 01] p. 426, Para. 1, [1893MS].

Jesus left his home in heaven, and came to this dark world to reach to the very depths of human woe, that He might save those who are ready to perish. He laid aside his glory in the heavenly courts above, clothed his divinity with humanity, and for our sakes He became poor, that we through his poverty might be rich. He came to the earth that was all seared and marred with sin; "and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. "He submitted to insult and mockery, that He might leave us a perfect example. When we are inclined to magnify our trials, to think we are having a hard time, we should look away from self to Jesus, who is the author and finisher of our faith, "who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." All this He endured that He might bring many sons and daughters to God, to present them before the universe as trophies of his victory. [Cf: Bible Echo & Signs of the Times 01-01-93 para. 02] p. 426, Para. 2, [1893MS].

Will man take hold of this divine power which has been placed within his reach, and with determination and perseverance resist Satan, as Christ has given example in his conflict with the foe in the wilderness of temptation? God cannot save man against his will from the power of Satan's artifices. Man must work with his human power, aided by the

divine power of Christ, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame. Christ was a perfect overcomer; and we must be perfect, wanting nothing, without spot or blemish. [Cf: Bible Echo & Signs of the Times 01-01-93 para. 03] p. 426, Para. 3, [1893MS].

In order to be overcomers, we must heed the injunction of the apostle: "Let this mind be in you which was also in Christ Jesus." He is the Pattern that we, as his disciples, must follow. We cannot cherish selfishness in our hearts, and follow the example of Christ, who died to make an atonement for us. We cannot extol our own merits, and follow his example; for He made Himself of no reputation, and took upon Himself the form of a servant. We cannot harbour pride, and follow Christ, since He humbled Himself until there was no lower place to which He could descend. Be astonished, O heavens, and be amazed, O earth, that sinful man should make such returns to his Lord in formality and pride, in efforts to lift up and glorify himself, when Christ came and humbled Himself in our behalf even to the death of the cross. [Cf: Bible Echo & Signs of the Times 01-01-93 para. 04] p. 426, Para. 4, [1893MS].

Christ came to teach us how to live. He has invited us to learn of Him to be meek and lowly of heart, that we may find rest unto our souls. We have no excuse for not imitating his life and working his works. Those who profess his name, and do not practice his precepts, are weighed in the balances of heaven, and found wanting. But those who reflect his image will have a place in the mansions which He has gone to prepare. [Cf: Bible Echo & Signs of the Times 01-01-93 para. 05] p. 426, Para. 5, [1893MS].

The redemption that Christ achieved for man was at infinite cost to Himself. The victory we gain over our own evil hearts and over the temptations of Satan will cost us strong effort, constant watchfulness, and persevering prayer; but, gaining the victory through the all-powerful name of Jesus, we become heirs of God and joint-heirs with Christ. This could not be the case if Christ alone did all the overcoming. We must be victors on our own account. Then we shall not only reap the reward of eternal life, but shall increase our happiness on earth by the consciousness of duty performed, and by the greater respect and love that we shall win from those about us. [Cf: Bible Echo & Signs of the Times 01-01-93 para. 06] p. 427, Para. 1, [1893MS].

He who is a child of God should henceforth look upon himself as a part of the cross of Christ, a link in the chain let down to save the world, one with Christ in his plan of mercy, going forth with Him to seek and to save the lost. The Christian is ever to realize that he is bought with a price, to stand under the bloodstained banner of Prince Immanuel, to fight the good fight of faith, and lay hold on eternal life. He is to reveal Christ to the world. The self-denial, the self-sacrifice, the sympathy, the love that were manifested in the life of Christ are to reappear in the life of his followers. In order to do this, we must put on the whole armour of God; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we do not overcome, we lose the crown; and if we lose the crown, we lose everything. Eternal loss or eternal gain will be ours. If we gain the crown, we gain all things; we become

heirs of God, and joint-heirs with Christ. [Cf: Bible Echo & Signs of the Times 01-01-93 para. 07] p. 427, Para. 2, [1893MS].

Christ is coming in a little while. He has been our brother in suffering; and if we overcome through his grace, we shall see Him as He is. We shall suffer here but a few days longer, and then enter into an eternity of happiness; for there is sweet rest in the kingdom of God. For those who fight the good fight of faith, there is reserved a crown of glory, a palm of victory, an inheritance incorruptible, undefiled, and that fadeth not away. Let the determination of every soul be, "I must run the race; I must overcome." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-01-93 para. 08] p. 427, Para. 3, [1893MS].

An address delivered at the close of the Australian Bible School, Dec. 13, 1892. [Cf: Bible Echo & Signs of the Times 01-15-93 para. 01] p. 427, Para. 4, [1893MS].

I am thankful that our school enterprise in Melbourne has proved so successful in its beginning. If we had had to carry it forward in our own strength, we should not have had so good results as are now seen at the close of the first term. But we have prayed earnestly that the blessing of God might rest upon the school, and we have been assured that angels of God were ministering unto both the teachers and the students. A larger number of students should have come to the school than have come; but those who have been willing to make the venture have done well. Will not the Lord bless those that place themselves in a position to receive light and knowledge? Surely He will look with favour upon those who are seeking to understand the sciences and his Word. "The fear of the Lord is the beginning of wisdom;" and as they are seeking to love and to fear God, will He not manifest his rich grace to them, as He did to Daniel? [Cf: Bible Echo & Signs of the Times 01-15-93 para. 02] p. 427, Para. 5, [1893MS].

Daniel was carried to Babylon, and was a captive in the king's court. Temptations and trials were upon every hand. He was allured on every side to follow the habits and customs of Babylon; but he knew that they were not at all after God's order. Study the history of Daniel. His part and that of his companions was to take their position in distinction from the Babylonians, who were indulging appetite, and who did not have the love and fear of God before them. No power or influence could sway these Hebrew youth from what they believed to be right. The king's table was set before them, provided with everything for the indulgence of appetite; but they had grace to adhere to the simple practices that they had been taught, and they would not indulge in wine or in the luxuries of the king's table. [Cf: Bible Echo & Signs of the Times 01-15-93 para. 03] p. 428, Para. 1, [1893MS].

They were in the courts of Babylon to be educated. The king was desirous that their talents should be developed. These captives were placed on test for responsible positions in the courts of Babylon. They opened their minds to be taught of God, and closed their minds and hearts to every temptation and influence that would becloud the mind and corrupt the morals. And "God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians

and astrologers that were in all his realm." The God of Israel is a mighty working agent, and He works in behalf of every one who seeks to know and do his will. There is light always coming from heaven to those who seek for light and knowledge. We may get out of the channel of light if we choose, and place ourselves under influences that will separate us from righteousness, and thus meet with a terrible loss. But those that place themselves where they can catch the rays of divine light as they come from heaven, from the throne of God, will have light. God will never deny Himself. [Cf: Bible Echo & Signs of the Times 01-15-93 para. 04] p. 428, Para. 2, [1893MS].

It was the God of heaven that gave Daniel and his fellows wisdom, so that they could stand true to principle before kings and nobles. When Nebuchadnezzar had set up the great golden image in the plain of Dura, he sent forth the herald to command all to bow down before it, declaring that those who should dare to disobey were to be cast into the fiery furnace. But the three Hebrew captives, Shadrach, Meshach, and Abed-nego, would not bow down: they said, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." [Cf: Bible Echo & Signs of the Times 01-15-93 para. 05] p. 428, Para. 3, [1893MS].

Heaven was very near to these faithful men; they were cast into the fiery furnace, but He in whom they had trusted did not forsake them. Nebuchadnezzar the king exclaimed in amazement, "Did we not cast three men bound into the midst of the fire?" "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." How did he know who the fourth was like? The captives had not kept their lips sealed; they had told the Babylonians of their God. Whenever they had an opportunity, they honoured God. They were not ashamed to give Him glory; and from the very description they had given, the king understood that the One with the three captives was the Son of God. "Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither." Then they came forth from the midst of the fire, and it was found that not even the smell of fire had passed upon them. [Cf: Bible Echo & Signs of the Times 01-15-93 para. 06] p. 428, Para. 4, [1893MS].

When Daniel was cast into the den of lions because of his fidelity to God, the Lord sent his angel to deliver him; and He will deliver us if we put our trust in Him and obey Him. Heaven is very much nearer to us than we think. When we place ourselves in the right relation to God, angels of heaven are beside us. We are to hide in Jesus, and he that touches you, he that harms or distresses you, touches Christ; for Christ identifies his interest with that of his people. Christ suffers in the person of his saints. We must remember that the God of Daniel is our God, and that we can be faithful under all circumstances. We can go to Him in confidence, and through his grace preserve our integrity. [Cf: Bible Echo & Signs of the Times 01-15-93 para. 07] p. 429, Para. 1, [1893MS].

The best recommendation you can carry with you of this school and its

influence is a well-ordered life and a godly conversation. Wherever you may be, maintain the principles that you have been studying here. Wherever you go, carry on the good work of searching the Scriptures, and the Lord Jesus will always be at your right hand to help you. He is a merciful high priest pleading in your behalf. He will send his representative, the Holy Spirit; for He says, "I will not leave you comfortless; I will come to you." By the Spirit the Father and the Son will come and make their abode with you. There is no excuse for wavering or sinning. But in order to be upright, you must keep all these rich and full promises in memory's hall. Clear the mind of all objectionable, foolish things; retain the precious truths that you have heard here. And "when the enemy shall come in like a flood," these precious, golden words of promise will come into your mind and strengthen your soul. "When the enemy shall come in like a flood" that would sweep you from the Rock, "the Spirit of the Lord shall lift up a standard against him." What is that standard? What weapon did Jesus present to the enemy in his temptation in the wilderness?--The Word of God. He said, "It is written." [Cf: Bible Echo & Signs of the Times 01-15-93 para. 08] p. 429, Para. 2, [1893MS].

Now, you are to remember what is written, and when the enemy comes, and tempts you to seek this or that place of amusement where you cannot take Jesus with you, just say firmly, "No, I cannot go there. Make up your mind, and know how to say "No" squarely. "When sinners entice thee, consent thou not." [Cf: Bible Echo & Signs of the Times 01-15-93 para. 09] p. 429, Para. 3, [1893MS].

When you shall come to the school next term,--and you all need to come again,--if you have practiced what you have learned, you will come advanced in spiritual knowledge. You will advance in light if you walk in the light. Jesus said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." But those that walk in the light know just where they are going. They are going step by step by the side of Jesus in the direction of the home that is prepared for the righteous. They are keeping in view that better country; and as they walk toward the heavenly city, they have the heavenly agencies working in their behalf, that their steps may be sure, and that they may constantly advance in grace. You are not to be dwarfs, you are to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Then you will attain more and more unto the perfect stature, that it may be said by the heavenly host, "Ye are complete in Him." O, what an expression! And the Lord loves you as He loves his Son. Is not that wonderful? [Cf: Bible Echo & Signs of the Times 01-15-93 para. 10] p. 429, Para. 4, [1893MS].

When you go from this place, carry Jesus with you; and wherever you go, practice the truth, let your light shine, improve the talent lent you of God, and you may come back with a double talent. Why?--Because you have exercised the power you have. What makes the blacksmith's arms strong?--It is wielding the heavy sledge. [Cf: Bible Echo & Signs of the Times 01-15-93 para. 11] p. 430, Para. 1, [1893MS].

Christ said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the

water that I shall give him shall be in him a well of water springing up into everlasting life." The water given us of Christ is a living stream from which we may refresh others. There are many to whom you can talk about the precious things you have heard here. Do not let these truths leak out of your hearts, but see how much good you can do with them. [Cf: Bible Echo & Signs of the Times 01-15-93 para. 12] p. 430, Para. 2, [1893MS].

You do not know how many prayers have been offered for this school, how much anxiety we have felt about the first term, because the school is in its infancy. How thankful I am that you have availed yourselves of these opportunities. You are just prepared to make wise improvement of the second term, and it will be of double value to you because you have had the advantage of the first. Try to influence every one you can to come to school next term. God helping us, every one of us can be an agent for good. We expect that a good work will be done by our youth if they connect with God, and seek counsel of Him. [Cf: Bible Echo & Signs of the Times 01-15-93 para. 13] p. 430, Para. 3, [1893MS].

I thank God with heart and soul and voice that He has not disappointed our expectations in this term of school. Had we been disappointed, it would not have been because God was at fault, but because we ourselves had departed from his wisdom. But we have relied upon the God of Israel, and He has made successful our first efforts to educate the youth of this country for his work. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-15-93 para. 14] p. 430, Para. 4, [1893MS].

After Christ was baptised of John in Jordan, He came up out of the water, and bowing upon the bank of the river. He prayed fervently to his Heavenly Father. The heavens were opened to his prayer, and the light of the glory of God, brighter than the sun at noonday, shone from the eternal throne. The form of a dove encircled the Son of God, while the voice from the excellent glory was heard saying, "This is my beloved Son, in whom I am well pleased." [Cf: Bible Echo & Signs of the Times 02-01-93 para. 01] p. 430, Para. 5, [1893MS].

Christ was the representative of humanity. He had laid aside his glory, stepped down from his throne, clothed his divinity with humanity, that with his human arm He might encircle the race, and with his divine arm reach the throne of the Infinite. He took upon Him the nature of man, and was tempted in all points like as we are. As a man He supplicated at the throne of God, beseeching his Father to accept his prayer in behalf of humanity; and to his earnest petition the heavens were opened. Never before had angels listened to such a prayer, and the glory of the Majesty of heaven shone upon Him, and words of love and approval assured Him of the acceptance of his petition as man's representative. God accepted the fallen race through the merits of Christ. [Cf: Bible Echo & Signs of the Times 02-01-93 para. 02] p. 430, Para. 6, [1893MS].

Communication between heaven and earth, between God and man, had been broken by the fall of Adam; but through Christ man could again commune with God. He who knew no sin became sin for the race, that his righteousness might be imputed to man. Through the perfection of Christ's character, humanity was elevated in the scale of moral value with God; finite man was linked with the infinite God. Thus the gulf

which sin had made was bridged by the world's Redeemer. [Cf: Bible Echo & Signs of the Times 02-01-93 para. 03] p. 431, Para. 1, [1893MS].

How grateful should we be for the privileges which Christ has gained for us in opening heaven before us. What hope does it give to man that the Father said to Christ, who represented humanity, "This is my beloved Son, in whom I am well pleased." In the Father's acceptance of Christ in man's behalf, we are assured that through the merits of his Son, we may find access to God. We may be accepted in the Beloved. Jesus, the world's Redeemer; has opened the way so that the most sinful, the most needy, the most oppressed and despised, may find access to God, may have a home in the mansions that Jesus has gone to prepare for those who love Him. [Cf: Bible Echo & Signs of the Times 02-01-93 para. 04] p. 431, Para. 2, [1893MS].

In a vision Jacob beheld a mystic ladder reaching from earth to heaven, on which were angels ascending and descending, and from the throne of God the glory of heaven streamed down. This ladder represented Jesus, the appointed medium of communication between man and God. Had He not by his humanity bridged the gulf of separation that sin had made between God and his people, the angels could never have been ministering spirits to communicate with fallen man; but through Christ man in his weakness and helplessness is connected with the source of infinite power. [Cf: Bible Echo & Signs of the Times 02-01-93 para. 05] p. 431, Para. 3, [1893MS].

Jesus lived a life of prayer; after toiling all day, preaching to the ignorant, healing the sick, giving sight to the blind, raising the dead, feeding the multitudes, evening after evening He went away from the confusion of the city, and in some retired place, poured forth supplication to his Father with strong crying and tears. At times the bright beams of the moon shone upon his bowed form, and again clouds and darkness shut away all light. While bowed in the attitude of a suppliant, the dew and the frost of night rested upon Him. He frequently continued his petitions through the entire night. If the Saviour of men felt the need of prayer in our behalf, how much more should feeble, sinful mortals feel the necessity of prayer--fervent, constant prayer--on their own account! [Cf: Bible Echo & Signs of the Times 02-01-93 para. 06] p. 431, Para. 4, [1893MS].

"It is enough for the disciple that he be as his master, and the servant as his lord." Jesus sought earnestly for strength from his Father. He regarded communication with God more essential than his daily food. He has given us evidence that in order to contend successfully with the powers of darkness, and to do the work allotted to us to perform, we must live in communion with God. Our own strength is weakness, but that which God gives will make every one who attains it more than conquerors. The continued, earnest prayer of faith will bring us light and strength to withstand the fierce assaults of the enemy. The light and strength of one day will not be sufficient for the trials and conflicts of the next. Satan is now constantly changing his temptations, as he did with Christ. Every day we may be placed in new positions, and may have to meet new and unexpected temptations. It is as consistent to expect to be sustained today by food we ate yesterday as to depend upon present light and present blessings for tomorrow's success. Weak and sinful man cannot be safe unless God shall daily manifest his light and impart to him his strength. [Cf: Bible Echo &

Signs of the Times 02-01-93 para. 07] p. 431, Para. 5, [1893MS].

It is of the highest importance that God manifests his will to us in the daily concerns of life; for the most important results frequently depend upon the smallest occurrences. The more we become acquainted with God through his divine light, the more we shall realize our weakness, knowing that without Him we can do nothing. We should ever feel that we need a sure guide to direct our faltering footsteps. [Cf: Bible Echo & Signs of the Times 02-01-93 para. 08] p. 432, Para. 1, [1893MS].

A living Christian is one who lives a life of continual prayer. "The path of the just is as a shining light, that shineth more and more unto the perfect day." The Christian's life is one of progression. He goes forward from strength to strength, from grace to grace, and from glory to glory, receiving from Heaven the light which Christ, at infinite cost to Himself, made it possible for man to obtain. The Christian cannot let his light shine before men, unless he is ever receiving divine illumination. He must ever receive strength and glory from the accessible heavens, that he may be able to meet new temptations and bear heavier responsibilities. Untried events await the Christian, new dangers even surround him, and unexpected temptations continually assail him. Our great Leader points to the open heaven, bidding us apply there for light and strength to enable us to overcome. [Cf: Bible Echo & Signs of the Times 02-01-93 para. 09] p. 432, Para. 2, [1893MS].

Jesus taught his disciples to pray. He directed them to present their daily needs before God. As we realize our dependence upon God for both temporal and spiritual blessings, we may offer up fervent and effectual prayer. Our great need is in itself an argument that pleads most eloquently in our behalf. Your wants, your joys, your sorrows, your cares, your fears, you may present before God. You cannot weary Him, you cannot burden his heart. Nothing is too great for Him to bear; for He upholds the worlds and rules the universe. Nothing is too small for his notice; for He marks the sparrow's fall, and numbers the hairs of your head. He is not indifferent to the wants of his people. The Lord is very pitiful and of tender mercy. He is touched by our sorrows, and even the utterance of them moves his great heart of infinite love. There is no chapter in our experience too dark for Him to read, no perplexity too complicated for Him to unravel. Our Heavenly Father is not unobserving; He sees our tears, He marks our sighs, He notes our joys and sorrows. "He healeth the broken in heart, and bindeth up their wounds." [Cf: Bible Echo & Signs of the Times 02-01-93 para. 10] p. 432, Para. 3, [1893MS].

The relation between God and each soul is distinct. His care to you is as minute as though there were no other soul to claim his attention. The psalmist says, "Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. There is not a word in my tongue, but lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me," "Thou tellest my wanderings; put Thou my tears in thy bottle; are they not in thy book?" In the words of the psalmist is expressed the intimacy and tenderness with which God cares for his creatures. "For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we

are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-01-93 para. 11] p. 432, Para. 4, [1893MS].

Those that call upon the Lord in humble, fervent prayer, will receive the strength and grace that they need to battle with temptation and to endure trials. In coming to God, the petitioner must present Christ as his authority, Christ's merit as his plea; and when these conditions are fulfilled, God has pledged his word that heaven is open unto the cries of the penitent and humble soul. [Cf: Bible Echo & Signs of the Times 02-15-93 para. 01] p. 433, Para. 1, [1893MS].

The enemy will come to you, and say, "It is of no use for you to pray. Did you not do that evil thing? Have you not transgressed against God? Have you not violated your conscience?" Answer him, "Yes; but Christ has bidden me pray. He has said, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'" [Cf: Bible Echo & Signs of the Times 02-15-93 para. 02] p. 433, Para. 2, [1893MS].

Let the repenting soul repeat the promise that Jesus has made,--"Him that cometh unto Me I will in no wise cast out." Let him tell the enemy, "The blood of Jesus Christ his Son cleanseth us from all sin." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Tell the enemy that you know your garments are stained with sin, but that by faith you claim the righteousness of Christ. Turn to Jesus, and tell Him all your trouble; Christ sees all your circumstances, knows all your temptations and sorrows. The enemy will suggest that you stay away from Christ until you have made yourself better, until you are good enough to come to God; but do not listen to his suggestions; for if you wait till you are good enough to come to God, you will never come. You might wait until the judgment, but you would not be fit to come to Christ. "Now is the accepted time, now is the day of salvation." You are to yield to the drawing power of Christ's love today, and come to Him as you are. As you come, He will continue to draw you, until every thought shall be brought into captivity to Jesus. When the enemy would keep you from your Saviour, accusing you of being a sinner, tell him that you are entitled to go to the Lord, since He has said, "I came not to call the righteous, but sinners to repentance." The accuser of the brethren told the repentant publican that he was a sinner; and he dared not so much as lift up his eyes to heaven, but smote upon his breast, and cried. "God, be merciful to me a sinner," and he went down to his house justified. The coming of the sinner is not unwelcome to Christ. He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." When Christ was upon earth, at one time certain Greeks came, saying, "Sir, we would see Jesus." On every side were those who were cruel and vindictive, who were seeking an opportunity to put Jesus out of the way, for they rejected the Lord of glory; and how precious to Jesus was the thought that there were earnest souls who desired to see Him. The Master's heart warmed with satisfaction that some one wanted to see Jesus. When the voice of God speaks to the heart, and the heart responds to it, we shall hear the inquiry, "Sir, I would see Jesus." Heaven is all ready to receive those who receive Jesus. Then let us

come to Him, asking for the very things that we need, believing that we shall receive them. [Cf: Bible Echo & Signs of the Times 02-15-93 para. 03] p. 433, Para. 3, [1893MS].

"Now faith is the substance of things hoped for, the evidence of things not seen." In coming to Christ there must be an exercise of faith. We need to bring Him into our everyday life; then we shall have peace and joy, and we shall know by experience the meaning of his word, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Our faith must claim the promise, that we may abide in the love of Jesus. Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [Cf: Bible Echo & Signs of the Times 02-15-93 para. 04] p. 433, Para. 4, [1893MS].

Faith works by love and purifies the soul. Through faith the Holy Spirit finds access to the heart, and creates holiness therein. Man cannot become an agent to work the works of Christ unless he is in communion with God through the Holy Spirit. We can be fitted for heaven only through a transformation of character; we must have Christ's righteousness as our credentials, if we would find access to the Father. We must be partakers of the divine nature, having escaped the corruption that is in the world through lust. We must daily be transformed by the influence of the Holy Spirit; for it is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man, by presenting to the soul the matchless charms of Jesus. [Cf: Bible Echo & Signs of the Times 02-15-93 para. 05] p. 434, Para. 1, [1893MS].

We are to behold Christ, and by beholding to become changed. We must come to Him, as to an open, inexhaustible fountain, from which we may drink again and again, and ever find a fresh supply. We are to respond to the drawing of his love, to feed on the Bread of life which came down from heaven, to drink of the water of life which flows from the throne of God. We are to keep looking up that faith may bind us to the throne of God. Do not look down, as though you were bound to the earth. Do not keep up an examination of your faith, pulling it up, as though it were a flower, to see if it has any root. Faith grows imperceptibly; and when the enemy rallies his forces to bring you into a critical place, the angels of God will be round about you, and you will have help from on high; for your prayer will be answered in the conflict. If you have genuine faith, you will praise God from whom all blessings flow, and as you praise Him you will realize more of his blessing. As God gives us light, we are to make use of it. We shall have no second ray until we have appreciated and appropriated the first. [Cf: Bible Echo & Signs of the Times 02-15-93 para. 06] p. 434, Para. 2, [1893MS].

But let us never imagine that we can do without God. The enemy knows when we decide to do without the Lord's help, and he is ready to fill the mind with evil suggestions, and make us fall from our steadfastness; but the Lord would have us abide in Him every moment, that we may be complete in Him, accepted in the Beloved. Many think they have not time to pray, or that it would be useless to pray if they had time. They indulge themselves in the gratification of unholy desires. They cherish unchristlike traits of character, and the least crossing of their will arouses their combativeness and upsets their

temper. While they are thus unemptied of self, and unwilling to renounce their evil way, they cannot expect to receive answers to their prayers; for evil tempers and corrupt indulgences will make prayer of none effect. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." We must roll off the load of evil from our souls into the sepulchre, that we may not believe from impulse, but from calm assurance that God is true. We must have a childlike, humble spirit, exercising living faith, making earnest supplication at the throne of mercy, knowing that Jesus is our Intercessor and Advocate. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-15-93 para. 07] p. 434, Para. 3, [1893MS].

We should realize that we have a friend at court, one who can plead the cause of our soul, one who will be our helper in every emergency. Jesus says, "When ye pray, believe that ye receive the things ye ask for, and ye shall have them." You are to come to the Father, emptying the soul of every sin and defilement, that you may prove the promises of the Lord. You cannot indulge your own temper and have your own way, and still expect to have the advantages of the children of God; you must struggle with hereditary tendencies, and yield not to temptation. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." As a child comes to its parent, so you are to come to Jesus, telling Him just what you want, presenting before Him your need of his presence and grace. The Lord has promised to give the Holy Spirit to them that ask Him; and as an illustration of our need, and his willingness to give, He presents before us a hungry child asking his earthly parent for bread. The question is asked, "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? He appeals to the tender natural affection of a parent for his child, and then says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him? [Cf: Bible Echo & Signs of the Times 03-01-93 para. 01] p. 434, Para. 4, [1893MS].

Jesus knows our weakness. He is acquainted with our besetments and infirmities, and it is his delight to give us aid; for He "is touched with the feeling of our infirmities." When He was upon earth, wherever the opportunity offered, wherever He found a hungry soul, He presented the bread which came down from heaven. Worldly position, worldly honour, had no attraction for Him; but that which appealed to his heart was a soul perishing for the water of life. He had come to be the Saviour of all--Jew and Gentile, rich and poor, free and bond; and He identified his interests with those of suffering humanity. Christ and the child of humanity were to become one. He clothed his divinity with humanity, that He might impart to man the divine nature. The spirit and character of Christ are to be represented in his followers. By faith Christ is to become to the believer, righteousness, sanctification, and redemption. He has said, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." One soul is of more worth to Jesus than the whole world. Let the soul look to Jesus, let him "behold the Lamb of God, which taketh away the sin of the world." No one will be compelled to look to Christ; but the voice of invitation is sounding in yearning entreaty, "Look and live." [Cf: Bible Echo & Signs of the Times 03-01-93 para. 02] p. 435, Para. 1, [1893MS].

Jesus has not changed. With Him there is no variableness, neither

shadow of turning; He is the same yesterday, today, and forever. He still loves and pities the erring, seeking to draw them to Himself, that He may give them divine aid. He knows that a demon power is struggling for the control of every soul striving for the mastery; but Jesus came to break the power of Satan, and to set the captives free. He will provide strength from above, that we may see and resist the temptations of the enemy. Through communion with God we may have divine discernment; but Satan ever seeks to hinder men from engaging in prayer. He seeks to fill their time with business or pleasure, or to lead them into such evil that they will have no desire to pray. [Cf: Bible Echo & Signs of the Times 03-01-93 para. 03] p. 435, Para. 2, [1893MS].

Heaven has been made accessible to all who will come, and we need not walk stumblingly or in uncertainty. If we ask guidance of the Lord, the promise is, "Ye shall receive." The promises of God are yea and amen in Christ Jesus. "Seek, and ye shall find." This is what we need to do every hour of our lives; for if we seek for the right way in sincerity, we shall find it. Feeling the need of help from the Lord, we shall seek for it in humble prayer. He who realizes his dependence upon God will realize that without Christ he can do nothing, and will esteem the privilege of communion with God above everything else. [Cf: Bible Echo & Signs of the Times 03-01-93 para. 04] p. 435, Para. 3, [1893MS].

Daniel appreciated the privilege of praying to the God of heaven, and he so valued the opportunity of prayer that he would allow nothing to come between his soul and God. When the decree went forth that no man should ask a petition of any man or of any god save of the king for the space of thirty days, Daniel went to his chamber, and with his windows open towards Jerusalem as was his custom, he prayed three times a day to the God of heaven. For his loyalty to God, Daniel was thrust into the den of lions. The king mourned for the calamity that had befallen Daniel, and, discerning the device through which he had come into trial as a plan of his enemies, he regretted that the decree had been made. He sought earnestly to deliver Daniel from death; but it was even beyond his power, for Daniel was cast into the den of lions. But he had good company in that den of wild beasts; for the "angel of the Lord encampeth round about them that fear Him, and delivereth them." God sent his angel, and closed the mouths of the hungry lions, that they should not hurt him. The king passed a sleepless night, and in the early morning, he went in haste to the den of lions. "And when he came to the den, he cried with a lamentable voice unto Daniel, and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him because he believed in his God." [Cf: Bible Echo & Signs of the Times 03-01-93 para. 05] p. 435, Para. 4, [1893MS].

God does not promise his people exemption from trial, but He promises that which is far better. He says, "As thy days, so shall thy strength be." "My grace is sufficient for thee; for my strength is made perfect

in weakness." When tribulation comes upon us, the Lord would not have us think that He has forsaken us; we are of value in his sight. He has placed upon us a value equal to the sufferings of his dear Son. He says, "With great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not; for I am with thee. . . . I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." And "let patience have her perfect work, that ye may be perfect and entire, wanting nothing." [Cf: Bible Echo & Signs of the Times 03-01-93 para. 06] p. 436, Para. 1, [1893MS].

When tribulation comes upon us, how many of us fail to rejoice. Many are like Peter, and look upon the troublous waves about them, instead of keeping the eye fixed upon Jesus. When we turn our eyes from our difficulties, and fix them upon Jesus our helper, we see what matchless charms He has, and know that "all things work together for good to them that love God." We do not forget the exhortation which is spoken unto us, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? . . . For they verily for a few days chastened us after their own pleasure: but He for our profit; that we might be partakers of his holiness." [Cf: Bible Echo & Signs of the Times 03-01-93 para. 07] p. 436, Para. 2, [1893MS].

Then let us take each day's cares and sorrows and trials to Jesus, casting all our care upon Him; for He careth for us. Let us begin each day as if it were the last we should pass upon earth, and continuing in prayer let us live in such a way, that we may ask God at its close to bless our efforts and influence. Through connection with Christ, through acceptance of his righteousness by faith, we may work the works of God, and become labourers together with Christ. He will bestow upon us heavenly gifts that will satisfy the deepest cravings of the heart. If you come to Him as little children, pleading God's promises, making them your own, you will receive fulness of joy, and have a foretaste of eternal blessedness. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-01-93 para. 08] p. 436, Para. 3, [1893MS].

The commandments of God are comprehensive; in a few words they unfold the whole duty of man. The human family have all transgressed them; and as a transgressor of the law, man is hopelessly ruined; for he is the enemy of God, and without strength to do any good thing. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Looking into the moral mirror,--God's holy law,--man sees himself a sinner, and is convicted of his state of evil, his hopeless doom under the just penalty of the law. But he has not been left in the state of hopeless distress into which sin has plunged

him; for it was to save the transgressor from ruin that He who was equal with God offered up his life on Calvary. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: Bible Echo & Signs of the Times 03-15-93 para. 01] p. 436, Para. 4, [1893MS].

Jesus was the Majesty of heaven, the beloved Commander of the angels, whose delight was to do his pleasure. He was one with God, in the bosom of the Father; yet He thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped down from his throne. He left his crown and royal sceptre, and clothed his divinity with humanity. He humbled Himself even to the death of the cross, that man might be exalted to a seat with Him upon his throne. In Him we have a complete offering, an infinite sacrifice, a mighty Saviour, who is able to save unto the uttermost all that come unto God by Him. In love He comes to reveal the Father, to reconcile man to God, to make him a new creature, renewed after the image of Him who created him. [Cf: Bible Echo & Signs of the Times 03-15-93 para. 02] p. 437, Para. 1, [1893MS].

Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." No man of earth, no angel of heaven, could have paid the penalty for sin. Jesus was the only one who could save rebellious man. In Him divinity and humanity are combined, and this was what gave efficacy to the offering on Calvary's cross. At the cross, mercy and truth met together; righteousness and peace kissed each other. As the sinner looks upon the Saviour dying on Calvary, and realizes that the Sufferer is divine, he asks why, this great sacrifice was made; and the cross points to the holy law of God, which has been transgressed. The death of Christ is an unanswerable argument to the immutability and righteousness of the law. In prophesying of Christ, Isaiah says, "He will magnify the law, and make it honourable." The law has no power to pardon the evildoer. Its office is to point out his defects, that he may realize his need of One who is mighty to save, realize his need of One who will become his substitute, his surety, his righteousness. Jesus meets the need of the sinner; for He has taken upon Him the sins of the transgressor. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed." The Lord could have cut off the sinner, and utterly destroyed him; but the more costly plan was chosen. In his great love He provides hope for the hopeless, giving his only begotten Son to bear the sins of the world. And since He has poured out all heaven in that one rich gift, He will withhold from man no needed aid that he may take the cup of salvation, and become an heir of God, and joint-heir with Christ. [Cf: Bible Echo & Signs of the Times 03-15-93 para. 03] p. 437, Para. 2, [1893MS].

Christ came to manifest the love of God to the world, to draw the hearts of all men to Himself. He said, "And I, if I be lifted up from the earth, will draw all unto Me." The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that He may forgive, and write pardon against their names. Shall there be no

repentance? Shall his appeals be unheeded, his overtures of mercy ignored, and his love utterly rejected? O, then man will cut himself off from the medium through which he may gain life eternal. By the manifestation of his love, by the entreaties of his Spirit, God woos men to repentance; for repentance is the gift of God and whom He pardons He first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of his law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them by the manifestation of his love. If they respond to his drawing, yielding their hearts to his grace, He will lead them on step by step to full knowledge of Himself, and this is life eternal. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-15-93 para. 04] p. 437, Para. 3, [1893MS].

We are to surrender our hearts to God, that He may renew and sanctify us, and fit us for his heavenly courts. We are not to wait for some special time, but today we are to give ourselves to Him, refusing to be the servants of sin. Do you imagine you can leave off sin a little at a time? O, leave the accursed thing at once! Hate the thing that Christ hates, love the thing that Christ loves. Has He not by his death and suffering made provision for your cleansing from sin? When we begin to realize that we are sinners, when we fall on the Rock and are broken, the everlasting arms are placed about us, and we are brought close to the heart of Jesus. Then we shall be charmed with his loveliness and disgusted with our own righteousness. We need to come close to the foot of the cross. The more we humble ourselves there, the more exalted will God's love appear. The grace and righteousness of Christ will not avail for him who feels whole, for him who thinks he is reasonably good, who is contented with his own condition. There is no room for Christ in the heart of him who does not realize his need of divine light and aid. [Cf: Bible Echo & Signs of the Times 04-01-93 para. 01] p. 438, Para. 1, [1893MS].

Jesus says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." There is fulness of grace in God, and we may have his Spirit and power in large measure. Do not feed on the husks of self-righteousness, but go to the Lord; He has the best robe to put upon you, and his arms are open to receive you. Christ will say, "Take away the filthy garments, and clothe him with a change of raiment." [Cf: Bible Echo & Signs of the Times 04-01-93 para. 02] p. 438, Para. 2, [1893MS].

But shall we wait till we *feel* that we are cleansed?--No; Christ has promised that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You are proved of God through his Word. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power, upon which you may rely; and He has said, "Ask, and ye shall receive." Look to Calvary. Has not Jesus said that He is your Advocate? Has He not said that if you ask anything in his name, you shall receive? [Cf: Bible Echo & Signs of the Times 04-01-93 para. 03] p. 438, Para. 3, [1893MS].

You are to come to God as a repenting sinner, through the name of

Jesus, the divine Advocate; to a merciful, forgiving Father, believing that He will do just as He has promised. Let those who desire the blessing of God knock, and wait at the throne of mercy with firm assurance, saying, "For Thou, O Lord, hast said, 'Every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened.'" The Lord longs to have those who seek after God believe in Him who is able to do all things. He has sought to show us how ready He is to hear and answer our request by the use of a most familiar and commonplace occurrence. He said, "What man is there of you whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Christ makes an appeal to us concerning the willingness of God to help, arguing from the natural love of the parent for his offspring. What father could turn from his son who asks bread? And should any one dishonour God by imagining that He will not respond to the call of his children? Would we think a parent capable of trifling with his child, and tantalizing him by raising his expectations only to disappoint them? Will the father promise to give good and nourishing food to his child, and then give him a stone? If ye then, being human and evil, give good gifts to your children, how much more shall your Father who is in heaven give his Holy Spirit to them that ask Him? [Cf: Bible Echo & Signs of the Times 04-01-93 para. 04] p. 438, Para. 4, [1893MS].

It is impossible for man to save himself. Christ's righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding garment in which you may appear as a welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world. Christ is called "The Lord our righteousness." And through faith each one should say, "The Lord my righteousness." When faith lays hold upon this gift, the praise of God will be upon our lips, and we shall be able to say, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: Bible Echo & Signs of the Times 04-01-93 para. 05] p. 439, Para. 1, [1893MS].

Have you a sense of want in your soul? Do you hunger and thirst after righteousness? Then this is an evidence that Christ has wrought upon your heart, and created this sense of need, in order that He may be sought after to do those things for you through the endowment of his Holy Spirit which it is impossible for you to do for yourself. The Lord specifies no conditions except that you hunger for his mercy, desire his counsel, and long for his love. "Ask!" The asking makes it manifest that you realize your necessity, and if you ask in faith, you will receive. The Lord has pledged his word, and it cannot fail. That you feel and know you are a sinner is sufficient argument in asking for his mercy and compassion. The conditions upon which you may come to God are, not that you shall be holy, but that you shall ask Him to cleanse you from all sin, and purify you from all iniquity. Then why wait longer? Why not take God at his word, and say,--"Here, Lord, I give myself to Thee, 'Tis all that I can do." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 04-01-93 para. 06] p. 439, Para. 2, [1893MS].

Coming to Christ does not require severe mental effort and agony; it is simply accepting the terms of salvation that God has made plain in

his Word. The blessing is free to all. The invitation is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." [Cf: Bible Echo & Signs of the Times 04-15-93 para. 01] p. 439, Para. 3, [1893MS].

Then come, and seek and find. The reservoir of power is open, is full and free. Come with humble hearts, not thinking that you must do some good thing to merit the favour of God, or that you must make yourself better before you can come to Christ. You are powerless to do good, and cannot better your condition. Apart from Christ, we have no merit, nor righteousness. Our sinfulness, our weakness, our human imperfections, make it impossible that we should appear before God unless we are clothed in Christ's spotless righteousness. We are to be found in Him, not having our own righteousness, but the righteousness which is in Christ. Then in the name that is above every name, the only name given among men whereby we can be saved, claim the promise of God, saying, "Lord, forgive my sin. I put my hand in thy hand for help, and I must have it or perish, I now believe." The Savior says to the repenting sinner, "No man cometh unto the Father but by Me, and him that cometh unto Me, I will in no wise cast out." [Cf: Bible Echo & Signs of the Times 04-15-93 para. 02] p. 439, Para. 4, [1893MS].

When you respond to the drawing of Christ, and join yourself to Him, you manifest saving faith. But to talk of religious things in a casual way, to pray for spiritual blessings without real soul hunger and living faith, avails nothing. The wondering crowd that pressed close about Jesus realized no accession of vital power from the contact. But when the poor suffering woman, who for twelve years had been an invalid, in her great need put forth her hand, and touched the hem of his garment, she felt the healing virtue. Hers was the touch of faith, and Christ recognized that touch. He knew that virtue had gone out of Him, and turning about in the throng, He asked, "Who touched Me?" Surprised at such a question, the disciples answered, "Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?" "And Jesus said, Somebody hath touched Me; for I perceive that virtue is gone out of Me. And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately. And He said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace." The faith which avails to bring us into vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. It works in the life of the follower of Christ true obedience to God's commandments; for love to God and love to man will be the result of vital connection with Christ. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." [Cf: Bible Echo & Signs of the Times 04-15-93 para. 03] p. 439, Para. 5, [1893MS].

Nothing but divine power can regenerate the human heart and imbue the soul with the love of Christ, which will ever manifest itself in love for those for whom He died. The fruit of the Spirit is love, joy, peace, longsuffering, goodness, faith, meekness. When a man is

converted to God, a new moral taste is supplied, a new motive power is given, and he loves the things that God loves; for his life is bound up by the golden chain of immutable promises with the life of Jesus. Love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, "Thy gentleness hath made me great." [Cf: Bible Echo & Signs of the Times 04-15-93 para. 04] p. 440, Para. 1, [1893MS].

We should grow daily in spiritual loveliness. We shall often fail in our efforts to copy the divine pattern; we shall often have to bow down to weep at the feet of Jesus, because of our short-comings and mistakes; but we must not be discouraged; pray more fervently, believe more fully, and then, with greater steadfastness, abide in Christ and grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance. [Cf: Bible Echo & Signs of the Times 04-15-93 para. 05] p. 440, Para. 2, [1893MS].

Wherever there is union with Christ, there is love. Whatever other fruits we may bear, if love be missing they profit nothing. Love to God and our neighbour is the very essence of religion. No one can love Christ and not love his children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ as the branch draws nourishment from the vine. If we are grafted into Christ, if fibre by fibre we have been united with the living vine, we shall give evidence the fact by bearing rich clusters of fruit. If we are connected with the light, we shall be channels of light, and in our words and works we shall give light to the world. The light that shines in the face of Jesus Christ, is reflected by his followers, to the glory of God. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 04-15-93 para. 06] p. 440, Para. 3, [1893MS].

It is the nicest work ever assumed by man or woman to deal with youthful minds. In educating the youth, the greatest care should be taken to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents and teachers of schools are certainly disqualified to educate children properly if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers. There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of the youth. [Cf: Bible Echo & Signs of the Times 05-01-93 para. 01] p. 440, Para. 4, [1893MS].

Children are in great need of proper education in order that their lives should be of use in the world; but any effort that exalts intellectual culture above moral training is misdirected. Instructing, cultivating, polishing children should be the main burden with parents and teachers. [Cf: Bible Echo & Signs of the Times 05-01-93 para. 02] p. 440, Para. 5, [1893MS].

There is a period of training children and a time for educating youth,

and it is essential that both of these be combined in a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of youth shapes their character in this life and in their religious life. Solomon says, "Train up a child in the way he should go; and when he is old, he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents to do this work, they must themselves understand the way the child should go. This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, Godliness, brotherly kindness, and love to God and to one another. In order to attain this object, the physical, mental, moral, and religious education of children must have attention. [Cf: Bible Echo & Signs of the Times 05-01-93 para. 03] p. 440, Para. 6, [1893MS].

In households and in schools, the education of children should not be like the training of dumb animals: for children have an intelligent will, which should be directed to control all their powers. The dumb animals need to be trained, for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. The master is mind, judgment, and will for the beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be merged in that of the one who superintends his training, and his will become to all intents and purposes subject to the will of the teacher. [Cf: Bible Echo & Signs of the Times 05-01-93 para. 04] p. 441, Para. 1, [1893MS].

Children who are thus educated will be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give special attention to the cultivation of the weaker faculties that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain to due proportions. [Cf: Bible Echo & Signs of the Times 05-01-93 para. 05] p. 441, Para. 2, [1893MS].

Children should be taught to respect experienced judgment, and to be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and so instructed that they can see the propriety of heeding their counsel. Then when they shall go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind. [Cf: Bible Echo & Signs of the Times 05-01-93 para. 06] p. 441, Para. 3, [1893MS].

If parents would feel it a solemn duty that God enjoins upon them to educate their children for usefulness in this life, if they would adorn the inner temple of the soul of their sons and daughters for the immortal life, we should see a great change in society for the better. And then there would not be manifest so great indifference to practical

Godliness, and it would not be so difficult to arouse the moral sensibilities of children to understand the claims that God has upon them. [Cf: Bible Echo & Signs of the Times 05-01-93 para. 07] p. 441, Para. 4, [1893MS].

The youth have faculties that, with proper cultivation, would qualify them for almost any position of trust. If they had made it their object in obtaining an education to bring into exercise, and develop, the powers God has given them for usefulness that they might prove a blessing to others, their minds would not be dwarfed to an inferior standard. They would show depth of thought and firm principles, and would command influence and respect. They might have an elevating influence upon others, which would lead souls to see and acknowledge the power of an intelligent Christian life. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 05-01-93 para. 08] p. 441, Para. 5, [1893MS].

At the close of the Australian Conference, we spent a week with the church in Parramatta, N. S. W., and on February 4 we embarked from Sydney for Auckland, New Zealand. Our ship, the *Rotomahana*, is a beautiful steamer, and one of the fastest in these waters. I had a convenient and pleasant state room on the upper deck, and endured this long-dreaded journey much better than I had dared to hope. There was no rough weather, and Wednesday morning, Feb. 8, we were in Auckland. Elder Israel met us at the wharf, and we were soon taken to a comfortably furnished cottage which the Auckland church had placed at our disposal. [Cf: Bible Echo & Signs of the Times 05-15-93 para. 01] p. 441, Para. 6, [1893MS].

For several days we laboured earnestly for the Auckland church. Evening meetings were held as often as the brethren could attend, and each Sabbath and Sunday was fully occupied. Twice I spoke in the theatre to attentive audiences. Elder Starr laboured untiringly for the church. Several of the evening meetings were called early in the evening, and I would speak for half an hour, and then Elder Starr would follow with a discourse, or Bible lesson. In all, I spoke eight times in Auckland. [Cf: Bible Echo & Signs of the Times 05-15-93 para. 02] p. 442, Para. 1, [1893MS].

On Monday, Feb. 20, we sailed for Kaeo on the Steamer *Clansman*. The steamer was rather small, but the captain and stewardess did everything in their power for our comfort. Through the night we were favoured with a calm sea and but little wind, and I rested some, although feverish and over-wearied by the perplexity and confusion of preparation for the journey. We expected to reach Russel at seven A. M.; but the fog closed down upon us while among the islands of the bay. After the fog cleared away, we had a beautiful sunny day. It took but a few minutes to reach the pier, where most of our fellow-passengers left the boat. Russel is a quiet little place, consisting of a row of shops facing the beach, back of which are a few dozen comfortable residences, and quite a number of old weather-beaten houses with open doors, and windows out, which are occupied by families of Maoris. [Cf: Bible Echo & Signs of the Times 05-15-93 para. 03] p. 442, Para. 2, [1893MS].

Soon our steamer moved up the bay to Opuia. The Bay of Islands is very beautiful, and we enjoyed sailing over its smooth waters amid verdant islands and massive rocks. We left the bay at 2 P. M., and reached

Whangaroa Harbour at 7 o'clock. Here we were met by Brn. Joseph and Metcalf Hare, who had come from Kaeo, three miles, in their large skiff, and were ready to take us back as soon as the tide should turn. They welcomed us heartily, and at once transferred our luggage to their boat, and at eight o'clock we took our places in the skiff, and were off for Kaeo. The trip from Whangaroa up the bay and creek to Kaeo was an interesting one. The water of the bay was as smooth as an inland lake. The night was perfect. The air was mild, and the new moon shone out sufficiently to give us an outline of the mountain scenery on either side. Steady rowing by the two strong men who had often made this trip brought us to Bro. Joseph Hare's landing in about two hours; his comfortable home is but a few steps from the landing. [Cf: Bible Echo & Signs of the Times 05-15-93 para. 04] p. 442, Para. 3, [1893MS].

Wednesday morning Bro. Joseph Hare, Sr., came down and took us to his hospitable home at the upper end of the valley, close to where Bro. and Sister Starr were stopping. To us Kaeo valley seemed very picturesque and beautiful. Some places reminded us of Knight's Canon between Healdsburg and St. Helena, California. Much of the vegetation was tropical. Great fern trees were growing in the gullies, a species of the palm tree called necow were plentiful along the foot of the hills, and towering above these were large, bare trunks bearing many thrifty bunches of a large air-plant. Along the road were immense bunches of sweet brier, and large patches of black-berry bushes loaded with ripening fruit. Father Hare has a pleasant, comfortable home. The house, situated on high ground, is surrounded by fruitful orchards. A swift-running stream brings abundance of pure mountain water close to the house, back of which lie the pasture lands and the forest-clad mountains. [Cf: Bible Echo & Signs of the Times 05-15-93 para. 05] p. 442, Para. 4, [1893MS].

We had planned to remain in Kaeo two weeks, but circumstances lengthened our stay to three full weeks. Early on Thursday it began to rain, and in the afternoon the little creek had swollen to a roaring torrent, bringing down driftwood and logs. Later on, we learned that there was a serious flood in the lower part of the valley. The water rose higher than for twenty years. Many houses were flooded and deserted, fruit trees and crops were destroyed, horses and sheep were drowned, and hundreds of huge logs, which had for years been lying in the small creeks in the mountains waiting for a freshet to bring them down, were floated over fields and orchards, and left in all manner of curious places. After the flood was over, the weather was beautiful. [Cf: Bible Echo & Signs of the Times 05-15-93 para. 06] p. 442, Para. 5, [1893MS].

Sabbath forenoon I spoke to our people in the little meetinghouse, and Sunday afternoon to a congregation of about two hundred in the Wesleyan church. Sunday evening, Elder Starr spoke to a full house in the same place. During the week, several evening meetings were held at the home of Father Hare. In these I would speak for half an hour and then retire, and the meeting would go on for an hour or two. On the second Sabbath, Elder Starr spoke in the forenoon to our people, and I spoke in the afternoon in the Wesleyan church. While speaking, I felt constrained by the love of Christ to invite all who had not taken a decided stand for the Lord to come forward for prayers. At first it seemed hard for any one to move; but finally the grown-up children of

our brethren and sisters began to come forward; and then, as the invitation was extended to those who were members of the church, but who did not enjoy a living assurance of acceptance with God, many of the church members came forward, and these were joined by some who had long hesitated about obeying the truth, and by others who were attending their first meeting among our people. Words of counsel were then spoken, and after the season of prayer nearly all who were seeking the Lord for the first time bore testimony. The Spirit and power of God were present, and all went from the meeting rejoicing and praising God for what He had wrought. [Cf: Bible Echo & Signs of the Times 05-15-93 para. 07] p. 443, Para. 1, [1893MS].

On Sunday we again had good audiences in the Wesleyan chapel. The people seemed anxious to hear the Word of God; and Elder Starr had many invitations to visit and hold Bible-readings. We are satisfied that there is a work to be done in Kaeo both for our church and for the community in and near the Kaeo valley. There are souls inquiring, What is truth? and those who have light have a work to do for their fellow-men. How earnest we should be to impart light and truth to others, how patient and persevering. We need to have tender hearts, softened and subdued by the love of God. We must not work in our own spirit, bringing in our natural, hereditary traits of character; for thereby we shall drive souls away from the truth. We must lay aside our likes and dislikes; we must overcome all harshness and sharpness; we must be as wise as serpents and as harmless as doves, yet always ready to put ourselves in the forefront of the battle if God calls us there. [Cf: Bible Echo & Signs of the Times 05-15-93 para. 08] p. 443, Para. 2, [1893MS].

Because of a change in the time of sailing of the steamer from Auckland to Napier, we were prevented from going at the time appointed, and had another week to labour in Kaeo. The young people needed instruction, but it was difficult to get them together. There are some in Kaeo whom God has been calling to fit themselves for labour in his vineyard; and we rejoice that several are preparing to go to the Bible School. On Wednesday, April 15, we bade adieu to our friends in Kaeo, and were taken down to the harbour, where we held one meeting, and the next morning took the steamer for Auckland. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 05-15-93 para. 09] p. 443, Para. 3, [1893MS].

Thursday morning, March 16, we boarded the Steamer Clansman at Whangaroa, to return to Auckland, and from there to proceed to Napier, where the Conference and campmeeting were to be held. We reached Auckland Friday morning. Here our party of eight from Kaeo was joined by ten from Auckland and vicinity, who were going to the Conference. Sabbath afternoon our boat cast anchor near Gisborne, and Brn. Starr, Edward, Wesley, and Samuel Hare, and W.C. White, went ashore to visit the little church assembled for meeting. This church, like others in this Conference, is asking for ministerial help. Oh that we had a hundred labourers where there is one! Everywhere there are fields suffering for help. When our brethren entered the church, they found the Sabbath school was in session, and they had opportunity briefly to present some of the many evidences that we are in a time when we should look up, and rejoice, because the coming of the Lord draweth near. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 01] p. 443, Para. 4, [1893MS].

About eight o'clock the little steamer came back. She was tossed about by the waves, and it often looked as if the water would go over the deck, where most of the passengers were seated; but she came safely alongside, and all were brought on board without the aid of the huge basket kept for rough seas. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 02] p. 444, Para. 1, [1893MS].

From Gisborne it is a short run to Napier, and we woke Sunday morning, anchored close to the city. Here an extensive breakwater is being constructed; but for some time yet large ships must anchor in the bay, and all passengers and freight must be transferred to a smaller steamer, which carries us safely over the shallow waters to the pier. At the landing we were met by Elders Israel, Mccullagh, and Wilson, and by Mrs. Dr. Caro, who took us at once to her hospitable home. Napier is a beautiful place, the resident portion of the town being built on a series of high hills overlooking the sea. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 03] p. 444, Para. 2, [1893MS].

Sunday evening I spoke on "The Love of God" to an attentive audience in the Theatre Royal. Tuesday evening Elder Mccullagh gave the first discourse in the large tent on the campground. Monday, Tuesday, and Wednesday our brethren were very busy fitting up the camp. Weeks before, letters had been sent to the churches asking all who would come to the meeting to report, and the responses were so few that it did not seem necessary to get many tents, or to lay out a large camp. As the boats and trains brought in the delegations from the different churches, we found that there were about twice as many as had been expected, and it was plain that the plans must be enlarged. We felt that this first campmeeting must be, as far as possible, a sample of what every other campmeeting held in the future ought to be. As a people we have lost much by neglecting order and method. Although it takes time and careful thought, and often seems to make our work cost more, yet in the end we can see that it pays to do everything in the best manner. Jesus said to his disciples, "Be ye perfect, even as your Father which is in heaven is perfect." The principles found in the instruction given to the children of Israel are to be given to all who are connected with religious service in these last days. All the specifications and arrangements of detail we cannot copy; but we are to give no lessons in connection with our worship that will lead minds to think that the God of heaven is pleased with disorderly arrangements, careless work, and untidy surroundings. God is as well pleased now with cleanliness and order as when He gave direction to the people encamped in the wilderness. Those who follow Jesus will set a right example in all things. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 04] p. 444, Para. 3, [1893MS].

The camp had to be enlarged, more tents were procured. A reception tent was fitted up, not extravagantly, but tastefully. The dining tent was well patronised. The food provided was plain, substantial, and plentiful, and it was prepared on hygienic principles. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 05] p. 444, Para. 4, [1893MS].

The weather was beautiful while the camp was in preparation, and during the first days of the meeting. On the first Sabbath it commenced to rain, and for a week it was showery, with occasionally a heavy downpour. Notwithstanding, the people of the Napier church came out

well to the meetings, and those on the ground kept up good heart and courage, and made but little complaint about their damp surroundings. All seemed to enjoy the early social meetings. One family, who were always present, came a mile and a half from their mountain residence. Many testified that this was the best meeting they had ever attended. Every day we were encouraged by seeing hope, courage, and faith growing in the hearts of the people. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 06] p. 444, Para. 5, [1893MS].

After the meeting had been two or three days in progress, one who had been a member of the church, but who left it about two years ago because of his opposition to the Testimonies, arose and said that he desired to take his stand again with the church. He wished to be baptised again, and to be received as a brother by his former brethren and sisters. Many hearts rejoiced greatly that this brother was restored to the church. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 07] p. 445, Para. 1, [1893MS].

On the first Sabbath afternoon, I spoke about thirty minutes, and then invited those to come forward for prayers who had never given their hearts to Christ. The invitation was also extended to those who professed to be followers of Christ, who had not the evidence of his acceptance, and those who professed to believe the truth, but had not carried out its holy principles in their lives. These were the very ones who most needed to seek the Lord. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 08] p. 445, Para. 2, [1893MS].

We rejoiced to see the response that was made to this call. Many seats had to be cleared, and were quickly refilled by those coming forward. The tent was not a perfect place for such a meeting. The rain was falling heavily, and the tent leaked in many places. But this seemed of little consequence. The interest in eternal matters was too deep to be affected by the surroundings. The Spirit of God was moving the hearts of the congregation to a consciousness that the time had come that is spoken of in the first chapter of Isaiah: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Many hearts were impressed that we are hastening to the judgment, where every case will be decided for eternity. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 09] p. 445, Para. 3, [1893MS].

Elder Starr gave excellent instruction and exhortation, urging that each one should bring heart and mind to Jesus. Then as we had a season of prayer, the blessing of God rested in rich measure upon the congregation. The meeting was continued till sundown. Many confessions were made of neglected duties, of impatience, and neglect of parental government. Many confessed their worldliness and love of dress, and some bore testimony who were giving their hearts to Christ for the first time. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 10] p. 445, Para. 4, [1893MS].

Sunday was a busy and joyful day at the camp. In the morning Elder Starr continued the Bible studies, and in the afternoon I spoke to a tent full of attentive listeners. In the evening, six were baptised. On Monday the business meetings occupied most of the time. Elder Mccullagh preached in the evening, and in the course of his sermon, spoke of the evil effects of the study of, and placing dependence in, the science of

phrenology. He showed that its tendency is to lead men to undervalue the power of the grace of God, and to place too high an estimate on their own judgment. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 11] p. 445, Para. 5, [1893MS].

In the early meeting on Tuesday, this matter was referred to again, and some who had been rescued from the snares of Spiritualism, related their experiences. We were surprised that so many had barely escaped the subtle delusions of Spiritualism. Quite a number spoke of their interest in phrenology, and their desire to know wherein its study was injurious. After breakfast, the regular programme for the forenoon was suspended, and I pointed out some of the evil results from the study of "science, falsely so called." [Cf: Bible Echo & Signs of the Times 06-01-93 para. 12] p. 445, Para. 6, [1893MS].

A day or two later, some one brought to Elder Starr a pamphlet containing the sermon of an influential Wesleyan minister delivered at a recent conference held in Dunedin, in which he defended the "higher criticism" of the Bible, and made light of the opinion that it is a divine book, and that all portions of it are inspired. This led to more lessons on this subject, and a sermon on the "Higher Criticism" that was well attended by the people of Napier. We were surprised to see the extent to which our own brethren had been affected by this infidelity. We see more and more clearly, that, in all our labours, the Bible must be exalted, and that our people must come to know the wisdom and the power that are in the Word of God. To the close of the meeting, and in all our labours since, this subject has been made prominent. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 13] p. 446, Para. 1, [1893MS].

The campmeeting was to close Wednesday, April 5, two weeks from the beginning of the workers' meeting, but the steamers on which the delegates were to return home were both late, so the meeting continued another day. The interest was good till the close of the meeting, and the people of Napier were disappointed that it did not continue longer. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 14] p. 446, Para. 2, [1893MS].

It was arranged that on the last Sunday of the meeting, I should speak in the afternoon and Elder Starr in the evening, at Hastings, a prosperous town about twelve miles west of Napier. We had a most comfortable conveyance, and the ride was enjoyable. Near Hastings we passed a Maori village, where preparations were being made for a national council. In one enclosure there were a church, and several *wahres*, large houses in which they entertain a number of guests, and long tents in which hundreds were to be served with food: and in other fields near by were long rows of little tents for the occupancy of those coming from abroad. The Maoris seem to be an intelligent people, and true missionary work is much needed among some of their tribes. Where are the young men who will devote their lives to work among this people? A tent meeting has been recently held at Hastings, and there are a few obeying the truth, and others on the point of decision. Our meetings were held in a hall, and although the audience was not large, those present seemed much interested. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-01-93 para. 15] p. 446, Para. 3, [1893MS].

It is now three months since we left Melbourne. We have travelled about twenty-five hundred miles by sea and by land, and I have written over three hundred pages of letter paper, and spoken to the people forty-one times; and yet I am gaining in health and strength, for which I render thanksgiving and praise to God. After the close of the campmeeting in Napier, we decided to visit Wellington, and to spend a few days labouring with the little company of Sabbath-keepers here, who are pleading for help. Palmerston is about five hours' ride from Napier, and it is nearly as far on to Wellington. For two or three hours after leaving Napier, we passed through a rich farming country, dotted with small towns. In some of these some labour has been bestowed, and there are a few families of Sabbath-keepers. Farther on, the country is newer. It is quite level, and heavily timbered, and the large fertile pastures, full of stumps and half burned logs, remind us of the newer portions of Michigan, Canada, and York State. [Cf: Bible Echo & Signs of the Times 06-15-93 para. 01] p. 446, Para. 4, [1893MS].

Palmerston is a prosperous town of six thousand inhabitants. It is a railroad centre, and the principal town in a large and fertile district. Four years ago meetings were held here by Elder Robert Hare; but the population of the place has doubled since that time. During our short visit, but little can be done except to encourage and counsel the little company of believers. [Cf: Bible Echo & Signs of the Times 06-15-93 para. 02] p. 446, Para. 5, [1893MS].

Our labourers must learn at the foot of the cross the lessons to be communicated to the people. Thus will they bring sheaves to Jesus Christ. In the first chapter of Corinthians, Paul has given us instruction which every true labourer needs to study, especially the following: "We preach Christ crucified, unto the Jews a stumblingblock and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." Here is a lesson of special consequence to every worker in the vineyard of the Lord. The result will not be good if men preach to please the people, while the truth is not held forth in a manner to bring them to the cross of Christ. The messenger of God must present the truth plainly, and keep in distinct view before the people their peril in neglecting eternal interests. While self is kept out of sight, Jesus must be ever lifted up and exalted. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:26-31. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling." The apostle feared lest his work should stand in the wisdom of men and not in the power of God, and thus his labour prove to be a work which would

not produce a harvest. [Cf: Bible Echo & Signs of the Times 06-15-93 para. 03] p. 447, Para. 1, [1893MS].

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not of the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:4-9. Now the explanation of this wisdom that the world has not seen, nor heard, nor known: "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But He that is spiritual judgeth all things, yet He Himself is judged of no man. For who hath known the mind of the Lord, that He may instruct Him? But we have the mind of Christ." The words contained in this chapter should be imprinted on the soul of every labourer in the vineyard of the Lord. [Cf: Bible Echo & Signs of the Times 06-15-93 para. 04] p. 447, Para. 2, [1893MS].

Those who seek wisdom in the study of the world's authors, are not drinking from the pure fountain flowing from the throne of God. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold-flowing waters that come from another place be forsaken? Because my people hath forgotten Me, they have burned incense to vanity, and they have caused them to stumble in their way from the ancient paths, to walk in paths, in a way not cast up." Jer. 18:14, 15. Let the men who are engaged in the solemn work of bearing the last message to the world, heed the exhortation of Paul, "Preach the Word," not the science of phrenology, or the productions of human speculations. Listen to the words of inspiration addressed to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." [Cf: Bible Echo & Signs of the Times 06-15-93 para. 05] p. 448, Para. 1, [1893MS].

Now hear the words addressed to the messengers who bear the God-given message to the people in these last days: "But watch thou in all things, endure afflictions, do the work of an evangelist make full

proof of thy ministry." 2 Tim. 4:5. "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ." [Cf: Bible Echo & Signs of the Times 06-15-93 para. 06] p. 448, Para. 2, [1893MS].

Especial heed should be given to the words of the apostle: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The minister of the gospel is never exhorted to strive to be a clever preacher, a popular speaker; but he is commanded: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness." 2 Tim. 2:14-16. Will every messenger of God give heed to these words? [Cf: Bible Echo & Signs of the Times 06-15-93 para. 07] p. 448, Para. 3, [1893MS].

We can reach the people only through the Spirit of God. If the human agent is cooperating with the divine, an efficiency and a power will attend his labours which will bring souls to the knowledge of the truth. Our appointed task is to sow beside all waters, to seize every opportunity which presents itself to cast in the seeds of truth. Let every youthful labourer engaged in any branch of the work consider that he is wearing the armour of Jesus Christ, marshalled under his banner to wisely meet the enemy. Christ is our Captain and Leader. We are to obey his orders in doing the work appointed us, which is to sow, and reap, and garner in his harvest. Let all consider that we are stewards of the manifold grace of God, and realize that of these stewards faithfulness is expected,--faithfulness and care in the use of means committed to your trust, faithfulness in setting an example of simplicity in dress. Let strict economy mark your course of action, and by diligent use increase the talents with which you have been entrusted. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-15-93 para. 08] p. 448, Para. 4, [1893MS].

When the plan of salvation was revealed to the angels, joy, inexpressible joy, filled heaven. The glory and blessedness of a world redeemed, out-measured even the anguish of the Prince of life. Through the celestial courts echoed the first strain of that song that angels sang above the hills of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." And the lost pair in the garden of Eden, standing as criminals before the righteous Judge, waiting the sentence their transgression merited, heard the first notes of the divine promise. Before the life of toil and sorrow which sin had brought upon them was depicted before them, before the decree that the wages of sin is death was pronounced, they heard the promise of redemption. Though they must suffer from the power of their mighty foe, still through the merits of Christ they could look forward to victory. The mystery of the gospel was spoken in Eden when God said to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." If Satan could have touched the Head with his specious temptations, the human family would be lost; but the Lord had made known the purpose and plan of the mystery of grace, declaring that Christ should bruise the serpent under his feet. [Cf: Bible Echo &

Signs of the Times 07-15-93 para. 01] p. 449, Para. 1, [1893MS].

Not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. Through the plan of salvation, through the sacrifice of Christ, not only man, but his dominion, was to be redeemed. Because of the merits of Christ, all that man lost through sin was to be restored. The time would come when there should be no more curse, but the throne of God should be in the earth renewed, and his servants should serve Him. The promise would be fulfilled, "The righteous shall inherit the land, and dwell therein forever." [Cf: Bible Echo & Signs of the Times 07-15-93 para. 02] p. 449, Para. 2, [1893MS].

Through the plan of salvation, a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government will be manifested before the universe, the charge of Satan against God refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirements. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation, the precepts of the law were to be proved perfect and immutable, that at last one tide of glory and love might go up throughout the universe, ascribing glory and honour and praise to Him that sitteth upon the throne, and to the Lamb forever and ever. [Cf: Bible Echo & Signs of the Times 07-15-93 para. 03] p. 449, Para. 3, [1893MS].

The inhabitants of all worlds will be convinced of the justice of the law in the overthrow of rebellion and the eradication of sin. When man, beguiled by Satan's power, disobeyed the divine law, God could not, even to save the lost race, change that law. God is love, and to change the law would be to deny Himself, to overthrow those principles with which are bound up the good of the universe. The working out of the plan of salvation reveals not only to men, but to angels, the character of God, and through the ages of eternity the malignant character of sin will be understood by the cost to the Father and the Son of the redemption of a rebel race. In Christ, the Lamb slain from the foundation of the world, all worlds will behold the marks of the curse, and angels as well as men will ascribe honour and glory to the Redeemer, through whom they are all made secure from apostasy. The efficiency of the cross guards the redeemed race from the danger of a second fall. The life and death of Christ effectually unveils the deceptions of Satan, and refutes his claims. The sacrifice of Christ for a fallen world draws not only men, but angels, unto Him in bonds of indissoluble union. [Cf: Bible Echo & Signs of the Times 07-15-93 para. 04] p. 449, Para. 4, [1893MS].

Through the plan of salvation the justice and mercy of God are fully vindicated, and to all eternity rebellion will never again arise, affliction never again touch the universe of God. [Cf: Bible Echo & Signs of the Times 07-15-93 para. 05] p. 450, Para. 1, [1893MS].

To fallen man was revealed the plan of infinite sacrifice through which salvation was to be provided. Nothing but the death of God's dear Son could expiate man's sin, and Adam marvelled at the goodness of God

in providing such a ransom for the sinner. Through the love of God, a star of hope illumined the terrible future that spreads before the transgressor. Through the institution of the typical system of sacrifice, the death of Christ was ever to be kept before guilty man, that he might better comprehend the nature of sin, the results of transgression, and the merit of the divine offering. Had there been no sin, man would never have known death. But in the innocent victim slain by his own hand, he beheld the fruits of sin,--the death of the Son of God in his behalf. He sees the immutable character of the law he has transgressed, and confessing his sin, relies upon the merits of the "Lamb of God, which taketh away the sin of the world." [Cf: Bible Echo & Signs of the Times 07-15-93 para. 06] p. 450, Para. 2, [1893MS].

The plan of saving sinners through Christ alone was the same in the days of Adam, Noah, Abraham, and in every successive generation living before the advent of Christ, as it is in our day. Patriarchs, prophets, and martyrs from righteous Abel, looked forward to a coming Saviour, and they showed their faith in Him by sacrifices and offerings. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to his death upon the cross. But at the crucifixion type met antitype, and the typical system ceased. [Cf: Bible Echo & Signs of the Times 07-15-93 para. 07] p. 450, Para. 3, [1893MS].

The Son of God is the centre of the great plan of redemption, which covers all dispensations. He is the "Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Christ is the substance, or body, which casts its shadow back into former dispensations. When Christ died, the shadow ceased. At the death of Christ, the typical system was done away; but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honourable. The gospel was good tidings of great joy to Adam, Noah, Abraham, and Moses; for it presented to them a coming Saviour. A more clear and glorious light now shines upon the Christian. We look forward to an entrance into Eden, which Adam lost. Those who lived before the coming of Christ, looked forward by faith to his coming; but what had to be grasped by faith by them, is assurance to us; for we know that Christ has come, as foretold by the prophets. It is just as essential for us to have faith in our Redeemer who came to earth and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, represented by their offerings and sacrifices. [Cf: Bible Echo & Signs of the Times 07-15-93 para. 08] p. 450, Para. 4, [1893MS].

In becoming man's substitute, in bearing the curse which should fall upon man, Christ has pledged Himself in behalf of the race to maintain the sacred and exalted honour of his Father's law. He came to convince men of sin, which is the transgression of the law, and through divine mediation, bring them back to obedience to God's commandments. God has given the world into the hands of Christ, that He may completely vindicate the binding claims of the law, and make manifest the holiness of every principle. Christ was the Father's "appointed heir of all things, by whom also He made the worlds." He was the "brightness of his glory, and the express image of his person." And He upheld "all things by the word of his power." He possessed divine excellence and

greatness; and it pleased the Father that in Him all fulness should dwell. Christ exchanged the throne of light and glory which He had with the Father, counting it not a thing to be desired to be equal with God while man was lost in sin and misery. He came from heaven to earth, clothed his divinity with humanity, and bore the curse as surety for the fallen race. He was not compelled to do this; but He chose to bear the results of man's transgression, that man might escape eternal death. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 07-15-93 para. 09] p. 450, Para. 5, [1893MS].

Jesus knows the burden of every mother's heart. He is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother. That Saviour, who, when upon earth, had a mother that struggled with poverty and privation, having many anxious cares and perplexities in rearing her children, sympathizes with every Christian mother in her labours, and hears her earnest prayers. That Saviour who went a long journey for the purpose of relieving the anxious heart of a Canaanite woman whose daughter was possessed by a devil, will do as much for the afflicted mother of today, in blessing her children, as he did for the supplicant in that case. [Cf: Bible Echo & Signs of the Times 09-01-93 para. 01] p. 451, Para. 1, [1893MS].

He who gave back to the widow her only son as he was carried to the burial, is touched today by the woe of the bereaved mother. He who gave back to Mary and Martha their buried brother, who wept tears of sympathy at the grave of Lazarus, who pardoned Mary Magdalene, who remembered his mother when He was hanging in agony upon the cross, who appeared to the weeping women after his resurrection, and made them his messengers to preach a risen Saviour, saying, "Go, tell my disciples that I go to my Father and to your Father, to my God and to your God," is a woman's best friend today, and ready to aid her in her need if she will trust Him. [Cf: Bible Echo & Signs of the Times 09-01-93 para. 02] p. 451, Para. 2, [1893MS].

The prayers of Christian mothers are not disregarded by the Father of all, who sent his Son to the earth to ransom a people for Himself. He will not turn away your petitions, and leave you and yours to the buffetings of Satan in the great day of final conflict. It is for you to work with simplicity and faithfulness, and God will establish the work of your hands. [Cf: Bible Echo & Signs of the Times 09-01-93 para. 03] p. 451, Para. 3, [1893MS].

Mothers may come to Jesus with their worries and perplexities. They may find grace sufficient to support them, and to aid them in the management of their children. [Cf: Bible Echo & Signs of the Times 09-01-93 para. 04] p. 451, Para. 4, [1893MS].

The gates are open for every mother who would lay her burden at the Saviour's feet. [Cf: Bible Echo & Signs of the Times 09-01-93 para. 05] p. 451, Para. 5, [1893MS].

The true Christian will make his home a type of the heavenly home, and this he can do only as he has the abiding love of Christ in his soul. Souls about us are perishing for sympathy which is never expressed. Many have a cold, stern manner, and do not hesitate to reprove while they withhold all praise, and never give a word of commendation to brighten the pathway of those who serve them. As the heavenly home

would not be a home of bliss without the presence of Christ, neither can the earthly home be a happy one without his abiding love. [Cf: Bible Echo & Signs of the Times 09-01-93 para. 06] p. 451, Para. 6, [1893MS].

Let the greatest care be bestowed upon the culture of your children. One child, properly disciplined in the principles of truth, who has the love and fear of God woven through the character, will possess a power for good in the world that cannot be estimated. The work of wise parents will never be appreciated by the world; but when the Judgment shall sit, and the books shall be opened, their work will appear as God views it, and will be rewarded before men and angels. It will be seen that one child who has been brought up in a faithful way, has been a light in the world. It cost tears and anxiety and sleepless nights to oversee the character-building of this child, but the work was done wisely and the parents hear the "Well done" of the Master. [Cf: Bible Echo & Signs of the Times 09-01-93 para. 07] p. 451, Para. 7, [1893MS].

Parents, you should commence to discipline the minds of your children while very young, to the end that they may be Christians. Let all your efforts be for their salvation. Act as though they were placed in your care to be fitted as precious jewels to shine in the kingdom of God. Beware how you lull them to sleep over the pit of destruction, with the mistaken thought that they are not old enough to be accountable, not old enough to repent of their sins and profess Christ. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-01-93 para. 08] p. 452, Para. 1, [1893MS].

In these days of peril and corruption, the young are exposed to many trials and temptations. Many are sailing in a dangerous harbour. They need a pilot; but they scorn to accept the much-needed help, feeling that they are competent to guide their own bark, and not realizing that it may strike a hidden rock that will cause them to make shipwreck of faith and happiness. They need an unerring counselor, an infallible guide. This they will find in the Word of God. Unless they are diligent students of that Word, they will make grave mistakes, which will mar their happiness and that of others, both for the present and the future life. [Cf: Bible Echo & Signs of the Times 10-15-93 para. 01] p. 452, Para. 2, [1893MS].

The Bible presents a perfect standard of character. This sacred book, inspired by God; and written by holy men, is a perfect guide under all circumstances of life. It sets forth distinctly the duties of both young and old. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart. [Cf: Bible Echo & Signs of the Times 10-15-93 para. 02] p. 452, Para. 3, [1893MS].

My heart is drawn out for the young. God has given them talents, which, if improved and consecrated, would enable them to be of great service in his cause. But there must first be a transformation of character, an overcoming of obstinacy and self-sufficiency, and a cultivation of kindness and affection. They need to overcome the defects in their characters, if they would become useful workers for God and useful members of society. Many are seeking for happiness, but they know not how to obtain it. If such would find true happiness,

their minds must first receive the right discipline. They must learn to have faith and confidence in God. Those who have not learned to subdue self, to control impulse, and to bring themselves into obedience to the principles of the law of God, will not, cannot be happy, or at peace and rest. They need the meekness and lowliness of Christ. They need to learn daily in his school, to wear his yoke, to lift his burdens, to deny inclination, to sacrifice a seeming present good for a future good, a personal advantage for a general advantage. The fountain of content must spring up in the soul. He who seeks happiness by changing his outward surroundings without changing his own disposition, will find that his efforts will produce only fresh disappointments. He carries himself with him wherever he goes. His unrest, his impatience, his uncontrollable thoughts and impulses, are ever present. The great trouble is in himself. Self has been cherished. He has never fallen upon the Rock and been broken. His will has never been trained to submit; his unyielding spirit has never been brought into subjection to the will of God. [Cf: Bible Echo & Signs of the Times 10-15-93 para. 03] p. 452, Para. 4, [1893MS].

Time is valuable. Now is our time of probation. There is an eternity of bliss to gain a perdition to shun. Do not, my young friends, fritter away your God-given opportunities. Up to duty and to work for the Master! Many of you have lessons to learn that you have not yet dreamed of. The books of heaven reveal many things that you can have blotted from their pages by coming to God with a truly repentant heart, and exercising faith in the blood of Christ as the atoning sacrifice. The life that was once lived in the flesh must now be lived by faith on the Son of God. Lie low at the foot of the cross. Give God a chance to work, and He will teach you precious lessons. [Cf: Bible Echo & Signs of the Times 10-15-93 para. 04] p. 452, Para. 5, [1893MS].

Ask yourselves the questions, What education am I receiving at the present time? What advancement am I making in the divine life? Some are training in the school of vice and deception, receiving an education that will unfit them for this life and for the future, immortal life. Others are educating themselves for lofty positions, where they may receive the praise and honour of men. Still others are educating themselves in Christ's school, seeking goodness and truth, aiming to meet God's great moral standard of righteousness, and fitting for the high school above. Every day we are learning lessons in good or evil. Every thought cherished, every impulse indulged, leaves its impression on the mind. [Cf: Bible Echo & Signs of the Times 10-15-93 para. 05] p. 453, Para. 1, [1893MS].

We are under obligations to God to be constantly learning of Christ how to guide and control our thoughts, our feelings, and our passions. O, how fearfully lax we are in our duty to ourselves, in allowing our ideas to be moulded by our own faulty will, and in allowing ourselves to be controlled by circumstances. We must study the pattern, Jesus Christ. Self-culture and divine grace will strengthen us in moral power. Every faculty should be employed to make of us all that Christ has made provision that we should become. How many are losing the balance of their minds for want of heart culture! All goodness commences in the heart. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-15-93 para. 06] p. 453, Para. 2, [1893MS].

"Behold the Lamb of God, which taketh away the sin of the world." I

repeat the words of John, "Behold the Lamb of God." We are to contemplate the character of Christ. We are to meditate upon the cross of Calvary; for it is the unanswerable argument of Christianity. The message we are to bear to the impenitent, the warning we are to give to the backslider, is, "Behold the Lamb of God, which taketh away the sin of the world." Those who bring the message to the soul may turn aside from the truth, but he who would be saved must keep his eye on Jesus. By beholding Christ he will learn to hate sin, that has brought to his Redeemer suffering and death. By beholding his faith becomes strong: and he comes to know "the only true God, and Jesus Christ whom He hath sent." The sinner sees Jesus as He is, full of compassion and tender love; and by beholding the manifestation of his great love toward fallen man, in his sufferings on Calvary, he is transformed in character. [Cf: Bible Echo & Signs of the Times 11-01-93 para. 01] p. 453, Para. 3, [1893MS].

While our salvation is wholly dependent upon Jesus, we have a work to do in order that we may be saved. The apostle says, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." The work that we are to do is not independent of what God is to do, but a work of cooperation with God. The power and the grace of God are to be wrought into the heart by the divine worker; but some go astray here, claiming that man has a work to do that is wholly independent of any work of God. Another class take the other extreme, and say that man is free from all obligations because God does the whole work, both the willing and the doing. But the true ground to take is that the human will must be brought into subjection to the divine will. The will of man is not to be forced into cooperation with divine agencies, but must be voluntarily submitted. Man has no power of himself to work out his own salvation. Salvation must be the result of cooperation with divine power, and God will not do that for man which he can do for himself. Man is wholly dependent upon the grace of Christ. He has no power to move one step in the direction of Christ only as the Spirit of God draws him. The Holy spirit is continually drawing the soul, and will continue to draw, until by persistent refusal, the sinner grieves away the tender messenger of God. [Cf: Bible Echo & Signs of the Times 11-01-93 para. 02] p. 453, Para. 4, [1893MS].

In the heavenly councils, it has been decided by what means and methods, the grace of Christ shall prove effectual in saving the soul. And it is clear that unless the sinner consents to be drawn, unless he will cooperate with divine agencies, the end will not be attained. The work to be done is a united work. The divine and the human are to work together, and the sinner is to depend upon grace, while rendering willing obedience to the dictates of the Spirit of God. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." [Cf: Bible Echo & Signs of the Times 11-01-93 para. 03] p. 454, Para. 1, [1893MS].

God has endowed men with reason and with intellectual faculties; but if these are untrained, left uncultivated, men will become like the savage heathen. The mind must be cultivated, and it is necessary that teachers present line upon line and precept upon precept, guiding and training the freewill moral agent, so that he shall understand what it is to cooperate with God. God works in the human agent by the light of truth, and the mind enlightened by truth is capable of seeing truth in

distinction to error. Open to the light of truth, free from prejudice, unbound by the traditions and opinions of men, the enlightened mind clearly sees the evidence of the truth, and believes it from God. The man enlightened by truth, will not call falsehood truth, and light darkness. The Spirit reveals to the mind the things of God, and he who cooperates with God realizes that a divine presence is hovering near. When the heart is open to Jesus, and the mind responds to the truth, Jesus abides in the soul. The Spirit's energy works in the heart, and leads the inclinations toward Jesus. By living faith, the Christian places entire dependence on divine power, expecting that God will do that which is according to his pleasure. [Cf: Bible Echo & Signs of the Times 11-01-93 para. 04] p. 454, Para. 2, [1893MS].

As fast as the soul resolves and acts in accordance with the light that is revealed, the Spirit takes the things of God and gives more light to the soul. [Cf: Bible Echo & Signs of the Times 11-01-93 para. 05] p. 454, Para. 3, [1893MS].

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name." "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." The Spirit of God is not commissioned to do our part of the work, either in willing or doing. It is the work of the human agent to cooperate with divine agencies. As soon as we incline our will to harmonize with God's will, the grace of Christ is supplied to cooperate with our resolve. But it is not to be a substitute to do our work,--to work in spite of our resolutions and actions. Therefore our success in the Christian life will not be because of an abundance of light and evidence, but will depend upon our acceptance of the light given, upon our rousing the energies, upon our acknowledging the light, and upon our cooperating with the heavenly ministers appointed of God to work for the salvation of the soul. [Cf: Bible Echo & Signs of the Times 11-01-93 para. 06] p. 454, Para. 4, [1893MS].

If the sinner or backslider settles himself in sin, the light of heaven may flash about him to no purpose, as it did about Saul when the bewitching power of the world's deception was upon him. Unless the human agent inclines his will to do the will of God, as finally Paul did, the light will shine in vain, and a thousandfold more light and evidence would do no good. God knows when the sinner has sufficient evidence, and says of such, "They have Moses and the prophets; let them hear them." "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." [Cf: Bible Echo & Signs of the Times 11-01-93 para. 07] p. 454, Para. 5, [1893MS].

Paul had a terrible awakening when the light of heaven flashed upon him, and a voice said to him, "Saul, Saul, why persecutest thou Me? Paul answered, "Who art Thou, Lord?" and Christ answered, "I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks." And the Lord said, "Arise, and go to the city, and it shall be told thee what thou must do." The Lord always gives the human agent his work to do. Paul was to work in compliance with the divine command. If Paul had said, "Lord, I am not in the least inclined to follow your directions in working out my salvation," then had the Lord have showered upon him a light tenfold as bright, it would have been useless. It is man's part to cooperate with the divine. Here is where

the conflict is to be sternest, hardest, and most fierce, in yielding the will and way to God's will and way, relying upon the gracious influences which God has exerted upon the human soul throughout all the life. The man must do the work of inclining. "For it is God that worketh in you both to will and to do." The character of the action will testify what has been the nature of the resolve. The doing was not in accordance with feeling and natural inclination, but in harmony with the will of the Father in heaven. Follow and obey the leadings of the Holy Spirit; obey not the voice of the deceiver, which is in harmony with the unsanctified will, but obey the impulse God has given. This is what the heavenly intelligences are constantly working to have us do,-- the will of the Father which is in heaven. [Cf: Bible Echo & Signs of the Times 11-01-93 para. 08] p. 455, Para. 1, [1893MS].

Everything is at stake. Will the human agent cooperate with divine agencies to will and to do? If a man places his will on the side of God's will, fully surrendering self to his will, the rubbish will be cleared from the door of the heart, the defiance of the soul will be broken down, and Jesus will enter to abide as a welcome guest. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 11-01-93 para. 09] p. 455, Para. 2, [1893MS].

Satan assailed Christ with his strongest temptations in the wilderness. Jesus was "forty days tempted of the devil. And in those days He did eat nothing; and when they were ended, He afterward hungered. And the devil said unto Him, If Thou be the Son of God, command this stone that it be made bread." Shall the Son of God, the world's Redeemer, take up with the doubt, and prove to the apostate that He is indeed the Son of God, the Prince of heaven? Satan sought to engage Him in controversy; but should He concede to the demands of the rebel, nothing for the good of man or the glory of God would be gained. Jesus did not produce any evidence or bring forth any arguments. He did not repeat to Satan that which the rebel already knew of his exalted position as the loved Commander of heaven, who was worshipped and adored by the angelic hosts. What evidence would avail in the case before Him? Jesus knew that all evidence would be worthless to break the power of rebellion in Satan's heart, and He dealt with the tempter as his followers are to deal with him through all time. [Cf: Bible Echo & Signs of the Times 12-01-93 para. 01] p. 455, Para. 3, [1893MS].

In meeting the challenge of the evil one to prove Himself the Son of God, Christ answered not a word that would in any way lead to a controversy. He said, "It is written, That man shall not live by bread alone, but by every word of God." The weapon of his warfare was the Word of God, thus making it manifest to the tempter that in the conflict He would not depart a jot or tittle from that which had proceeded out of the mouth of God. Satan knew that as long as Jesus held to this position of honouring the Word of God, he could not hope for victory over Him. Changing his tactics, he bore Christ up, and placed Him in a most perilous position. "And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If Thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over Thee, to keep Thee; and in their hands they shall bear Thee up, lest at any time Thou dash thy foot against a stone." [Cf: Bible Echo & Signs of the Times 12-01-93 para. 02] p. 455, Para. 4, [1893MS].

In the second temptation, Satan supposes that He has met the second Adam upon his own ground. The wily foe presented in the temptation the words that had proceeded from the mouth of God. He had come to Christ as an angel of light direct from the courts above, and he makes it appear that he is acquainted with the Word of God, and understands also the import of what is written. Christ was tempted to answer the "if;" but He knew that there must be no presumption manifested by Him; that He must not imperil his life to give the evidence for which Satan had asked. He withheld Himself from the slightest acceptance of the doubt with which Satan so artfully sought to overcome Him. Jesus saith unto him, "It is written again, Thou shalt not tempt the Lord thy God." [Cf: Bible Echo & Signs of the Times 12-01-93 para. 03] p. 456, Para. 1, [1893MS].

Jesus had humbled Himself, clothing his divinity with humanity, and subjecting Himself to all the temptations wherewith humanity should be beset. He knew that appearances were all against Him; for human weakness, human necessities, were upon Him, and He felt keenly the want of food, and the results of his long fast. In a time like that He might have allowed a series of suppositions and doubts to assail Him, and have given up to the enemy, and have murmured against God in the humiliation of his position. He might have parleyed with the enemy, and in doubt have acquiesced in his suggestion that He was not the Son of God. Like the children of Israel in the wilderness, He might have said, "Is the Lord among us, or not?" When there was no water for them to drink, and they became thirsty, they murmured against Moses, and said, "Give us water to drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? . . . And he called the name of the place Massah, and Meribah, because of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" In this the children of Israel manifested the most decided unbelief in God, who had given them every evidence that He was among them, and that He was able and willing to fulfil his promises to them. Afterward instruction was given them to this effect: "Ye shall not tempt the Lord your God, as ye tempted Him in Massah." [Cf: Bible Echo & Signs of the Times 12-01-93 para. 04] p. 456, Para. 2, [1893MS].

How different was the action of Jesus when suffering for the real necessities of life. He did not manifest the least doubt of God's care, or give any heed to Satan's suggestion to question his divine character and mission. [Cf: Bible Echo & Signs of the Times 12-01-93 para. 05] p. 456, Para. 3, [1893MS].

"And the devil, taking Him up into a high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him. All this power will I give Thee, and the glory of them: for it is delivered unto me, and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be thine." Satan had questioned as to whether or not Christ was the Son of God, and now Jesus gives him a proof of his connection with God. Divinity flashed through humanity, and Jesus said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and behold, angels came and ministered unto Him." [Cf: Bible Echo & Signs of the Times 12-01-93 para. 06] p. 456, Para. 4, [1893MS].

Although the only begotten Son of the infinite God humbled Himself,

and took upon Him humanity, yet, under trial and test, his faith was equal to the proving of temptation on behalf of humanity. Jesus passed over the ground upon which Adam had fallen, and his feet did not stumble. Satan left the field a vanquished foe, peremptorily dismissed. At the word of Christ. "Get thee hence, Satan," the powerful, fallen angel had no choice but to obey. Angels that excel in strength were on the battleground, guarding the interests of the tempted soul, and ready to resist the foe. This is always the case with any one of the human race. When man is assailed by the tempter, and the powers of darkness press upon the soul, the angels of heaven are on the ground to fly to the aid of him who would resist evil and follow after righteousness. The promise of God is, that there shall no temptation overcome those who by living faith lay hold of the word that proceedeth out of the mouth of God. "And the Lord commanded us to do all these statutes, to fear the lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." [Cf: Bible Echo & Signs of the Times 12-01-93 para. 07] p. 456, Para. 5, [1893MS].

In the great battle fought between the Prince of light and the prince of darkness, Jesus gained the victory in behalf of humanity. Had Satan gained a degree of advantage, as he did with the first Adam, the human family would have been left under his control, and without one ray of hope they would have perished from the earth. But in behalf of the human race, Jesus conquered the fallen foe: Satan was vanquished. Through the victory of Christ, the human race was elevated in moral value, not because of anything they had done, but because of the great work that had been wrought out for them through the only begotten Son of God. As man's substitute and surety, in human nature, through divine power, Christ placed man on vantage ground. In believing on Him as our personal Saviour, we place ourselves under his bloodstained banner, and the wicked one cannot take us from under his standard, as long as we desire to prove loyal to Him who has died for us. [Cf: Bible Echo & Signs of the Times 12-01-93 para. 08] p. 457, Para. 1, [1893MS].

In all the temptations of Satan, there is a deeply laid plan, a dark purpose, to compass the ruin of the human soul. But we are to meet the wily foe as Christ met him. He presented to Jesus the three great temptations that overpower the human race. He was tested on the point of appetite, presumption, and the acquisition of worldly power and honour. Satan sought to turn Him from his integrity by challenging Him to prove his relation to God by some act that would call forth a special miracle on the part of God for his preservation; and he presented to Him the bribe of the world and its glory, if He would but fall down and worship him. But in every temptation Christ resisted the tempter in man's behalf, and provided grace according to the measure of the gift of Christ, that every man in Him may be more than conqueror. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-01-93 para. 09] p. 457, Para. 2, [1893MS].

"What think ye, that He will not come to the feast?" John 11:56. [Cf: Bible Echo & Signs of the Times 12-08-93 para. 01] p. 457, Para. 3, [1893MS].

Dear Brethren and Sisters in Australia: The first Australian campmeeting among us as a people is about to take place. This meeting

will mark a new era in the history of the work of God in this field; it is important that every member of our churches should be present, and I urge you all to come. The enemies of truth are many, and though our numbers are few, we would present as good a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth. [Cf: Bible Echo & Signs of the Times 12-08-93 para. 02] p. 457, Para. 4, [1893MS].

I am afraid that some will say, "It is expensive to travel, and it would be better for me to save the money, and give it for the advancement of the work, where it is so much needed." Do not reason in this way; for God calls upon you to take your place among the rank and file of his people. You are to be there in person, and to strengthen the meeting all you possibly can. Let no one say, "I will remain at home, and let some one else go;" for we want to see you, and the somebody else as well. Let no stay-away argument be used. We know that the believers in the truth are scattered widely; but make no excuse that will keep you from gaining every spiritual advantage possible. Come to the meeting, and bring your families. Put forth extra exertions, and be at the gathering of God's people. [Cf: Bible Echo & Signs of the Times 12-08-93 para. 03] p. 457, Para. 5, [1893MS].

Brethren and sisters, it would be better, far better, for you to let your business suffer than to neglect the opportunity to hear the message that God has for you at this time. You need every ray of light; for you are acquainted with the truth only in a measure, and need to become better qualified to give a reason for the hope that is in you with meekness and fear. Come with your Bibles in your hands. You cannot afford to lose one such privilege as you are now favoured with, and we entreat you not to disappoint us by staying away from the meeting. We look upon this time as a time when it is important for every one to come up to the help of the Lord, to the help of the Lord against the mighty. [Cf: Bible Echo & Signs of the Times 12-08-93 para. 04] p. 458, Para. 1, [1893MS].

The forces of the enemies are strengthening, and as a people we are misrepresented; but shall we not gather our forces together, and come up to the feast of tabernacles? Let us not treat this matter as one of little importance, but let the army of the Lord be on the ground to represent the work and cause of God in Australia. Let no one plead an excuse at such a time. One of the reasons why we have appointed the campmeeting to be held at Melbourne, is that we desire the people of that vicinity to become acquainted with our doctrines and works. We want them to know what we are, and what we believe. Let every one pray, and make God his trust. Those who are barricaded with prejudice must hear the warning message for this time. We must find our way to the hearts of the people. Therefore come to the campmeeting, even though you have to make a sacrifice to do so, and the Lord will bless your efforts to honour his cause and advance his work. [Cf: Bible Echo & Signs of the Times 12-08-93 para. 05] p. 458, Para. 2, [1893MS].

The Lord has need of you. He does not do his work without the cooperation of the human agent. God's trodden-down law is to be uplifted; Christ and his righteousness are to be presented to souls that are perishing. The blindness, the spiritual blindness, upon the people today is greater even than it was in the days when Christ was upon earth in person. Let every one rally round the standard, and

angels who are commissioned to minister for those who shall be heirs of salvation, will accompany you. Make every effort to get your friends to come, not in your place, but to come with you, to stand on the Lord's side, to obey his commands. At the best, our numbers will be but small; but come with a mind and will to work, and God will do great things for us. While we see the schemes that enemies are devising to shut away the light from the people, let the prayer go forth from unfeigned lips, "Hear, O our God; for we are despised." "Think upon me, my God, for good." "Now therefore, O God, strengthen my hands." [Cf: Bible Echo & Signs of the Times 12-08-93 para. 06] p. 458, Para. 3, [1893MS].

We should use every power at our command to make this meeting a success, and suit it to the needs of those who shall attend. The work of the Lord is above every temporal interest, and we must not misrepresent his cause. Watching, waiting, working, must be our motto. There is no need of being faint-hearted and fearful; for nothing can harm us if the Lord God of hosts is with us. Every soul should wake out of sleep, and put on the whole armour of God. [Cf: Bible Echo & Signs of the Times 12-08-93 para. 07] p. 458, Para. 4, [1893MS].

God has committed to our hands a most sacred work, and we need to meet together to receive instruction as to what is personal religion and family piety; we need to understand what part we shall individually be called upon to act in the grand and important work of building up the cause and work of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as "the Lamb of God, which taketh away the sin of the world." We need to receive the divine touch, that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home, Christian children, trained and educated so that they shall be fitted to shine in the world. We need the Holy Spirit, in order that we may not misrepresent our faith. We need to understand in regard to the division of labour, and how each part is to be carried forward. Each one should understand the part he is to act, and there should be harmony of aim and execution in the combined work of all. Each one needs to concentrate his energies on the portion of the work he is required to build up, in order that no labour may be lost; that there be no jostling, no crossing of one another's paths. The labourers together with God must put forth consecrated tact, and do their utmost that there shall be no waste of energy or means. Each individual is to rejoice in the success of his brother-labourer, and realize that he himself is cooperating with heavenly agencies for the advancement of the cause of truth, which is under the generalship of Jesus Christ. "For ye are labourers together with God; ye are God's husbandry, ye are God's building." [Cf: Bible Echo & Signs of the Times 12-08-93 para. 08] p. 458, Para. 5, [1893MS].

It is now fully time that an advance move was made in Australia. We shall have to meet every form of opposition, and every manner of hindrance; the history of the past will be repeated. It is not evidence of the truth of our cause that our enemies want; for they are filled with fierce opposition to the truth itself, because they cannot controvert it. There are enemies without who are organized to stop the work of God; but let us move forward with well-concentrated effort, and overcome every difficulty. We must reach the people where they are; for the reproach cast upon God's messengers must be counteracted, and it will be. [Cf: Bible Echo & Signs of the Times 12-08-93 para. 09] p.

459, Para. 1, [1893MS].

I urge you, therefore, for the truth's sake, for Christ's sake, to come up to this meeting. Elder Olsen and other helpers from America will be with us, and we want to have a heavenly sitting together in Christ Jesus. Thus a rich reward will come to the people. I beseech of you to respond to these words in person. Let there be a waking up among believers. Let each one be imbued with the spirit of the work, that, like Nehemiah, we may all possess holy energy, faith, and hope, and, depending wholly upon God, be able to strengthen one another in the great work committed to our hands. Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-08-93 para. 10] p. 459, Para. 2, [1893MS].

It is natural to seek companionship. The link is a mysterious one which binds human hearts together; but just in proportion to its strength will be the influence which friend will exercise over friend for good or evil. No conscious influence may be exerted; but the feelings, tastes, and principles become closely blended. As wax retains the figure of the seal, so the mind retains the impressions made by intercourse and association. [Cf: Bible Echo & Signs of the Times 12-15-93 para. 01] p. 459, Para. 3, [1893MS].

Of all associations, those of the home are strongest, for they are constant and intimate; and for the tone that prevails there, parents are responsible. A holy light should shine forth from every Christian home; its influence should tend heavenward. The young need the safeguard of such homes. Their hearts are full of high anticipations. They see the downward road all strewn with flowers, and are unmindful that death is there; while the narrow path to life appears destitute of attractions, a path of thorns and briars. Whose hand but the parents' shall tear away the disguise, and lead them in the path of safety and true happiness? [Cf: Bible Echo & Signs of the Times 12-15-93 para. 02] p. 459, Para. 4, [1893MS].

Parents should be home missionaries. They should seek to establish the claims of God's holy law; for its principles are at the foundation of the government of families and nations. They need God in the home; they need to make his Word their counsellor. The influence they exert is not confined to one home. If the law of God is neglected, the children, as they make homes of their own, feel under no obligation to teach their children what they themselves have never been taught. And this is why there are so many godless families; this is why depravity is so deep and widespread. [Cf: Bible Echo & Signs of the Times 12-15-93 para. 03] p. 459, Para. 5, [1893MS].

God should be worshipped in the home. But in too many cases family prayer is neglected. Parents feel that they cannot spare a few moments in which to gather their children about them, and give thanks to God for his abundant mercies,--for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labour as the ox or the horse goes, without thought of God or heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave his life to ransom them; but they have little more appreciation of his goodness than have the beasts that perish. [Cf: Bible Echo & Signs of the Times 12-15-93 para. 04]

p. 459, Para. 6, [1893MS].

If ever there was a time when every house should be a house of prayer, it is now. Like the patriarchs of old, those who profess to love God should erect an altar to his worship wherever they pitch their tent. The father, as priest of the household, should offer the morning and evening sacrifice, while the wife and children unite in prayer and praise. In a home where God is thus honoured, Jesus will love to tarry. [Cf: Bible Echo & Signs of the Times 12-15-93 para. 05] p. 460, Para. 1, [1893MS].

In every Christian home, kindness and patience should rule. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. From a worldly point of view, money is power; but from a Christian standpoint, love is power. Wealth is often an influence to corrupt and destroy; force is strong to do hurt; but pure love has special efficacy. It prevents discord and misery, and brings the truest happiness. It gives intellectual and spiritual strength, and truth and goodness are its properties. [Cf: Bible Echo & Signs of the Times 12-15-93 para. 06] p. 460, Para. 2, [1893MS].

There are homes where righteousness prevails,--homes where God is worshipped, and truest love reigns. From these homes morning and evening prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like the morning dew. The children that go out from such homes carry its influence with them, and are far less likely to yield to temptation. [Cf: Bible Echo & Signs of the Times 12-15-93 para. 07] p. 460, Para. 3, [1893MS].

A well-ordered Christian household is a powerful argument in favour of the reality of the Christian religion,--an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mould, they would indeed be the "light of the world." The God of heaven speaks to every faithful parent in the words addressed to Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-15-93 para. 08] p. 460, Para. 4, [1893MS].

Melbourne, Dec. 21, 1892. *Dear Brethren and Sisters in Battle Creek:--* I feel deeply over our situation here in this new country, where, against many difficulties, the cause of present truth is struggling for standing room and existence. I feel it my duty to ask you to consider our situation. Advanced moves must be made, if these fields are properly worked. Workers will have to be sent from America to these cities, to labor from house to house in giving Bible readings, canvassing, and in other ways presenting the truth to these vast populations, as Providence opens the way. The people are calling for the living preacher to open to them the words of truth. But where are the men for the work, and where is the money to sustain them? [Cf: General Conference Daily Bulletin 01-28-93 para. 01] p. 460, Para. 5, [1893MS].

We are on the ground, and I fear we have not said one half that we

should have said concerning the urgent needs of the work here, else many in America would be moved to do something, and do it now. The work has not advanced in the cities of Australia as it should. How shall we, here in this far-off country, speak to you in America so that you will hear and understand what we say in the name of the Lord? [Cf: General Conference Daily Bulletin 01-28-93 para. 02] p. 460, Para. 6, [1893MS].

We mean, while here, to do our best; but we are burdened as we see how much more might be done, if we had the funds and if those who have a knowledge of the truth would come to this field as consecrated missionaries. We want men and women who will give themselves to God to do real service for Christ. Such laborers can find abundance of work. [Cf: General Conference Daily Bulletin 01-28-93 para. 03] p. 461, Para. 1, [1893MS].

I ask of you at the heart of the work in Battle Creek, while you have felt it a necessity to add to your facilities, expending large sums of money in various enterprises, have you considered that the Lord has in these countries a people who are just as precious to him as you are? All over the world there is great destitution of the knowledge of the truth. If the Lord is no respecter of persons, what, I inquire, is your responsibility, as churches and as individuals? Is it not to deny yourselves daily, to lift the cross, and follow Jesus where he has led the way? No means should be expended unnecessarily in dress, in houses, or in any other line; many supposed wants may be denied, and desired conveniences dispensed with, and God will bless you in your self-denial. [Cf: General Conference Daily Bulletin 01-28-93 para. 04] p. 461, Para. 2, [1893MS].

In our work here the study has to be, How shall we bind about our wants so as to have money to spend for the one great purpose of enlightening the world? How much can be done by the most judicious use of our means for the advancement of the cause of God? Everything in connection with the school expenses is carefully studied. We consider the need of broadening the work, and make special efforts to educate the youth, which must be done in order to give character to the work. We talk of some plan that seems to be desirable, but the impossible stares us in the face. There is no money. [Cf: General Conference Daily Bulletin 01-28-93 para. 05] p. 461, Para. 3, [1893MS].

If ever in any place there was need of workers and means, it is in this country. We would have felt it a necessity to hold a conference here in Melbourne, the center of the work, and call in the brethren from the churches to gain a more perfect knowledge of the truth and of what the Lord expects of us; but "Too poor" confronts us. Again, we have no place in which to hold such a meeting. We had to give up the idea, and fall back and narrow down, requesting that only a few delegates be sent to the Conference. How can the work advance as it should with this poverty-stricken condition of things? [Cf: General Conference Daily Bulletin 01-28-93 para. 06] p. 461, Para. 4, [1893MS].

In all Australia we have but one meeting house where we can worship God. This one has been erected in Paramatta, a town near Sydney, where a company has recently been raised up to obey the truth. All our other churches are dependent upon hired halls in which to hold their

meetings. In winter these are so cold and damp that I am unable to meet with the churches, and I know that many endanger health and life in these places. During the winter they are not safe for even the Australians themselves. Some who are full of blood in good circulation may endure this tax with no special ill effects, but for women and children and those who are rheumatic or have lung difficulties, it is presumption to remain in these places during divine services. [Cf: General Conference Daily Bulletin 01-28-93 para. 07] p. 461, Para. 5, [1893MS].

And such halls are far from being suitable places for meeting at any season. The hall in which I spoke last Sabbath cannot be properly ventilated; it is completely surrounded by other rooms, and is lighted only from the roof. The air was so impure as to be really sickening. A curtain stretched across the end of the hall, back of the platform, separates this apartment from the next, but there is such a draft that the speaker's stand has been removed from this platform and placed upon a lower one made for the purpose. Notwithstanding this precaution, the draught was so strong that I had to keep a heavy shawl drawn close about my neck while speaking. Now my lips are swollen and painful from the effect of the cold and the foul air. Last Sabbath the hall was full; it is narrow and long, and in our social meetings on the Sabbath it is very difficult to hear what is said. [Cf: General Conference Daily Bulletin 01-28-93 para. 08] p. 461, Para. 6, [1893MS].

The halls are used for all kinds of gatherings, and many say that it is impossible for them to teach their children or themselves to regard the place of meeting as a place where God is to be worshipped. Many will not come to a religious meeting in such a place. They feel that it is irreverent and almost sacrilegious to attempt to worship God amid such surroundings. But with present prospects it will be simply impossible for this people to purchase land or put up the plainest kind of a house of worship. Ought we to be thus situated? And how long shall this state of things continue? We have changed about from hall to hall, with little benefit; we must have a meeting house. We need a school building also, but the meeting house must come first. [Cf: General Conference Daily Bulletin 01-28-93 para. 09] p. 462, Para. 1, [1893MS].

I hear that in Battle Creek you talk of purchasing a pipe organ for the tabernacle. Do you think this is more essential than to help our brethren in foreign countries to erect churches that they may have suitable places in which to worship God? After the appeals that I have felt it my duty to make, entreating you to bind about your inclinations, can you feel that in this plan you are moving in the order of God? I warned you against investing means freely to enlarge and improve that which you were especially interested in, without a thought of the terrible struggles being made to erect the standard of truth in foreign countries. Your lavish expenditure makes it difficult, if not impossible for you to aid your brethren in erecting churches where they are so much needed. [Cf: General Conference Daily Bulletin 01-28-93 para. 10] p. 462, Para. 2, [1893MS].

The influence of a house of worship is greatly needed, not only in Melbourne, but in our other churches. A plain, neat, commodious building, of proper dimensions, would fill their hearts with gratitude, and would give those not of our faith an opportunity to come into our

assemblies, and hear the words of life. There need be no costly organ, nothing for mere display; what is wanted is a house that can be dedicated to God, to which the people can come as their home, where there would be extempore preaching and prayer, and singing in which all the congregation would join, and where the surroundings would be entirely in harmony with the faith we profess. [Cf: General Conference Daily Bulletin 01-28-93 para. 11] p. 462, Para. 3, [1893MS].

In some places the truth has been introduced, and souls have taken hold of it, but they are in limited circumstances, and can do but little toward securing advantages that would give character to the work. This renders it hard to extend the work to new fields. When the truth is presented, and persons become interested, they are told by the ministers, and it is echoed by the church members, "This interest will all die down; you will give up these new ideas about the seventh-day Sabbath and the coming of the Lord. This people have no church, and you have no place of worship. You are a small company, poor and illiterate, there are few talented men among you." Can we expect that this will bring no temptation to those who see the reasons of our faith and feel the conviction of the Spirit of God in regard to the Bible truth presented? It has to be often repeated that from a small beginning large interests may grow. If wisdom and sanctified judgment and skillful generalship are manifested by us as a people, in building up the interests of our Redeemer's kingdom in the world, humble sanctuaries will be erected, where those who lift the cross in obeying the truth may find a home, a place in which they can worship God according to the dictates of their own conscience. [Cf: General Conference Daily Bulletin 01-28-93 para. 12] p. 462, Para. 4, [1893MS].

Those who are accounted by the world as illiterate, may by connecting themselves with the God of wisdom, have the divine enlightenment to work on mind and heart. "The entrance of thy words giveth light: it giveth understanding to the simple." Who are those that are here called the simple? Those who are deficient in intellect or good sense? No indeed; but those who are not so self satisfied, that they will not take the trouble to search the Scriptures. The Bereans were called "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." God is drawing those who listen to conscience, take counsel with right reason and with God, and surrender their will, their entire prospects, with the whole heart to God. It is then, and then only, that the human agents learn how wayward is the heart, and how unwilling to give up all for Jesus. But if they walk in the light while they have the light, they soon receive another kind of knowledge; they learn how mighty is the grace of God to subdue selfishness, and expel it from the soul. Truth has the ascendancy. There is a sense of spiritual freedom, they rejoice in the glorious liberty of the sons and daughters of God. [Cf: General Conference Daily Bulletin 01-28-93 para. 13] p. 463, Para. 1, [1893MS].

And now opposition has to be encountered. In the world they were gliding along peaceably, but now they have to stem the current of popular opinion. As they turn from the maxims and customs of popular professors of religion, the conflict begins in earnest. They must contend for the faith once delivered to the saints, or be carried away from light, away from truth, into error and darkness, to final ruin.

What is it that causes this contention? It is the collision of error against truth. The tyrant is seeking to oppress man's conscience, that Christ has made free. Persecution will come more definitely and decidedly upon the people of God, because the godly are seeking for uprightness and holiness, and the disobedient are in sin. The sin-loving do not choose the way of God; and the obedient, in their character and course of action, are a constant rebuke to the sinful. When the truth finds access to the heart, it must fight every inch of the way. [Cf: General Conference Daily Bulletin 01-28-93 para. 14] p. 463, Para. 2, [1893MS].

Now those who have recently come to the faith in new fields have strong opposing influences to meet. As these light bearers present the truth to others who are in worldliness and sin, some souls will be converted. Then the collision comes, then comes the warfare; and if the heart has yielded to Jesus in obeying the commandments of God, there is a jealous contest, error rising up to condemn truth, and in its God-given principles setting strongly against error. This is the experience the world over. [Cf: General Conference Daily Bulletin 01-28-93 para. 15] p. 463, Para. 3, [1893MS].

The only way in which men will be able to stand firm in the conflict, is to be rooted and grounded in Christ. They must receive the truth as it is in Jesus. And it is only as the truth is presented thus that it can meet the wants of the soul. The preaching of Christ crucified, Christ our righteousness, is what satisfies the soul's hunger. When we secure the interest of the people in this great central truth, faith and hope and courage come to the heart. If God has given his Son to die for sinners, he means to counteract sin. He has made the great gift because of his love for sinful, fallen man. We must make it plain that he is able and willing to save all who come unto him and believe in him as their personal Saviour. Present this again and again, until the mind can take it in. Let every teacher put his whole heart, his whole mind and soul, into this work, lifting up Jesus, and bidding the people look and live. Let the sinner fix his eyes on Jesus, the Lamb of God that taketh away the sin of the world. As he looks to Christ, he will feel the power of God. He must not devote the precious time to deploring his sinfulness, looking upon the wounds and bruises he has received in the services of Satan. By faith carry the mind up within the veil to view Christ as our intercessor before the mercy-seat. Let the sinner behold Jesus as the way, the truth, and the life, and his soul will be open to receive the truth as it is in Jesus. [Cf: General Conference Daily Bulletin 01-28-93 para. 16] p. 463, Para. 4, [1893MS].

The transforming influence of truth sanctifies the soul. He loves the commandments of God. His fear and condemnation are gone. The love of Christ, expressed in his great sacrifice to save man, has broken every barrier down. The love of God flows into the soul, and gratitude springs up in the heart that was as cold as a stone. Christ crucified, Christ our righteousness, wins the heart and brings it to repentance. This theme is so simple that children can grasp it, the wise and learned are charmed with it, while they behold it in its depths of wisdom, love, and power which they can never fathom. We want to present this precious truth to the people who are bound in sin. Let all see that Christ was slain for their transgressions, that he desires to save them. [Cf: General Conference Daily Bulletin 01-28-93 para. 17] p. 464, Para. 1, [1893MS].

Brethren and sisters in Battle Creek, who have had those precious truths set before you, I ask you to think of the many, many souls who need to hear the message of redeeming love. Jesus said unto the woman of Samaria, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up unto everlasting life." While you at Battle Creek have the privilege of receiving from Jesus the living water, will you let these opportunities and gracious invitations and promises all be given and you receive no benefit? Will you feast your souls upon the riches of his marvellous love and grace, and yet feel no special burden for those who are still in darkness and error? I ask you to present some tangible proof that you appreciate the love of God in sending his Son into the world, that whosoever believeth in him should not perish but have everlasting life. [Cf: General Conference Daily Bulletin 01-28-93 para. 18] p. 464, Para. 2, [1893MS].

We want to know if you will love your neighbor as yourself? Will you make any personal sacrifice that these saving truths may go to the destitute regions, where the people are perishing for the bread of life? Are you disciples of Christ? Are you living as seeing him who is invisible? Are you abiding in Christ, and becoming fitted for any work that the Master calls you to do? "Ye are laborers together with God." You are not to wear a yoke of your own manufacture. Christ says, "Take my yoke upon you and learn of me; for I am meek and lowly of heart." Are you willing to walk in humility, to lift and carry the cross, and follow the Master? Are you willing to deny self daily, for Christ's sake? Will you co-operate with Jesus? If you appreciate the truth, wherein do you earnestly labor that it may be carried to others? [Cf: General Conference Daily Bulletin 01-28-93 para. 19] p. 464, Para. 3, [1893MS].

How can those who have been long in the faith, as at Battle Creek, expend more and more upon their own enjoyment, when they know, by actual representation of the case, the great necessities of the work in foreign countries? Must the truth be kept in a very narrow compass because a portion of those who claim to believe it use their means to gratify themselves, while there are so many who are pressed and crippled and distressed for want of the very means which God has placed in the hands of stewards to be used in extending the truth to others? We envy not the position of these self-seeking ones in the judgment, when all will be tried by God's measurement, not by [Cf: General Conference Daily Bulletin 01-28-93 para. 20] p. 464, Para. 4, [1893MS].

The matter of purchasing a pipe organ for the tabernacle at Battle Creek was placed before me by Brother Barnes and others; I told them that as God had presented before me the necessities of the missionary work, the great need of sending men and means to carry the truth into new fields, I could not for a moment give the least encouragement to this piece of extravagance. Those who have felt so great a desire for this extra indulgence in our church at Battle Creek have a lethargy upon them that paralyzes their senses and blinds them to the real poverty in our missionary fields. My heart is sick and sad and sore.

Pride and selfish gratification on the part of churches and individuals is keeping the word of God from thousands who might sing the songs of Zion; many harps that have been hung upon the willows might be taken down and made to give forth sweet music, if every one would have a true missionary spirit to work in love, as Christ worked, to save the lost. [Cf: General Conference Daily Bulletin 01-28-93 para. 21] p. 465, Para. 1, [1893MS].

I can only wish that you who want everything you can get to minister to your pride, might in the providence of God be placed for a few years in some new field, and have the burden of souls upon you. Then you would see how much might be done in a humble way, to exalt the truth and save the lost. As your interest should be drawn out for others, your humble songs, coming from pure hearts, and poured forth in reverent strains, would call forth joy from angel choirs. But the songs coming from hearts where selfishness reigns, will not blend with angels' songs. [Cf: General Conference Daily Bulletin 01-28-93 para. 22] p. 465, Para. 2, [1893MS].

As you meet from Sabbath to Sabbath, you need no expensive organ in order to sing praises to Him who hath called you out of darkness into his marvellous light. Let the heart's adoration be given "Unto him that loved us and washed us from our sins in his own blood." Let the love of Christ be the burden of the minister's utterance. Let it be expressed in simple language in every song of praise. Let the inspiration of the Spirit of God dictate your prayers. From Sabbath to Sabbath let the song of gratitude, the fruit of the lips, ascend from the family altar, let it be heard from the pulpit, and echo through the aisles and galleries of the church. As the minister speaks to you the words of life, let your heartfelt response testify that you receive the message as from heaven. This is very old fashioned, I know, but it will not be praise to the minister, but a thank-offering to God for the bread of life he has given to feed the hungry soul. This response to the inspiration of the Holy Spirit will be a strength to your own souls, and an encouragement to the assembled congregation. It will give some evidence that there are in God's building living stones that emit light. Will not this be more acceptable to God than the sounds you may produce from the most costly instrument of music? [Cf: General Conference Daily Bulletin 01-28-93 para. 23] p. 465, Para. 3, [1893MS].

The instrument you now have will serve the purpose as an aid to your voices. You might invest many hundreds or thousands of dollars in an instrument of music that would produce pleasing sounds but it would be to you an idol. It would not be an agency to convict and convert souls. The human voice that sings the praises of God from a heart filled with gratitude and thanksgiving is far more pleasing to him than the melody of all the musical instruments ever invented by human hands. [Cf: General Conference Daily Bulletin 01-28-93 para. 24] p. 465, Para. 4, [1893MS].

Our probation is about ended. Can you not wait a little for the gratification of your desires? Deny self, walk in the light while you have the light, and then if you are saved in the kingdom of God, there will be the richest music of heaven for you through the ceaseless ages of eternity. [Cf: General Conference Daily Bulletin 01-28-93 para. 25] p. 465, Para. 5, [1893MS].

Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty. God's memorial has been torn down, and its place a false Sabbath stands before the world; while the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing his living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries. As America, the land of religious liberty, shall unite with the Papacy in forcing the consciences of men to honor the false Sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power with the facilities within their reach, to extend the message of warning to the world. New churches must be built, new congregations organized. Let the light shine to all lands and all people. [Cf: General Conference Daily Bulletin 01-28-93 para. 26] p. 466, Para. 1, [1893MS].

The whole earth is to be lightened with the glory of God's truth. The Lord will not close up the period of probation until the warning message shall be more distinctly proclaimed. The trumpet must give a certain sound. The law of God is to be magnified, its claims must be presented in their true, sacred character; that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel. [Cf: General Conference Daily Bulletin 01-28-93 para. 27] p. 466, Para. 2, [1893MS].

Are the people in Battle Creek asleep? Are they paralyzed? Will the light that has been shining in new and clear rays, beam after beam, move them to action? You have long expected the wonderful startling events that are to take place just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Now I ask, Are you prepared to give the trumpet a certain sound? Do you know that you are connected with God, and living in the light of his countenance? Who feels day by day that he belongs to the great co-partnership for honoring Christ by working out the Lord's plan for the redemption of men? The best way to keep your own souls in the love of God is to become diligent workers for the salvation of others. [Cf: General Conference Daily Bulletin 01-28-93 para. 28] p. 466, Para. 3, [1893MS].

The Lord is coming; the scenes of this earth's history are fast closing, and our work is not done. We have been waiting in anxious expectancy for the co-operation of the human agency in advancing the work. All heaven, if I may use the expression, is impatiently waiting for men to co-operate with the divine agencies in working for the salvation of souls. "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation." Who will arise and shine because the light has come, and the glory of the Lord hath risen upon them? Who have joined themselves to the Lord in holy covenant to become channels for the communication of heaven's light and grace to our world. [Cf: General Conference Daily Bulletin 01-28-93 para. 29] p. 466, Para. 4, [1893MS].

Unworthy as we all are, God has granted to us his forgiving mercy; undeserving as we are of the least of his favors, he has poured rich blessings upon you in Battle Creek and throughout America. The more unworthy the receiver, the more glorious the mercy of God, and the more earnestly should we show forth the praises of him who hath called us out of darkness into his marvellous light. Meditate upon the mercy of God, and praise him for his wonderful, pardoning love. Cherish the lessons of Christ upon the grace of humility and meekness and self-sacrifice. Let every one draw nigh to God, exercise faith in him, and tear every idol from the soul. Meet every temptation of Satan with "It is written, Thou shalt love the Lord thy God, and him only shalt thou serve." God is our strength. Through Christ we can do all things. Let it be the ambition of the church at Battle Creek to walk humbly with God, that the Lord may work in and through them by his Holy Spirit for the salvation of souls. [Cf: General Conference Daily Bulletin 01-28-93 para. 30] p. 466, Para. 5, [1893MS].

The great day of God is at hand. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Ellen G. White. [Cf: General Conference Daily Bulletin 01-28-93 para. 31] p. 467, Para. 1, [1893MS].

Evil does not result from organization, but because of making organization everything, and vital godliness of little moment. When form and machinery take the pre-eminence, and a laborious task is made of carrying on the work that should be done in simplicity, evil will result, and little will be accomplished in proportion to the effort put forth. The object of organization is just the reverse of this; and should we disorganize, it would be like tearing down that we might build up. Evil results have been seen both in the Sabbath-school work and in the missionary society because of making much of machinery, while vital experience was lost sight of. In many of the imagined improvements that have been brought in, the mould of man has been placed upon the work. [Cf: General Conference Daily Bulletin 01-29-93 para. 01] p. 467, Para. 2, [1893MS].

In the Sabbath-school men and women have been accepted as officers and teachers, who have not been spiritually minded, and have had no live interest in the work committed to their care; but matters can be set in order only through the aid of the Holy Spirit. The same evil has existed for years as now exists in our churches. Formality, pride, and love of display have taken the place of true piety and humble godliness. We might see a different order of things should a number consecrate themselves wholly to God, and then devote their talents to the Sabbath-school work, ever advancing in knowledge, and educating themselves so that they would be able to train others as to the best methods to employ in the work; but it is not for the workers to seek for methods by which they can make a display, consuming time in theatrical performances, and musical display; for this benefits no one. It does no good to train the children to make speeches for special

occasions. They should be won to Christ, and instead of expending time, money, effort to make display, let the whole effort be made to gather sheaves for the harvest. [Cf: General Conference Daily Bulletin 01-29-93 para. 02] p. 467, Para. 3, [1893MS].

Many seem to have thought that all that was essential in Sabbath-school work was to organize the school, and drill the scholars so that they would act in harmony with a set of ceremonies and forms, and that if persons could be secured as teachers, the Sabbath-school would run itself. Teachers are often secured who cannot lead souls to Christ, because they know not what it is to find him precious to their own souls; but all those who do not value the soul so that they will work as Christ would have them, will scatter away from Christ. "He that [mark these words], gathereth not with me, scattereth abroad." If teachers have no burden to lead souls to Jesus, they will grow indifferent to the truth, they will become careless, and the atmosphere with which they surround their souls will work to scatter away from Christ. And with such elements in the Sabbath-school, there will be perpetual conflicts with difficulties; for when the teachers engage in the work and have no interest in it, the pupils will partake of the same spirit. [Cf: General Conference Daily Bulletin 01-29-93 para. 03] p. 467, Para. 4, [1893MS].

But although these difficulties exist, will it abolish them to put an end to organization? I am sure that the Lord has wrought in the organization that has been perfected, and the fact that there are discouraging features in the work, should not be thought a sufficient reason for disorganization. Much light was given to us in reference to the organization of churches, but the victory was gained at last, and now shall the church be disorganized because of indifference, formality and pride? Shall we go back to disorder because unconsecrated members of the church have placed upon the church the mould of man, and sought to fashion the church to meet a popular standard?" Mrs. E. G. White. [Cf: General Conference Daily Bulletin 01-29-93 para. 04] p. 468, Para. 1, [1893MS].

Melbourne, Victoria, Dec. 19, 1892. *Dear Brethren of the General Conference:* --I learn that it is proposed by some of our brethren to do away with the organization of some at least of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it. [Cf: General Conference Daily Bulletin 01-29-93 para. 01] p. 468, Para. 2, [1893MS].

It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered. [Cf: General Conference Daily Bulletin 01-29-93 para. 02] p. 468, Para. 3, [1893MS].

From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the

world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message. [Cf: General Conference Daily Bulletin 01-29-93 para. 03] p. 468, Para. 4, [1893MS].

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption that, according as it is written, He that glorieth, let him glory in the Lord." [Cf: General Conference Daily Bulletin 01-29-93 para. 04] p. 468, Para. 5, [1893MS].

Our numbers gradually increased. The seed that was sown was watered of God, and he gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in school houses; but it was not long before we were able to build humble houses of worship. As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. [Cf: General Conference Daily Bulletin 01-29-93 para. 05] p. 468, Para. 6, [1893MS].

Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand his will, and light was given by his Spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth. [Cf: General Conference Daily Bulletin 01-29-93 para. 06] p. 469, Para. 1, [1893MS].

"We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by his providence. We engaged in the work of organization, and marked prosperity attending this advance movement. As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools that our children might receive instruction, free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of health institutions had been urged upon us, both for the

help and instruction of our own people and as a means of blessing and enlightenment of others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies: for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the order of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body "has been complicated by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual. [Cf: General Conference Daily Bulletin 01-29-93 para. 01] p. 469, Para. 2, [1893MS].

"In some parts of the work it is true, the machinery has been made too complicated; especially has this been the case in the tract and missionary work; the multiplication of rules and regulations made it needlessly burdensome. An effort should be made to simplify the work, so as to avoid all needless labor and perplexity. [Cf: General Conference Daily Bulletin 01-29-93 para. 02] p. 469, Para. 3, [1893MS].

"The business of our Conference session has sometimes been burdened down with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history with the vast work that is before us, we need to observe the greatest simplicity, and the work will be stronger for its simplicity. [Cf: General Conference Daily Bulletin 01-29-93 para. 03] p. 469, Para. 4, [1893MS].

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing his cause. [Cf: General Conference Daily Bulletin 01-29-93 para. 04] p. 469, Para. 5, [1893MS].

"The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought,

I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositories of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage he has entrusted to us to beautify the truth of holiness of character, and to send the message of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin. [Cf: General Conference Daily Bulletin 01-29-93 para. 05] p. 470, Para. 1, [1893MS].

"Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of the truth. Let all the gifts that like rivulets have swelled the stream of benevolence be recognized as a cause of thanksgiving to God. [Cf: General Conference Daily Bulletin 01-29-93 para. 06] p. 470, Para. 2, [1893MS].

"We have an army of youth to-day who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor. [Cf: General Conference Daily Bulletin 01-29-93 para. 07] p. 470, Para. 3, [1893MS].

"We are still free to worship God according to the dictates of our own conscience. As the disciples of Christ it is our duty to diffuse light which we know that the world has not. Let the people of God be "rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Ellen G. White. [Cf: General Conference Daily Bulletin 01-29-93 para. 08] p. 470, Para. 4, [1893MS].

"A responsibility to spread the knowledge of hygienic principles rests upon all who have enjoyed the benefits of health reform. This responsibility rests upon every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our health institutions. All should realize that this is an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth fully instructed men and women who shall exert a direct and saving influence in the homes, the communities, and the churches to which they go. This would be the very best advertisement that any of our institutions could have." [Cf: General Conference Daily Bulletin 01-30-93 para. 01] p. 470, Para. 5, [1893MS].

"God's blessing will rest upon every effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival in regard to this matter; for God purposes to accomplish much through this agency. Present temperance, with all its advantages in reference to health. Educate people in regard to the laws of life, so that they may know how to preserve health. The efforts put forth at the present time are not meeting the mind of God. Drug medication, as it is generally practiced, is a curse. Educate away from drugs. Use them less and less, and depend more upon hygienic agencies, then nature will respond to God's physicians,-- *pure air, pure water, proper exercise, a clear conscience*. Those who persist in the use of tea, coffee, and flesh meats will feel the need of drugs, but many might recover without one grain of medicine if they would obey the laws of health. Drugs need seldom to be used." [Cf: General Conference Daily Bulletin 01-30-93 para. 02] p. 471, Para. 1, [1893MS].

"My mind is much perplexed, my soul is burdened, because I discern many things which our brethren do not see in regard to the prosperity of our institutions. The medical branch of the work is the most difficult matter now before us. I have received letters from Presidents of Conferences and from men of property, and have also had interviews with these brethren, in reference to establishing health institutions in different States. I could not encourage this without a careful consideration of the wants of the cause of God in every branch. I have brought before their minds the difficulties we have had to meet in the institutions already established, the discouragements that came in because there was such a dearth of men of piety, of principle, of unswerving integrity, of well balanced minds, of unselfish interest,-- men who were wholly consecrated to God. Men of this character are the only ones that should have a controlling power in our institutions. [Cf: General Conference Daily Bulletin 01-30-93 para. 03] p. 471, Para. 2, [1893MS].

"I have been shown that the matter of establishing and conducting health institutions should come under the supervision of the General Conference. Such institutions should be established, only when after careful and prayerful consultation it is decided to be essential for the advancement of the work of Bible hygiene and temperance, for the good of suffering humanity. [Cf: General Conference Daily Bulletin 01-30-93 para. 04] p. 471, Para. 3, [1893MS].

"Our schools are under the supervision of the General Conference. This body decides as to the advisability of establishing new schools, as to how much means it is wise to invest, and also as to the educational force to be employed. Our medical institutions should stand in the same relation to the General Conference and the great whole. The establishment of a health institution is too important a matter to be left to the independent management of a few interested individuals. If the enterprise is under control of the General Conference, the way is open for deliberate counsel and a careful consideration of the matter, and if it is undertaken, there will be a united force to give it influence and standing, and this will contribute largely to its success. Under such management, a class of workers could be enlisted that otherwise could not be secured, and thus the enterprise would prosper when it would prove a failure in ordinary hands. And furthermore, there must be an authority to guard such an institution,

so that persons who are not qualified shall not be allowed to grasp responsibility through selfish ambition in their professional line as physicians. [Cf: General Conference Daily Bulletin 01-30-93 para. 05] p. 471, Para. 4, [1893MS].

"The Christian physician cannot maintain a supreme regard for his own individuality, acting in his profession without reference to his fellow-physicians, and indifferent or careless in regard to his accountability to God, or the relation he sustains to the cause of God at large. He should not enter upon important enterprises, such as the establishment of a Sanitarium upon his own independent judgment, pleading his desire to serve the cause of God, but in his works serving himself." [Cf: General Conference Daily Bulletin 01-30-93 para. 06] p. 472, Para. 1, [1893MS].

"I have been shown that the physicians in our health institutions should feel that they are under the same obligation to follow Christ in all their devising, and in their connection with their medical line of work, as are the workers in our colleges or publishing houses. Not the least selfishness should be practiced in any one of these instrumentalities of God. Human reason and the world's customs are not to be followed. [Cf: General Conference Daily Bulletin 01-30-93 para. 07] p. 472, Para. 2, [1893MS].

"Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action would better be exposed, that every church of Seventh-day Adventists may know what principles govern these men. This would be a wise and just precaution; for through their medical profession this class take advantage of interests which the Conference has built up at great labor, and sustained at great expense. Under the name of Seventh-day Adventists they establish themselves among our people, and represent themselves as working for the good of the cause. They are accepted as Christian physicians, and there is need that men and women should go forth into these various places, and act as missionaries in the capacity of Christian physicians; but they should be under the direction of the Conference. The people are so anxious to have institutions established, that they may encourage men who come among them to take upon them the responsibility of building institutions. But there are many who are practicing physicians who do not work with an eye single to the glory of God, but for the sake of gain to themselves." [Cf: General Conference Daily Bulletin 01-30-93 para. 08] p. 472, Para. 3, [1893MS].

"I am much perplexed in regard to many matters concerning the education of men and women to become medical missionaries. I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls. The double ministration will give the laborer together with God, access to homes, and will enable him to reach the higher classes of society. An intelligent knowledge of how to treat disease

upon hygienic principles, will gain the confidence of many who otherwise would not be reached with the truth. [Cf: General Conference Daily Bulletin 01-30-93 para. 09] p. 472, Para. 4, [1893MS].

"I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: 'If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word. I would advise young men and women to give heed to this matter.' [Cf: General Conference Daily Bulletin 01-30-93 para. 10] p. 472, Para. 5, [1893MS].

"Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived. Those who teach others and who should be shepherds of the flock will be held accountable for their willing ignorance and disregard of nature's laws. This is not a matter to be trifled with, to be passed off with a jest. As we approach the close of this world's history, selfishness and violence and crime prevail as in the days of Noah, when the old world perished in the waters of the flood. As Bible believers, we need to take our position for righteousness and truth. [Cf: General Conference Daily Bulletin 01-30-93 para. 11] p. 473, Para. 1, [1893MS].

"As a people, we are not doing one fiftieth of what we might do as active missionaries. If we were only vitalized by the Holy Spirit, there should be a hundred missionaries where there is now one. In every city there should be a corps of organized, well disciplined workers; not merely one or two, but scores should be set to work. . . . More attention should be given to training and educating missionaries with special reference to work in cities." [Cf: General Conference Daily Bulletin 01-30-93 para. 12] p. 473, Para. 2, [1893MS].

[After coming out of the vision, she arose, and looking about the house she said:-- [Cf: General Conference Daily Bulletin 01-31-93 para. 01] p. 473, Para. 3, [1893MS].

"There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting [bayoneting one another]. Then I saw the field after the battle, all covered with the dead and dying. Then I was carried to prison, and saw the suffering of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish." [Cf: General Conference Daily Bulletin 01-31-93 para. 02] p. 473, Para. 4, [1893MS].

Then looking slowly around the house she said:-- [Cf: General Conference Daily Bulletin 01-31-93 para. 03] p. 473, Para. 5, [1893MS].

"There are those in this house who will lose sons in that war." [Cf: General Conference Daily Bulletin 01-31-93 para. 04] p. 473, Para. 6, [1893MS].

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' The chosen people of God have lost their first love. Without this all their profession of faith will not save a soul from death. Suppose the attention should be turned away from every difference of opinion, and we should heed the counsel of the True Witness. When God's people humble the soul before him, *individually seeking his Holy Spirit* with all the heart, there will be heard from human lips such a testimony as is represented in this Scripture,--'After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' There will be faces aglow with the love of God, there will be lips touched with holy fire saying, 'The blood of Jesus Christ his Son cleanseth us from all sin.'" [Cf: General Conference Daily Bulletin 01-31-93 para. 01] p. 473, Para. 7, [1893MS].

"Jesus longs to bestow the heavenly endowment in large measure upon his people. Prayers are ascending to God daily for the fulfillment of the promise, and not one of the prayers put up in faith is lost. [Prayers are ascending daily for it. Are your prayers amongst them?] Christ ascended on high, leading captivity captive, and gave gifts unto men. When after Christ's ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled, what was the effect? Thousands were converted in a day. We have taught, we have expected that an angel is to come down from heaven, that the earth will be lightened with his glory. Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost. [Cf: General Conference Daily Bulletin 02-01-93 para. 01] p. 474, Para. 1, [1893MS].

"But this angel comes bearing no soft, smooth message, but words calculated to stir the hearts of men to their very depths. That angel is represented as crying mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Are we indeed as human agencies, to co-operate with the divine instrumentalities in sounding the message of this mighty angel who is to lighten the earth with his glory?" [Cf: General Conference Daily Bulletin 02-01-93 para. 02] p. 474, Para. 2, [1893MS].

"I saw that the truth should be made plain upon tables, *that the earth and the fullness thereof is the Lord's* and that necessary means should not be spared to make it plain." [Cf: General Conference Daily Bulletin 02-02-93 para. 01] p. 474, Para. 3, [1893MS].

"Much has been lost in many ways in the past history of Seventh-day Adventists, in not heeding the Testimonies given them of God for the last thirty years, that parents should, in the education and training of their children, *keep before them that they are God's property* and are to be educated to devote all their ability of talent to God who has

entrusted them with capabilities and talents for wise improvement. *This should be the subject of thought and of conversation.* . [Cf: General Conference Daily Bulletin 02-02-93 para. 01] p. 474, Para. 4, [1893MS].

"I feel deeply over the little burden many carry for the missionary work in the foreign fields and in the home missions. There are thousands of places to be entered where the standard of truth has never been raised, where the proclamation of the truth has never been heard in America. And there are thousands who might enter the harvest field who are now religiously idle, and as a result, go crippling their way to heaven, expressing their doubt whether they are Christians. Their need is a vital union with Jesus Christ. Then it can be said of them, 'Ye are laborers together with God.' I want to say to many, You are waiting for some one to carry you to the vineyard and set you to work or to bring the vineyard to you, that you will experience no inconvenience in labor. You will wait in vain. If you will lift up your eyes you will see the harvest ripe, ready for the sickle, whichever way you may look; you will find work close by and far off. But of how many will Christ say in the judgment, 'Good and faithful servants'? I think how the angels must feel seeing the end approaching, and those who claim to have a knowledge of God and Jesus Christ whom he hath sent, huddle together, colonize, and attend the meetings, and feel dissatisfied if there is not much preaching to benefit their souls and strengthen the church, while they are doing literally nothing. If they are branches, really and truly, of the True Vine, nourished by the sap which flows from the vine to the branches, they are indeed partakers of the divine nature. They have moral power from Christ to overcome Satan, to hate sin; and these cannot be silent. Souls are perishing for the light and knowledge of the truth which these have. It is their duty to put that knowledge to use to save souls. If their temporal, financial prospects are not as prosperous by moving to localities where the truth has not been proclaimed, or where there has been but a glimmering of light, will they not be doing just the work that Jesus has done to save them? [Cf: General Conference Daily Bulletin 02-04-93 para. 01] p. 474, Para. 5, [1893MS].

"I do not urge any one to change their location to please their own ideas, for Christ lived in our world, all seared and marred with the curse, that humanity might touch humanity, to save souls from eternal ruin. Jesus did not leave the royal throne, the royal crown, and his high command, and come to our world to please himself. "For our sakes he became poor, that we through his poverty might be made rich." What is the character of these riches? Is it houses and lands and bank stock in this world? Or is it that the unsearchable riches of Christ may be presented before their minds, that they shall attract them, their hearts, that they shall accept them, and shall count all things but loss and dross that they may win Christ? We join the Lord's army, fight the battles with the power of darkness, set up the standard of the cross of Calvary in every place where we can possibly find access. My heart is pained when I think how little our churches sense their solemn accountabilities to God. It is not ministers alone, but every man and woman who have enlisted in Christ's army, are soldiers; and are they willing to receive a soldier's fare, just as Christ has given them an example in his life of self-denial and sacrifice? What self-denial have our churches as a whole manifested? They may have given donations in money, but have withheld themselves. [Cf: General Conference Daily

Bulletin 02-04-93 para. 02] p. 475, Para. 1, [1893MS].

"The heavenly agencies are waiting to co-operate with human agencies in the grand work of reflecting light to the world. Wherever there is even one soul converted on the earth there is a response of joy circulated through heaven. Wherever one soul is snatched from Satan's hand and given as a trophy to Jesus Christ, there is joy in the presence of God, Jesus Christ and the holy angels, because the lost is found. I send my appeal to the churches to 'rise and shine; the glory of the Lord has risen upon thee. 'Ye have not,' said Christ, 'chosen me, but I have chosen you and ordained you, that ye should go and bring forth much fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my name he may give you.' What depth of meaning in these words. We can say from the heart, Truth, Lord. We are not the ones to make the first movement toward Christ; it was our Redeemer who made the first movement toward us. 'And I, if I be lifted up, will draw all men unto me.' He touched your hearts by his grace, you responded and drew toward Jesus. Man could not make the first movement. Christ was lifted up on the cross. It was his love that brought him to our world. His love that is expressed for fallen man, that led him to make an offering of his soul for sin. And as the heart responds in gratitude for this unspeakable love, the language of the soul is, 'Thy gentleness hath made me great.' [Cf: General Conference Daily Bulletin 02-04-93 para. 03] p. 475, Para. 2, [1893MS].

"What, then, is the duty of every enlightened soul? How should he feel as he looks upon the infinite sacrifice of the only begotten Son of God, 'that whosoever believeth in him should not perish but have everlasting life'? What are you doing by personal effort to lead souls to believe? There are not many ordained ministers; this makes it necessary for you to deny self, lift the cross, and carry the burdens of Christ. Have you tasted of the powers of the world to come? Have you been eating the flesh and drinking the blood of the Son of God? Then if ministerial hands have not been laid upon you in the world, Christ has laid his hands upon you and said, 'Ye are my witnesses; go trade on the talents I have given you. Ye are the light of the world. A city set upon a hill cannot be hid; let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.' There will be an antagonism between the church and the world, but the church is to shine. Let yourselves become the consecrated living channels of light to the world, whatever may be the consequences to you financially. [Cf: General Conference Daily Bulletin 02-04-93 para. 04] p. 475, Para. 3, [1893MS].

"Let those who truly love God step out from where there are large churches of Sabbath-keepers, and the cause they knew not be searched out. There is work to be done by every branch that has a vital union with the living vine. 'Herein is my Father glorified, that ye bear much fruit.' Where is the fruit borne by the branches in these large churches? 'Every branch in me that beareth not fruit he taketh away. . . . If a man abide not in me he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned.' Does not this statement from the lips of the Great Teacher alarm you who have taken such an easy position, having no burdens, gratifying self, lifting no cross, and not following Jesus? [Cf: General Conference Daily Bulletin 02-04-93 para. 05] p. 476, Para. 1, [1893MS].

"Let us ask why there are so few martyrs now? What is the reason that Christians and the world confederate together in confidence? Has the world become converted, or has the church lost her peculiar and holy character, and assimilated with the world? They do not come out and separate from the world, and do not maintain her high and holy character. Many of the professed followers of Christ feel no more burden for souls than do the world. The lusts of the eye, and the pride of life, the love of display, the love of ease, separates the professed Christians from God, and the missionary spirit in reality exists in but few. What can be done to open the eyes of these sinners in Zion, and make hypocrites tremble? The spirit of truth must become a living principle in the soul. 'What shall we do that we might work the works of God?' is asked by many souls today. The answer comes, 'This is the work of God, that ye believe on him whom he hath sent.' When you have true faith this will be evidenced, for your works will testify of the fact; you will be one with Christ as he was one with the Father. You will constantly be drawing near to Christ; exercising your minds to hear, devising means to save perishing souls. You will cultivate love, you will deny self, because you love Jesus who died for you; you will love your neighbor as your own self, and you will shine as lights in the world; if you have eternal light you will diffuse light. [Cf: General Conference Daily Bulletin 02-04-93 para. 06] p. 476, Para. 2, [1893MS].

"I have been alarmed for some years as I have seen the line of demarkation between the church and the world almost obliterated. The design of God in the formation of the church was that the very action of the separation from the world would itself be sufficient to attract attention. Their formation in church capacity has a meaning in it which the world can read. They are formed into a distinct power. They are to consider themselves a peculiar people of God, an object to be rendered conspicuous, detached from other objects, standing apart. Believers are to be one, as Christ is one with the Father. The sons and daughters of God are to stand a distinct, pure, holy people from the world. And if these signs are not seen in the members of the church, it is the duty of the church faithfully to investigate the matter, for if there is not a decided transformation of character from a life of sin to a life of holiness, then why? For if sin is practiced in the daily life, there is no real value in all their profession, and they will not act in harmony with God as his agents in the regeneration of the world. [Cf: General Conference Daily Bulletin 02-04-93 para. 07] p. 476, Para. 3, [1893MS].

"The children of God will not answer the purpose of God, unless they are united as the branches to the parent stalk; so will the divine branches be centered in Jesus Christ, combining their influence with the conversion of sinners. All believers in truth will shine as lights in the world, in union with Christ, and oneness with him. All the works are wrought in God, and they really believe in him whom the Father hath sent. All ye are brethren, and individually we carry with us in all communication with the world an influence and atmosphere that is surrounding the soul which is distinct from the world, and in every way superior to it. Whatever influence for good as followers of Christ, as believers in the truth, they may have to improve, refine, and elevate the world in their association with it, and personal effort put forth, will depend upon their vital connection with the breadth and

distinctness of the line of demarkation which characterizes them as separate from the world, and the perfection of contrast to the world which they reveal in spirit, in words, in works, from the world. The world loves not God, the world is disobedient to God, the world is selfish and acts without feelings of dependence on God's will, without reverence and respect to God's commandments. If the professed followers of Christ, even in part, act the same as the world, they may have their names on the church books, but when joined to the church they are not joined to Christ. Therefore the same spirit has to a limited or large degree a controlling power upon the minds, heart, will, and temper. Their stand in the church is what Christ named hypocrites,--a stone of stumbling to those who but for them would have an altogether higher idea, and a sanctified effect on the character. [Cf: General Conference Daily Bulletin 02-04-93 para. 08] p. 476, Para. 4, [1893MS].

"Christians in deed and in truth will have the spirit of Christ, they will naturally develop the mind and spirit which dwelt in Christ. They will consecrate the solemn import of the words of Christ, "He that will come after me, let him deny himself and take up his cross and follow me, and so shall he be my disciple." It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving mammon. This half-and-half work is a constant denying of Christ, rather than a confessing of Christ. So many have brought into the church their own unsubdued spirit, unrefined; their spiritual taste is perverted by their own immoral, debasing, corruptions, symbolizing the world in spirit, in heart, in purpose, confirming themselves in lustful practices, and are full of deception through and through in their professed Christian life. Living as sinners, claiming to be Christians. Those who claim to be Christians and will confess Christ should come out from among them and touch not the unclean thing, and be separate. [Cf: General Conference Daily Bulletin 02-04-93 para. 09] p. 477, Para. 1, [1893MS].

"The work of every Christian parent has ever been to sprinkle the door-posts with blood, gather his children into his house with him, that the destroying angel might see the mark of God pointing to the only begotten Son of the Father; for whoso believeth on him shall not perish but have everlasting life. But the end is near. Every soul will have in the judgment exactly the character of morals he cultivated in this life. Every soul will have in the judgment just such a spirit and character as he cherished in his home life, in association with his neighbors and with members of his family. And according as he has appreciated the words of Christ and has obeyed them, will be the judgment pronounced upon him by that man Jesus who came into the world and gave his life a sacrifice for him. [Cf: General Conference Daily Bulletin 02-04-93 para. 10] p. 477, Para. 2, [1893MS].

"I lay down my pen and lift up my soul in prayer, that the Lord would breathe upon his backslidden people, which are as dry bones, that they may live. The end is near, stealing upon us so stealthily, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night to surprise the sleepers off guard and unready. May the Lord grant to bring his Holy Spirit upon hearts that are now at ease, that they may no longer sleep as do others, but watch and be sober. Who will

consent even now after wasting much of his lifetime, to give his will as clay into the hands of the potter, and co-operate with God in becoming in his hands molded a vessel unto honor? O, how must the clay be in the hands of the potter, how susceptible to receive divine impressions, standing in the bright beams of righteousness. No earthly, no selfish motives should be suffered to live, for if you give them place, you cannot be hewn into the divine image. The spirit of truth sanctifies the soul. [Cf: General Conference Daily Bulletin 02-04-93 para. 11] p. 477, Para. 3, [1893MS].

"When the greatness of this work is comprehended, it will bring even the thoughts into captivity to Christ. This is beyond our private comprehension, but thus it will be. Then is it wisdom on our part to put dependence on our own works? We must let God work for us. Is there any excellency that appears in our characters or our conduct? Does it originate with finite human beings?--No; it is all from God, the great center of expression of the power of the potter over the clay. [Cf: General Conference Daily Bulletin 02-04-93 para. 12] p. 477, Para. 4, [1893MS].

"Oh, that those whom the Lord has blessed with the treasures of truth would awake and say from the heart, "Lord what wilt thou have me to do?" Light is increasing to enlighten every soul who will diffuse the light to others. God will have his witnesses. We want men and women to settle in Australia who have a solid, Christlike influence. The burden of this work should not rest upon the Conference wholly. Many can come to this missionary field and improve in health, not by following the customs of the people here, but by being careful and prudent, and sensible, respecting, and acting in reference to, the laws of life and health; and at the same time they can be educating others, and can have a molding influence. Oh that many may be uprooted from where they are to become workers with Jesus Christ. [Cf: General Conference Daily Bulletin 02-04-93 para. 13] p. 478, Para. 1, [1893MS].

"What can be done to make every believer feel that the heavenly intelligences are working for the consecration of the human living agents to carry the truth of God where it is not known? [Cf: General Conference Daily Bulletin 02-04-93 para. 14] p. 478, Para. 2, [1893MS].

"Unbelief, like the pall of death, is surrounding our churches, because they do not exercise the talents God has given them, by imparting the light to those who know not the precious truth. The Lord calls for the pardoned soul, those who rejoice in the light, to make known the truth to others. The living agents are needed to communicate the light of truth, and the result will be those who are now ignorant of the truth, will, through the grace of Christ, become precious in the sight of the Lord, and will exert an influence to the glory of God. I trust you will keep this matter agitated. Those who wish to sacrifice for the truth's sake, let them answer to the call, 'Whom shall I send?' 'Here am I, send me.' The truth is soon to triumph gloriously, and all who will triumph with it must be laborers together with God. The time is short, the night cometh when no man can work. We must do what is possible for us to do now in earnest determined effort. A city set upon a hill cannot be hid. We not only have lessons to learn for our own benefit, but in our improvement of the talent entrusted to us, and the privileges and opportunities granted us, we are helping others to

follow our example." Mrs. E. G. White. [Cf: General Conference Daily Bulletin 02-04-93 para. 15] p. 478, Para. 3, [1893MS].

"To him who is content to receive without deserving, who feels that he can never recompense such love, lays all thoughts and unbelief aside, and comes as a little child at the feet of Jesus, all the treasures of eternal love are the free and everlasting gift." [Cf: General Conference Daily Bulletin 02-05-93 para. 01] p. 478, Para. 4, [1893MS].

"Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow him; then Christ could not have been placed in Adam's position to go over the ground where Adam stumbled and fell; he could not have gained the victory that Adam failed to gain. If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. Christ took humanity with all its liabilities. He took the nature of man capable of yielding to temptation and with the same aid that men may obtain, he withstood the temptations of Satan and conquered the same as we may conquer. . . . For four thousand years the race had been decreasing in size and physical strength and deteriorating in moral worth, and in order to elevate fallen man Christ must reach him where he stood. He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated himself to the lowest depths of human woe, that he might sympathize with man and rescue him from the degradation into which sin had plunged him. It is not true that humanity has trials to bear which the Son of God has not experienced. Christ's victory may be ours, by faith we conquer in him." [Cf: General Conference Daily Bulletin 02-05-93 para. 01] p. 478, Para. 5, [1893MS].

"Missions are essential as the foundation of missionary effort in our cities; but unless those standing at the head of these missions make strenuous efforts to guard every post, so that Satan shall not control, losses will be sustained. [Cf: General Conference Daily Bulletin 02-06-93 para. 01] p. 479, Para. 1, [1893MS].

"Young men and women should receive a training and an education in these lines that will qualify them to work for the Master. But if they do not possess solidity of character, and a spirit of consecration, all efforts to fit themselves for the work will prove a failure. None should be connected with the mission who do not give evidence that they possess these essential qualifications. The same is true of the older workers. Unless they have the truth sanctifying soul, body, and spirit, they will not do the right kind of work; they cannot exert a saving influence in the canvassing field, or in any other branch of the cause. [Cf: General Conference Daily Bulletin 02-06-93 para. 02] p. 479, Para. 2, [1893MS].

"Without a high sense of propriety, sobriety, the sacredness of the truth, and the exalted character of the work, how can men in any way represent Christ? How can they be a savor of life unto life? [Cf: General Conference Daily Bulletin 02-06-93 para. 03] p. 479, Para. 3, [1893MS].

"The Lord has many precious souls in our large cities, who should be reached by the special truths for this time. But the course pursued by

young men and young women connected with the mission is frivolous, degrading the work, and demoralizing the mission. Such defective characters separate God from the mission-rooms. It does not require weeks or months to read the character of many of the workers. Their conduct is an offense to God. There are wrongs existing in society which Christians will not practice, but abhor. Let those who are frivolous and carnally minded be placed in our missions, and their influence tends to lower everything connected with the mission. [Cf: General Conference Daily Bulletin 02-06-93 para. 04] p. 479, Para. 4, [1893MS].

"There should be connected with the mission married persons who will conduct themselves with the strictest propriety. But the danger is not alone from youth, but from married men and women; workers must build up the walls of modesty and virtue about themselves, so that women will not allure men, and men will not allure women, from strict propriety. 'Abstain from even the very appearance of evil.' [Cf: General Conference Daily Bulletin 02-06-93 para. 05] p. 479, Para. 5, [1893MS].

"Lovesick sentimentalism prevails. Married men receive attention from married or unmarried women; women also appear to be charmed, and lose reason and spiritual discernment, and good common sense; they do the very things that the word of God condemns, the very things that the testimony of the Spirit of God condemns. Warnings and reproofs are before them in clear lines, yet they go over the same path that others have travelled before them. It is like an infatuating game at which they are playing. Satan leads them on to ruin themselves, to imperil the cause of God, to crucify the Son of God afresh, and put him to an open shame. There is no safety for any man, young or old, unless he feels the necessity of seeking counsel of God at every step. Those only who maintain a close communion with God will learn to place his estimate upon men, to reverence the pure, the good, the humble the meek. The heart must be garrisoned as was that of Joseph. Then temptations to depart from integrity will be met with decision: "How can I do this great wickedness and sin against God." The strongest temptation is no excuse for sin. No matter how severe the pressure brought to bear upon you, sin is your own act. The seat of the difficulty is the unrenewed heart. [Cf: General Conference Daily Bulletin 02-06-93 para. 06] p. 479, Para. 6, [1893MS].

"A man who claims to have believed present truth for years and is counted worthy by his brethren to fill positions of trust, in missions or in our institutions, may become careless when a change of circumstances brings him into temptations, and in his time he may tempt others. His case is sad indeed, for he reveals the workings of a corrupt heart, a want of that principle which every Christian should possess. When one who is entrusted with great responsibilities betrays his sacred trust and gives himself into the hands of Satan as an instrument of unrighteousness to sow the seeds of evil, corrupting the hearts and minds of others, he is a traitor of the worst type. From one such tainted, polluted mind the youth often receive the first impure thoughts that lead to a life of shame and defilement. [Cf: General Conference Daily Bulletin 02-06-93 para. 07] p. 480, Para. 1, [1893MS].

"If men placed at the head of a mission have not firmness of principle

that will preserve them from every vestige of commonness, and unbecoming familiarity with young girls and women, after the light which has been so plainly given, let them be discharged without a second trial. There is a depravity of the soul which leads to these careless habits and practices, and which will far overbalance all the good such persons can do. We are living in an age of moral debasement; the world is as a second Sodom. Those who look for the coming of the Son of man, those who know that they are right upon the borders of the eternal world, should set an example in harmony with their faith. Those who do not maintain purity and holiness are not accepted of God. The true children of God have deep-rooted principles which will not be moved by temptations, because Christ is abiding in their hearts by faith. [Cf: General Conference Daily Bulletin 02-06-93 para. 08] p. 480, Para. 2, [1893MS].

"A second trial would be of no avail to those whose moral sense is so perverted that they cannot see their danger. If after they have long held the truth, its sanctifying power has not established the character in piety, virtue and purity, let them be disconnected with the missions without delay: for through these Satan will insinuate the same lax sentiments in the minds of those who ought to have an example of virtue and moral dignity. Anything that approaches lovesick sentimentalism, any intimation of commonness, should be decidedly rebuked. One who is guilty of encouraging this improper familiarity should not only be relieved of responsibilities which he was unworthy to bear, but should be placed under censure of the church, and that censure should remain upon him, until he give evidence in spirit and deportment, that he sees his sinfulness and heart corruption, and repents, like any other guilty sinner, and is converted. Then God for Christ's sake will heal him of his transgression. [Cf: General Conference Daily Bulletin 02-06-93 para. 09] p. 480, Para. 3, [1893MS].

"Even though the men and women at the head of our missions are in character as pure as fine gold, they need constant connection with God in order to keep themselves pure and to know how to manage the youth discreetly, so that all shall keep their thoughts untainted, uncorrupted. Let the lessons be of an elevated, ennobling character, that the mind may be filled with pure and noble thoughts. "Every man that hath this hope in him purifieth himself, even as he (God) is pure." As God is pure in his sphere, so man is to be pure in his. And he will be pure if Christ is formed within, the hope of glory; for he will imitate Christ's life and reflect his character. [Cf: General Conference Daily Bulletin 02-06-93 para. 10] p. 480, Para. 4, [1893MS].

"When a Conference selects young men and women, and aids them in obtaining an education for the canvassing field or any other branch of the work, there should be an understanding as to what they propose to do,--whether they design to engage in courtship and marriage, or to labor for the advancement of the cause of truth. It is no use to spend time and money in the education of workers who will fall in love before they complete this education, and who cannot resist the first temptation in the form of an invitation to marriage. In most cases the labor spent on such persons is wholly lost. When they enter the marriage relation, their usefulness in the work of God is at an end. They increase their family, they are dwarfed and crippled in every way, and cannot use the knowledge they have obtained. [Cf: General

Conference Daily Bulletin 02-06-93 para. 11] p. 480, Para. 5, [1893MS].

"Before persons are admitted to our mission training schools, let there be a written agreement that after receiving their education they will give themselves to the work for a specified time. This is the only way that our missions can be made what they should be. Let those who connect themselves with the missions be straightforward, and take hold of the work in a business-like manner. Those who are controlled by a sense of duty, who daily seek wisdom and help from God, will act intelligently, not from selfish motives, but from the love of Christ and the truth. Such will not hesitate to give themselves unreservedly, soul, body, and spirit, to the work. They will study, work, and pray for its advancement. I repeat, do not enter into a marriage engagement, unless there are good and sufficient reasons for this step,--unless the work of God can be better advanced thereby. For Christ's sake deny inclination, lift the cross, and do the work for which you are educating yourselves. [Cf: General Conference Daily Bulletin 02-06-93 para. 12] p. 481, Para. 1, [1893MS].

"Many of the marriages contracted in these last days prove to be a mistake. The parties make no advancement in spiritual things; their growth and usefulness ended with their marriage. There are men and women throughout the country who would have been accepted as laborers together with God if Satan had not laid his snares to entangle their minds and hearts in courtship and marriage. Did the Lord urge them to obtain the advantages of our schools and missions, that they might sink everything in courtship and marriage, binding themselves by a human band for a lifetime? By accepting the work of rearing children in these last days of uncertainty and peril, many place themselves in a position where they cannot labor either in the canvassing field or in any other branch of the cause of God, and some lose all interest to do this. They are content with a common, low level, and assimilate to the position they have chosen. The bewitching power of Satan's deceptions wrought within the human heart its evil work. Instead of candidly considering the time in which we live, and the work they might do in leading others to the truth, they reason from a selfish standpoint, and follow the impulse of their own unconsecrated hearts. "The flesh lusteth against the spirit, and the spirit against the flesh." The natural appetites and passions become a controlling power, and the result is that spiritual growth ceases; the soul is, as it were, paralyzed. [Cf: General Conference Daily Bulletin 02-06-93 para. 13] p. 481, Para. 2, [1893MS].

"Let none who dedicate themselves to the work of God be discouraged at the outlook, but let them strive to be faithful in the work committed to them. Live wholly for God; put your life, your energies, your soul, into your work, not knowing which shall prosper, this, or that. Go forth to your canvassing work, or other lines of labor, knowing that there is a witness, an angel, by your side. If you are careless and inattentive, reckless of your words, reckless in spirit, your character is thus portrayed by the recording angel. As the polished plate of the artist produces your features, so will the books of records reflect your words, your works, your character. If you cease to do evil, if you learn to do well, through the grace given for you, the golden harvest of infinite blessedness is growing, and as a laborer together with God you are preparing to be a reaper. Yield not to indolence, give not up

to discouragement, be not weary in well doing, for you will reap, if you faint not. [Cf: General Conference Daily Bulletin 02-06-93 para. 14] p. 481, Para. 3, [1893MS].

"Let every soul bear in mind the words of Jesus, 'Without me ye can do nothing.' We are wholly dependent upon the Holy Spirit for fitness to do the Master's work; we must rely upon him for Christian fortitude, perseverance and grace. 'By their fruits ye shall know them.' Your words, your character, your conduct, your spirit, reveal the character of the tree, for these are the fruits you bear. The sinful nature is to be kept under the control of the Spirit of God. The transforming grace of Christ will bring the will into harmony with the will of Christ. The more closely we are brought into unity with Christ, the more clearly we shall discern the defects of our character. It is marvelous how deceptive is the human heart, how easily self-deluded, how easily led into sin. Be jealous of yourself, never become puffed up, never flatter yourself or accept flattering from any man or woman. When persons attempt to flatter you, tell them they are giving voice to the temptations of Satan. [Cf: General Conference Daily Bulletin 02-06-93 para. 15] p. 481, Para. 4, [1893MS].

"He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' Every one is sowing some kind of seed, the fruit of which will be a savor of life unto life, or of death unto death. Young men and women, what kind of a harvest are you preparing to garner? Are you sowing unto eternal life, or unto wretchedness and corruption? On the decision of this momentous question depends your happiness or misery for eternity." Mrs. E. G. White. [Cf: General Conference Daily Bulletin 02-06-93 para. 16] p. 482, Para. 1, [1893MS].

"It is sin in some form that brings variance and disunion. The affections need transforming, a personal experience of the renewing power of Christ must be obtained. 'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.' The apostle, speaking to Christian believers, called by God's grace, says: 'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.' Here are conditions plainly stated. If we walk in the light as he is in the light, the sure result will follow; we shall have fellowship one with another. All jealousies, and envyings, and evil surmisings will be put away. We shall live as in the sight of a holy God." [Cf: General Conference Daily Bulletin 02-06-93 para. 01] p. 482, Para. 2, [1893MS].

"It has become altogether too common to indulge our hereditary tendencies and natural inclinations, even in our religious life. These can never bring peace and love into the soul; for they always lead us away from God, away from his light. 'He that followeth me shall not walk in darkness, but shall have the light of life.' When differences arise among brethren as to the understanding of any point of truth, there is one Bible rule to follow. In the spirit of meekness and love for God and one another, let brethren come together, and after earnest prayer, with sincere desire to know God's will, study the Bible with the spirit of a little child, to see how closely they can draw together, and not sacrifice anything but their selfish dignity. They should regard themselves as in the presence of the whole universe of

God, who are watching with intense interest as brother tries to see eye to eye with brother, to understand the words of Christ, that they may be doers of the word, and not hearers only." [Cf: General Conference Daily Bulletin 02-06-93 para. 02] p. 482, Para. 3, [1893MS].

"When you recall the prayer of Christ, that his disciples may be one as he was one with the Father, can you not see how intently all heaven is beholding the spirit you manifest toward one another? Are those who claim to be saved by the righteousness of Christ, seeking with all their entrusted capabilities to answer the Saviour's prayer? Will they grieve the Holy Spirit of God by indulging their own unconsecrated feelings, struggling for supremacy, and standing as far apart as possible? . . . The solemn, important hours intervening between us and the judgment are not to be employed in warfare with believers." [Cf: General Conference Daily Bulletin 02-06-93 para. 03] p. 482, Para. 4, [1893MS].

"The solemn, important hours intervening between us and the judgment are not to be employed in warfare with believers; this is Satan's work; he began it in heaven, and he has with unabated energy kept it up ever since his fall. 'But if ye bite and devour one another, take heed that ye be not consumed one of another.' Let there not be in any of you an evil heart of unbelief. The time has come when the cry of the faithful watchman is to be heard, calling to his fellow-watchman, 'What of the night?' to be answered, 'The morning cometh, and also the night.'" [Cf: General Conference Daily Bulletin 02-06-93 para. 04] p. 482, Para. 5, [1893MS].

"Would it not be well for us individually to examine closely our own position before God in the light of his holy word, and see our own special peril?" [Cf: General Conference Daily Bulletin 02-06-93 para. 05] p. 483, Para. 1, [1893MS].

"God does not separate from his people, but his people separate themselves from God by their own course of action. And I know of no sins greater in the sight of God than those of cherishing jealousy and hatred toward brethren, and turning the weapons of warfare against them." [Cf: General Conference Daily Bulletin 02-06-93 para. 06] p. 483, Para. 2, [1893MS].

"I point my brethren to Calvary. I ask you, What is the price of man? It is the only begotten Son of the infinite God. It is the price of all the heavenly treasures." [Cf: General Conference Daily Bulletin 02-06-93 para. 07] p. 483, Para. 3, [1893MS].

"Evil is ever warring against good. And since we know that the conflict with the prince of darkness is constant, and must be severe, let us be united in the warfare." [Cf: General Conference Daily Bulletin 02-06-93 para. 08] p. 483, Para. 4, [1893MS].

"Cease to war against those of your own faith. Let no one help Satan in his work. We have all that we can do in another direction." [Cf: General Conference Daily Bulletin 02-06-93 para. 09] p. 483, Para. 5, [1893MS].

"A passive piety will not answer for this time; let the passiveness be manifested where it is needed, *in patience, kindness, and forbearance.*

But we must bear a decided message of warning to the world. The Prince of Peace thus proclaimed his work, 'I came not to send peace on earth, but a sword.' Evil must be assailed; falsehood and error must be made to appear in their true character; sin must be denounced; and the testimony of every believer in the truth *must be as one*. All your little differences which arouse the combative spirit among brethren, are devices of Satan to divert minds from the great and fearful issue before us." [Cf: General Conference Daily Bulletin 02-06-93 para. 10] p. 483, Para. 6, [1893MS].

"The true peace will come among God's people when through united zeal and earnest prayer the false peace, that exists to a large degree, is disturbed. . . . Those who are under the influence of the spirit of God will not be fanatical, but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon their pathway, *be careful* how they cry, Peace and safety. *Be careful* how you make the first move to suppress the messages of truth. *Be careful* what influence you exert at this time. Those who profess to believe the special truths for this time need to be converted and sanctified by the truth. As Christians we are made depositaries of sacred truth, and we are not to keep the truth in the outer court, but bring it into the sanctuary of the soul. Then the church will possess divine vitality throughout. The weak shall be as David, and David as the angel of the Lord." [Cf: General Conference Daily Bulletin 02-06-93 para. 11] p. 483, Para. 7, [1893MS].

"One question will be all absorbing,--Who shall approach the nearest to the likeness of Christ?" [Cf: General Conference Daily Bulletin 02-06-93 para. 12] p. 483, Para. 8, [1893MS].

"Who shall do most to win souls to righteousness? *When this is the ambition of believers, contention is at an end; the prayer of Christ is answered.*" [Cf: General Conference Daily Bulletin 02-06-93 para. 13] p. 484, Para. 1, [1893MS].

"When the Holy Spirit was poured out upon the early church, 'The whole multitude of them that believed were of one heart and of one soul.' *The Spirit of Christ made them one*. This is the fruit of abiding in Christ. But if dissension, envy, jealousy, and strife are the fruit we bear, it is not possible that we are abiding in Christ." [Cf: General Conference Daily Bulletin 02-06-93 para. 14] p. 484, Para. 2, [1893MS].

"Jesus longs to bestow the heavenly endowment in large measure upon his people. . . . How great and widespread must be the power of the prince of evil which can be subdued only by the mighty power of the Spirit. Disloyalty to God, transgression in every form, has spread over our world. *Those who would preserve their allegiance to God, who are active in his service, become the mark of every shaft and weapon of hell.*" [Cf: General Conference Daily Bulletin 02-06-93 para. 15] p. 484, Para. 3, [1893MS].

"If those who have had great light have not corresponding faith and obedience, they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are in a worse condition than the most zealous advocates of error." [Cf: General Conference Daily Bulletin 02-06-93 para. 16] p. 484, Para. 4, [1893MS].

"There are many who have thus been preparing themselves for moral [Cf: General Conference Daily Bulletin 02-06-93 para. 17] p. 484, Para. 5, [1893MS].

"The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary, then the work will move, it must be done now. The latter rain is coming on those that are pure--all, then, will receive it as formerly. None receive the latter rain but those who do all they can. Christ will help us. All could be overcomers by the grace of God through the blood of Jesus. All heaven is interested in the work. Angels are interested. [Cf: General Conference Daily Bulletin 02-07-93 para. 01] p. 484, Para. 6, [1893MS].

"God can make them a host against their enemies. *Ye give up too quick. Ye let go too soon, that arm!* The arm of God is mighty. Satan works in different ways to steal the mind off from God. Victory, victory! We must have it over every wrong. A solemn sinking into God. Get ready. Set thine house in order." [Cf: General Conference Daily Bulletin 02-07-93 para. 02] p. 484, Para. 7, [1893MS].

Before I read the next paragraph I want to read two paragraphs from this testimony that has not yet been published:-- [Cf: General Conference Daily Bulletin 02-07-93 para. 03] p. 484, Para. 8, [1893MS].

"The false ideas that were largely developed at Minneapolis have not been entirely uprooted from some minds. Those who have not made thorough work of repentance under the light God has been pleased to give to his people since that time, will not see things clearly, and will be ready to call the messages God sends, a delusion." [Cf: General Conference Daily Bulletin 02-07-93 para. 02] p. 484, Para. 9, [1893MS].

"We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it." [Cf: General Conference Daily Bulletin 02-07-93 para. 03] p. 485, Para. 1, [1893MS].

"No greater contempt can be shown to the Creator than the contempt manifested for the day which he has sanctified and blessed." [Cf: General Conference Daily Bulletin 02-11-93 para. 01] p. 485, Para. 2, [1893MS].

"And as Satan with his human agents pushes the warfare against God by leading man to trample on the Sabbath, the few who do honor God should be aroused to greater zeal and earnestness in his defense." [Cf: General Conference Daily Bulletin 02-11-93 para. 01] p. 485, Para. 3, [1893MS].

"Jesus did not repress one word of truth. But in his intercourse with the people he exercised the greatest tact and thoughtful attention. He was never rude; never needlessly spoke a severe word; never gave

needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity, but tears were in his eyes as he uttered his scathing rebukes." [I tell you, nothing short of that same spirit dwelling in our hearts will enable us to follow that example in the plain message which we have to give.] "He wept over Jerusalem, the city he loved, who refused to receive him, the way, the truth, and the life. They had rejected him, the Saviour, but he regarded them with pitying tenderness and sorrow so deep that it broke his heart. His life was one of self-denial and constant care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in his eyes. He always bore himself with divine dignity, yet he stooped with the tenderest compassion and regard to every member of the family of God. In all he saw fallen souls whom it was his mission to save." [Cf: General Conference Daily Bulletin 02-13-93 para. 01] p. 485, Para. 4, [1893MS].

"I am much perplexed in regard to many matters concerning the education of men and women to become medical missionaries. I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls. This double ministration will give the laborer together with God access to homes, and will enable him to reach the higher classes of society. An intelligent knowledge of how to treat the sick upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth. [Cf: General Conference Daily Bulletin 02-17-93 para. 01] p. 485, Para. 5, [1893MS].

"As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth. [Cf: General Conference Daily Bulletin 02-17-93 para. 02] p. 485, Para. 6, [1893MS].

"I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer, 'If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the world.' I would advise young men and women to give heed to this matter. Perilous times are before us as a people. The whole world will be involved in perplexity and distress; diseases of every kind will be upon the human family, and such ignorance as now prevails concerning the laws of health would result in great suffering and the loss of many lives that might be saved. [Cf: General Conference Daily Bulletin 02-17-93 para. 03] p. 486, Para. 1, [1893MS].

"While Satan is doing his utmost to take advantage of men's ignorance, and to lay the foundation of disease through improper treatment of the body, it is best for those who claim to be the sons and daughters of God to avail themselves while they can, of the opportunities now presented to gain a knowledge of the human system, and how it may be preserved in health. [Cf: General Conference Daily Bulletin 02-17-93 para. 04] p. 486, Para. 2, [1893MS].

"If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits. [Cf: General Conference Daily Bulletin 02-17-93 para. 05] p. 486, Para. 3, [1893MS].

"In almost every church there are young men and women who might receive education, either as nurses or physicians. They will never have a more favorable opportunity than now. I would urge that this subject be considered prayerfully, that special efforts be made to select those youths that give promise of usefulness and moral strength. Let these receive education at our Sanitarium at Battle Creek, to go out as missionaries wherever the Lord may call them to labor. [Cf: General Conference Daily Bulletin 02-17-93 para. 06] p. 486, Para. 4, [1893MS].

"Workers are needed now. The very many who might work, but who do not seek to obtain knowledge that they may impart it are not the ones who will receive the benediction from him who has purchased man at an infinite cost: 'Well done, good and faithful servant.'"-- *Extracts from a letter from Sister White, dated Sept. 16, 1892.* [Cf: General Conference Daily Bulletin 02-17-93 para. 07] p. 486, Para. 5, [1893MS].

"O what a vast number of people have never been warned, and until there is a company of workers, instructed to labor, not in a fitful manner, but after Christ's order, who will not fail or be discouraged, but little can be done. But very little has been done in educating and training of workers, for the reason there are not the kind of educators in this missionary field. Is it all right that such a superabundance of opportunities and privileges should be provided for the work in America, while there is such a destitution of the right kind of workers here in this field? Where are God's missionaries? Where are the men who will go without the camp and bear the reproach which Jesus has borne for them? . . . [Cf: General Conference Daily Bulletin 02-20-93 para. 01] p. 486, Para. 6, [1893MS].

"There is home missionary work that is to be done, and we hear the plea, so long as there is so much sin and such need of labor in our own country, why manifest such zeal for foreign countries? I answer, our field is the world, wickedness abounds to an alarming extent everywhere; the Saviour directed the disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria, and unto the uttermost part of the earth. Only a small proportion of the people accepted the doctrines; but the messengers bore the message rapidly from place to place. Passing from country to country, lifting the standard of the gospel in all the near and far off places of the earth. But there was a preparatory work; the Saviour's promise was, 'But ye shall receive power, after that the Holy Ghost is come upon you, and ye

shall be witnesses unto me.' Those who will not follow their own wills and desires, but seek counsel of the Lord, will not be dull scholars, for the Lord will teach them. [Cf: General Conference Daily Bulletin 02-20-93 para. 02] p. 486, Para. 7, [1893MS].

"Although thousands at home neglect this great salvation, and prove themselves unworthy of eternal life, let zealous efforts be put forth, for those who are in midnight darkness. God will speak to the unenlightened. This light is to shine amid the moral darkness. 'I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth.' While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not? How much more is needed, how much wise well-planned efforts to send the truth by publications and the living preacher?" [Cf: General Conference Daily Bulletin 02-20-93 para. 03] p. 487, Para. 1, [1893MS].

"George's Terrace, St. Kilda Road, Melbourne, Dec. 23rd 1892. "Dear Brethren of the General Conference:-- "I am rejoiced to report to you the goodness, the mercy, and the blessing of the Lord bestowed upon me. I am still compassed with infirmities, but I am improving. The great Restorer is working in my behalf, and I praise his holy name. My limbs are gaining in strength, and although I suffer pain, it is not nearly as severe as it has been during the past ten months. I am now so far restored that by taking hold of the balusters I can walk up and down stairs without assistance. All through my long affliction I have been most signally blessed of God. In the most severe conflicts with intense pain, I realized the assurance, "My grace is sufficient for you." At times when it seemed that I could not endure the pain, when unable to sleep, I looked to Jesus by faith, and his presence was with me, every shade of darkness rolled away, a hallowed light enshrouded me, the very room was filled with the light of his divine presence. [Cf: General Conference Daily Bulletin 02-27-93 para. 01] p. 487, Para. 2, [1893MS].

"I have felt that I could welcome suffering if this precious grace was to accompany it. I know the Lord is good and gracious and full of mercy and compassion and tender, pitying love. In my helplessness and suffering, his praise has filled my soul and been upon my lips. My meditation has been so comforting and so strengthening as I have thought how much worse condition I should be in without the sustaining grace of God. My eyesight is continued to me, my memory has been preserved, my mind has never been more clear and active in seeing the beauty and preciousness of truth. [Cf: General Conference Daily Bulletin 02-27-93 para. 02] p. 487, Para. 3, [1893MS].

"What rich blessings are there! With the Psalmist I could say, 'How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand. When I awake, I am still with thee,' These last words express my feelings and experience. When I awake, the first thought and expression of my heart is, 'Praise the Lord! I love thee, O Lord; thou knowest that I love thee. Precious Saviour, thou hast bought me with the price of thine own blood. Thou hast considered me of value, or thou wouldst not have paid an infinite price for my salvation. Thou, my Redeemer, hast given thy life for me, and thou shalt not have died for me in vain. I will give that life to thee to co-operate with thee in the

saving of my soul.' [Cf: General Conference Daily Bulletin 02-27-93 para. 03] p. 487, Para. 4, [1893MS].

"Since the first few weeks of my affliction, I have had no doubts in regard to my duty in coming to this distant field; and more than this, my confidence in my heavenly Father's plan in my affliction has been greatly increased. I cannot now see all the purpose of God, but I am confident it was a part of his plan that I should be thus afflicted, and I am content and perfectly at ease in the matter. With the writings that shall go in this mail, I have since leaving America written twenty hundred pages of letter paper. I could not have done all this writing if the Lord had not strengthened and blessed me in large measure. Never once has that right hand failed me. My arm and shoulder have been full of suffering, hard to bear, but the hand has been able to hold the pen and trace words that have come to me from the Spirit of the Lord. [Cf: General Conference Daily Bulletin 02-27-93 para. 04] p. 487, Para. 5, [1893MS].

"I have had a most precious experience, and I testify to my fellow-laborers in the cause of God, 'The Lord is good, and greatly to be praised.' I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which he bestows his supreme regard. While he extends to all the world his invitation to come to him and be saved, he commissions his angels to render divine help to every soul that cometh to him in repentance and contrition, and he comes personally by his Holy Spirit into the midst of his church. 'If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning.' 'Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.' [Cf: General Conference Daily Bulletin 02-27-93 para. 05] p. 488, Para. 1, [1893MS].

"Ministers and all the church, let this be our language, from hearts that respond to the great goodness and love of God to us as a people and to us individually, 'Let Israel hope in the Lord from henceforth forever.' 'Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good; sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods.' Consider, my brethren and sisters, that the Lord has a people, a chosen people, his church, to be his own, his own fortress, which he holds in a sin-stricken, revolted world; and he intended that no authority should be known in it, no laws be acknowledged by it, but his own. [Cf: General Conference Daily Bulletin 02-27-93 para. 06] p. 488, Para. 2, [1893MS].

"Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan's church have been constantly working to cast off the divine law, and confuse the distinction between good and evil. Satan is working with great power in and through the children of disobedience, to exalt treason and apostasy as truth and loyalty. And at this time the power of his satanic inspiration is moving the living agencies to carry out the great rebellion against God that commenced in heaven.

[Cf: General Conference Daily Bulletin 02-27-93 para. 07] p. 488, Para. 3, [1893MS].

"At this time the church is to put on her beautiful garments,--'Christ our righteousness.' There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize his law, the foundation of his government in heaven and throughout his earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah. If in defiance of God's arrangements the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts, and treachery to the kingdom of Christ. The church is firmly and decidedly to hold her principles before the whole heavenly universe and the kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God, will attract the notice and admiration of even the world, and many will by the good works which they shall behold be led to glorify our Father in heaven. The loyal and true bear the credentials of heaven, not of earthly potentates. All men shall know who are the disciples of Christ, chosen and faithful, and shall know them when crowned and glorified as those who honored God and whom he has honored, bringing them into possession of an eternal weight of glory. [Cf: General Conference Daily Bulletin 02-27-93 para. 08] p. 488, Para. 4, [1893MS].

"The language of the Psalmist may be adopted by the commandment keeping people of God: 'Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart when I shall have learned thy righteous judgments.' 'Thy hands have made me and fashioned me; give me understanding; that I may learn thy commandments.' [Cf: General Conference Daily Bulletin 02-27-93 para. 09] p. 489, Para. 1, [1893MS].

"The Lord has provided his church with capabilities and blessings, that they may present to the world an image of his own sufficiency, and that his church may be complete in him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven, and to be kept under the sole guardianship of his grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character. [Cf: General Conference Daily Bulletin 02-27-93 para. 10] p. 489, Para. 2, [1893MS].

"The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth.' 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.' [Cf: General Conference Daily Bulletin 02-27-93 para. 11] p. 489, Para. 3, [1893MS].

"God has in training a people chosen, elect, precious. They were once the children of disobedience, disloyal to God. But now "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven. [Cf: General Conference Daily Bulletin 02-27-93 para. 12] p. 489, Para. 4, [1893MS].

"To his church, Christ has given ample facilities, that he may receive a large revenue of glory from his redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is his depository, in which the wealth of his mercy, his love, his grace, is to appear in full and final display. The declaration in his intercessory prayer, that the Father's love is as great towards us as toward himself, the only begotten Son, and that they shall be with him where he is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of his Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, which the powers of hell shall not prevail against it. In their untainted purity and spotless perfection Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory,--Christ the great center from which radiates all glory. 'Blessed are they which are called to the marriage supper of the Lamb.' Ellen G. White." [Cf: General Conference Daily Bulletin 02-27-93 para. 13] p. 489, Para. 5, [1893MS].

George's Terrace, St. Kilda Road, Melbourne, Jan. 9, '93. The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master's work, is to be employed, not to hedge up the way before the messages God sends to his people, but to labor unitedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to

prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith. There is danger that this course of action will produce the very result assumed; and to a great degree the guilt will rest upon those who are watching for evil. Had our brethren been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them counsellors, men of sound judgment. [Cf: General Conference Daily Bulletin 02-28-93 para. 01] p. 490, Para. 1, [1893MS].

The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul trying task; for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people, to make them willing that God should work in the day of his power, the light of the glory of God has not been shining in clear concentrated rays to the world. Thousands who are now in the darkness of error, might have been added to our numbers. All the time and thought and labor required to counteract the influence of our brethren who oppose the message has been just so much taken from the world of the swift coming judgments of God. The Spirit of God has been present in power among his people, but it could not be bestowed upon them, because they did not open their hearts to receive it. [Cf: General Conference Daily Bulletin 02-28-93 para. 02] p. 490, Para. 2, [1893MS].

It is not the opposition of the world that we have to fear; but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action; but coldness and distrust have brought disunion that has shorn us of our strength. [Cf: General Conference Daily Bulletin 02-28-93 para. 03] p. 490, Para. 3, [1893MS].

The Lord designed that the messages of warning and instruction given through the Spirit to his people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis, tended to make of no effect the light God had given to his people through the Testimonies. "Great Controversy," Vol. 4 has not had the circulation that it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God. [Cf: General Conference Daily Bulletin 02-28-93 para. 04] p. 490, Para. 4, [1893MS].

The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who know the truth, but do not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work? [Cf: General Conference Daily Bulletin

02-28-93 para. 05] p. 490, Para. 5, [1893MS].

While the angels were holding the four winds that they should not blow, giving opportunity for every one who had light to let it shine to the world, there have been influences among us to cry peace and safety. Many did not understand that we had not time or strength or influence to be lost through dilatory action. While men slept, Satan has been stealing a march upon us, working up the advantages given him to have things after his own order. [Cf: General Conference Daily Bulletin 02-28-93 para. 06] p. 491, Para. 1, [1893MS].

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light of God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted, these men will never enter the mansions of the blest. Some have been preaching the word whose labors have been painted with impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with the wicked. Others have carried the truth in a very indifferent manner; they have had no real burden of the work; they have gone backward rather than forward. It is high time for these to retrace their steps; for they have lost their first love. The Lord's injunction to them is:-- [Cf: General Conference Daily Bulletin 02-28-93 para. 07] p. 491, Para. 2, [1893MS].

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: General Conference Daily Bulletin 02-28-93 para. 08] p. 491, Para. 3, [1893MS].

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the messages of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and help us." God in his providence has opened fields before us, and if the human agents co-operate with the divine agencies, many souls may be partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched. God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" there have been few voices to respond, "Here am I, send me." Through this neglect, many souls will lose the opportunity the Lord desired to give them. [Cf: General Conference Daily Bulletin 02-28-93 para. 09] p. 491, Para. 4, [1893MS].

"A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I

have bought five yoke of oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant, said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those which were bidden shall taste of my supper." [Cf: General Conference Daily Bulletin 02-28-93 para. 10] p. 491, Para. 5, [1893MS].

When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Men and money are needed to carry it forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls. The necessities of the work now demand far greater outlay than ever before. The Lord calls upon his people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourself and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, "Sell that ye have, and give alms." "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. [Cf: General Conference Daily Bulletin 02-28-93 para. 11] p. 492, Para. 1, [1893MS].

The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. O, many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom he is testing to see what response they will make to his benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale at the thought of rendering to the Lord his own,--a just tithe. Make haste, brethren, you have now the opportunity to be honest with God; delay not. For your soul's sake, no longer rob God in tithes and offerings. [Cf: General Conference Daily Bulletin 02-28-93 para. 12] p. 492, Para. 2, [1893MS].

The Lord calls for every talent and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom he has sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lighted with the glory of the angel from heaven. [Cf: General Conference Daily Bulletin 02-28-93 para. 13] p. 492, Para. 3, [1893MS].

If the world is to be convinced of sin as transgressors of God's law,

the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber; for the Lord is waiting to bless his people who will recognize the blessing when it comes, and diffuse it in clear, strong rays of light. "Then will I sprinkle clean water upon you, and ye shall be clean. . . . And I will put my spirit within you, and cause you to walk in my statutes." If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon his people. The heavenly agencies have long been waiting for the human agents, the members of the church, to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power. [Cf: General Conference Daily Bulletin 02-28-93 para. 14] p. 492, Para. 4, [1893MS].

At the same time there will be a power stirring everything from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and in casualties and crimes of no ordinary character. While God employs the angels of mercy to work through his human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ" and "Lo, he is there." The deep plotting of Satan will reveal its workings everywhere, for the purpose of distracting attention from present duty. The appearance of a false christ will awaken delusive hopes in the minds of those who will allow themselves to be deceived. The church members that are awake will arise to the emergency, and manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and hell will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will surely come to God's people. [Cf: General Conference Daily Bulletin 02-28-93 para. 15] p. 493, Para. 1, [1893MS].

Let all who believe the truth for this time put away their differences; put away envy and evil speaking and evil thinking. Press together, press together. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [Cf: General Conference Daily Bulletin 02-28-93 para. 16] p. 493, Para. 2, [1893MS].

Work, O work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "without me ye can do nothing." Becoming partakers of the divine nature, you can do all things. Through Christ you can have power with God and with man. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us and bless us; and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations." Our God is waiting to be gracious. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Will the church give to the world the light of the knowledge of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues and peoples? [Cf: General Conference Daily Bulletin 02-28-93 para. 17]

p. 493, Para. 3, [1893MS].

There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call upon him, in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher; and how shall they preach except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." "For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth." [Cf: General Conference Daily Bulletin 02-28-93 para. 18] p. 493, Para. 4, [1893MS].

"But when he saw the multitudes, he was moved with compassion because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Our work is plainly laid down in the word of God. Christian is to be united to Christian, church to church, the human instrumentality co-operating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God. Ellen G. White. [Cf: General Conference Daily Bulletin 02-28-93 para. 19] p. 493, Para. 5, [1893MS].

"We have not time to confer with flesh and blood. The power of Satan is apparently in the supremacy. He is seeking to convert all things in the world to his purpose: to imbue human beings with his own spirit and nature. The conflict will be terrible. The minds and hearts of men seem surcharged with hostility against divine revelation. The passions are stirred with envy against purity and holiness, and devotion to God and his requirements. The will is set like granite against all that is called God, or that is worshiped." [Cf: General Conference Daily Bulletin 03-07-93 para. 01] p. 494, Para. 1, [1893MS].

"I saw in Europe just as things were moving to accomplish their desires, there would seemingly be slacking up *once* or *twice*, thus the hearts of the wicked would be relieved and hardened, but the work would not settle down (only seem to), for the minds of kings and rulers were intent upon overthrowing each other, and the minds of the people to get the ascendancy." [Cf: General Conference Daily Bulletin 03-26-93 para. 01] p. 494, Para. 2, [1893MS].

"Men and money are needed to carry the work forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls. The necessities of the work now demand a greater outlay than ever before. The Lord calls upon his people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourself and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self, flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, 'Sell that ye have, and give alms.' 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts,

if I will not open the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it.'" [Cf: The Home Missionary 06-01-93 para. 01] p. 494, Para. 3, [1893MS].

Letters have been received by me making inquiry in regard to the particular duties that devolve upon the canvasser. Some have said that in their experience in visiting the people, they have found favorable opportunities for presenting the truth for this time, and have even been forced into holding Bible readings. They have said they could not conscientiously pass by those who were interested, or neglect these favorable opportunities for presenting to earnest inquirers the great truths that mean so much to us. On the other hand, letters come, saying that our canvassers are not doing the work that is given them to do, but are occupying their time in giving Bible readings upon doctrinal points of faith, and that thereby prejudice is aroused, and canvassers have difficulty in delivering their books; and this class ask in what way they shall deal with this difficulty. [Cf: The Home Missionary 08-01-93 para. 01] p. 494, Para. 4, [1893MS].

We think that there is truth in both these statements,--that canvassers find favorable opportunity for leading the people to a better understanding of the Bible, and that because of the way they meet these opportunities, prejudice is aroused and the work hindered. When the canvasser enters upon his line of work, he is not to allow himself to be diverted from his work, but should intelligently keep to the point with all diligence. And yet while he is doing his canvassing, he will not be heedless of opportunities to help souls who are seeking for light and who need the consolation of the Scriptures. There are many who have met with trials and disappointments, whose hearts have been made tender by sorrow or affliction, whom the Holy Spirit is drawing unto Christ. If the canvasser walks with God, if he prays for heavenly wisdom that he may do good, and only good in his labor, he will be quick to discern his opportunity, and the need of souls with whom he comes in contact. He will make the most of his opportunity to draw souls to Christ, not dwelling on doctrinal subjects, but upon the love of God, upon his mercy and goodness in devising the plan of salvation. He will not hold a controversy with the people, but in the Spirit of Christ he will be ready to speak a word in season to him who is weary. If, as faithful, true workers, canvassers have learned the trade to which they are called, from the nature of their work, they will be equipped with right words and actions, adapted to the circumstances of those with whom they come in contact. It would not be proper, nor would good results ensue, to present doctrines to souls who are entirely ignorant of our faith. [Cf: The Home Missionary 08-01-93 para. 02] p. 494, Para. 5, [1893MS].

The great need of the soul is to know God and Jesus Christ whom he has sent. The Bible abounds in practical lessons which the canvasser may safely present to the people. If he can by this means enlighten their darkened minds and bring into the sanctuary of the soul a knowledge of what practical religion means, he will be feeding the people. The inexhaustible theme of the love of God in giving his Son to die for the sins of the world can safely be presented. The canvasser can say to the inquiring soul, "Behold the Lamb of God, which taketh away the sin of the world." Let the canvasser go forth with this prayer upon his lips, "Lord, what wilt thou have me to do?" Let them labor as in the sight of God, and in the presence of heavenly angels; let them desire to be

approved of God in all things, having an eye single to his glory, and they will not be fruitless in the work which they have undertaken. The claims of God are to be ever before our eyes, and we are never to forget that we are to give an account for the deeds done in the body. Weighted with this thought, canvassers will watch for souls, and their prayers will go forth from unfeigned lips, asking for wisdom to speak a word in season to those who need help. Workers of this kind will continually be elevating and purifying the soul through the sanctifying influence of the truth. They will feel the value of souls, and will make the most of the priceless opportunities granted them to make known the riches of the grace of Christ to those who are in poverty and darkness. [Cf: The Home Missionary 08-01-93 para. 03] p. 495, Para. 1, [1893MS].

In order to enlighten souls it is not necessary to bring up controverted points of doctrine, and thus create opposition. Christ is the center of all our faith and hope. Those who can preach the matchless love of God, those who with softened heart can lift up Jesus, and inspire hearts to give him their best and holiest affections, are doing a high and holy work. By diligence in canvassing, by faithfully presenting to the people the cross of Calvary, the canvasser doubles his power of usefulness. But while we present these methods of work, we cannot lay out an undeviating line, in which every one shall move; for circumstances alter cases. God will impress those whose hearts are open to truth, who are longing for guidance, and he will say to his human agent, Speak to this one or that one of the love of Jesus. No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near, and soften and subdue the heart. [Cf: The Home Missionary 08-01-93 para. 04] p. 495, Para. 2, [1893MS].

Doctrines of all kinds are proclaimed with no special effect; for men expect that men will seek to press upon them their doctrines; but when the matchless love of Jesus is dwelt upon, the grace of Christ is there to make its impression upon the heart. There are many who are sincerely seeking for light, who know not what they must do to be saved. O tell them of the love of God, of the sacrifice Christ made on Calvary's cross to save souls from perishing! Tell them to place their will on the side of God's will, and the Lord will open the way before them. Tell them, "If any man will do his will, he shall know of the doctrine, whether it be of God." [Cf: The Home Missionary 08-01-93 para. 05] p. 495, Para. 3, [1893MS].

We are individually to put on the Lord Jesus Christ. To each one of us, he must become wisdom, righteousness, sanctification, and redemption. As we have living faith in Christ that appropriates him as our personal Saviour, we shall have power to place him before others in a new light. When the people see Christ as he is, they will not begin to wrangle over doctrines, but flee to Jesus for pardon, purity, and eternal life. No one can be a successful soul-winner till he himself has settled the question of surrender to God. In laboring for others we shall find that many are slow to comprehend the simplicity of godliness, but when once they look and live, the condition is met upon which the approval of God is bestowed. [Cf: The Home Missionary 08-01-93 para. 06] p. 495, Para. 4, [1893MS].

The difficulty most to be dreaded is that the canvasser who meets with these inquiring souls has not himself been converted, has not himself

experienced the love of Jesus which passeth knowledge. If he has not himself experienced the love of Christ, how can he tell souls the precious old, old story? The people are in need of having presented before them the very essence of true faith, of having brought to their minds the very way to accept Christ, and confide in him as their personal Saviour. They need to know how they may follow his steps whithersoever he goeth. Let the feet of the worker follow step by step the footprints of Jesus, and mark out no other way in which to proceed onward and heavenward. When a soul has been brought to Jesus through this kind of personal labor, leave the surrendered, humble heart for God to work with, and let God impose upon him just such burdens, and urge him into just such service as he sees fit. God has given his pledge that his grace shall be sufficient for every one who will listen to his invitation, and come unto him. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me; so shall he be my disciple." [Cf: The Home Missionary 08-01-93 para. 07] p. 496, Para. 1, [1893MS].

This is the kind of enlightenment that people need. They have heard doctrines until they are disgusted. Let the Lord Jesus Christ be the sum and substance of everything. If the people surrender to Jesus, if they open the door of their hearts and invite Him in, they will be in safe keeping. Jesus says, "I am the way, the truth, and the life." Possessing Jesus they will possess truth; for if they follow on to know the Lord, they will know that his goings forth are prepared as the morning. They will be complete in him. In our work we need far less controversy, and far more presentation of Christ. [Cf: The Home Missionary 08-01-93 para. 08] p. 496, Para. 2, [1893MS].

Many professed Christians make themselves a center. They have broken away from the great center, Jesus Christ; but if they would attract souls to him, they must flee back to Christ, and realize their utter dependence upon him. Satan has tried his uttermost to lay hold of and sever the chain that unites and binds man to God, that he may bind souls for whom Christ died to his own car, and make slaves of them in his service; but we are to work against him, and draw men to the Redeemer of the world. By exemplifying the love of Jesus in the life, by telling men what they must do in order to be saved, canvassers will themselves be blessed, and will receive light as they impart light to others. [Cf: The Home Missionary 08-01-93 para. 09] p. 496, Para. 3, [1893MS].

Let canvassers be faithful students, learning how to be most successful, and while they are thus employed let them keep their eyes and ears and understanding open to receive wisdom from God, that they may know how to help those who are perishing for the lack of the knowledge of Christ. Let every worker concentrate his energies, and use his powers for the highest of all service,--to recover men from the snare of Satan and bind them to God, making the chain of dependence through Jesus Christ, fast to the throne encircled with the rainbow of promise. Mrs. E. G. White. [Cf: The Home Missionary 08-01-93 para. 10] p. 496, Para. 4, [1893MS].

The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of

God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow-men. [Cf: The Home Missionary 11-01-93 para. 01] p. 496, Para. 5, [1893MS].

O how we need the divine Presence! For the baptism of the Holy Spirit, every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose his agents, and baptize his missionaries with the Holy Spirit. For ten days the disciples prayed before the Pentecostal blessing came. It needed all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into his image. When the blessing did come, it filled all the place where they were assembled; and endowed with power, they went forth to do effectual work for the Master. [Cf: The Home Missionary 11-01-93 para. 02] p. 497, Para. 1, [1893MS].

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more to-day. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and Satanic deceptions are misleading the minds of men. Without the Spirit and power of God, it will be in vain that we labor to present the truth. We must have the Holy Spirit to sustain us in the conflict; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Cf: The Home Missionary 11-01-93 para. 03] p. 497, Para. 2, [1893MS].

We cannot fall as long as we hope and trust in God. Let every soul of us, ministers and people, say, as did Paul, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air," but with a holy faith and hope, in expectation of winning the prize. Say to your soul, "Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God." By precept and example encourage faith, confidence, assurance. This is the work of the Comforter, and it is your work to co-operate with God's agencies. [Cf: The Home Missionary 11-01-93 para. 04] p. 497, Para. 3, [1893MS].

It is true that every moment is precious, and not one of them is to be wasted; but it is when you obtain the grace of the Holy Spirit through faith in God that you are qualified for the performance of your various duties, and can work with an eye single to the glory of God. Look at the days and weeks and months of the past, and see if your life service has not been one long, complicated robbery of God, because you have failed to remember him, and have left eternity out of your reckoning. By neglecting spiritual things, you have not only robbed your own soul, but the souls of your family; for by seeking temporal enrichment to the neglect of heavenly enlightenment, you have not been in a condition, either physically or mentally, to educate and train your children to keep the way of the Lord. [Cf: The Home Missionary 11-01-93 para. 05] p. 497, Para. 4, [1893MS].

You have a serious, solemn work to do to prepare the way of the Lord.

You need the heavenly unction, and you may have it. "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." There needs to be an elevating, uplifting power, a constant growth in the knowledge of God and the truth, on the part of one who is seeking the salvation of souls. If the minister utters words drawn from the living oracles of God; if he believes in, and expects the co-operation of, Christ, whose servant he is; if he hides self and exalts Jesus, the world's Redeemer, his words will reach the hearts of his hearers, and his work will bear the divine credentials. The Holy Spirit must be the living agency to convince of sin. The divine agent presents to the speaker the benefits of the sacrifice made upon the cross; and as the truth is brought in contact with the souls present, Christ wins them to himself, and works to transform their nature. He is ready to help our infirmities, to teach, to lead, to inspire us with ideas that are of heavenly birth. [Cf: The Home Missionary 11-01-93 para. 06] p. 497, Para. 5, [1893MS].

How little can men do in the work of saving souls, and yet how much through Christ, if they are imbued with his spirit! The human teacher cannot read the hearts of his hearers; but Jesus dispenses the grace that every soul needs. He understands the capabilities of man, his weakness and his strength. The Lord is working on the human heart; and a minister can be to the souls who are listening to his words, a savor of death unto death, turning them away from Christ; or, if he is consecrated, devotional, distrustful of self, but looking unto Jesus, he may be a savor of life unto life to souls who are already under the convicting power of the Holy Spirit, and in whose hearts the Lord is preparing the way for the messages which he has given to the human agent. Thus the heart of the unbeliever is touched, and it responds to the message of truth. "Ye are laborers together with God." The convictions implanted in the heart, and the enlightenment of the understanding by the entrance of the word, work in perfect harmony. The truth brought before the mind, has power to arouse the dormant energies of the soul. The Spirit of God working in the heart, co-operates with the working of God through his human instrumentalities. [Cf: The Home Missionary 11-01-93 para. 07] p. 498, Para. 1, [1893MS].

Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter,--to transform heart and character, that men may keep the way of the Lord. [Cf: The Home Missionary 11-01-93 para. 08] p. 498, Para. 2, [1893MS].

Many who are explaining the Scriptures to others have not conscientiously and entirely surrendered mind and heart and life to the control of the Holy Spirit. [Cf: The Home Missionary 11-01-93 para. 09] p. 498, Para. 3, [1893MS].

The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. As those who have made solemn vows to God, and who have been

commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to a world, not in a tame, spiritless way, but in demonstration of the Spirit and power of God. [Cf: The Home Missionary 11-01-93 para. 10] p. 498, Para. 4, [1893MS].

But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips. [Cf: The Home Missionary 11-01-93 para. 11] p. 498, Para. 5, [1893MS].

When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is supplied by the inflowing of the Spirit of Christ. Such a one has the faith which works by love and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing and directing, so that he enjoys spiritual things. He is "after the spirit," and he minds the things of the Spirit. He has no confidence in self; Christ is all and in all. Truth is constantly being unfolded by the Holy Spirit; he receives with meekness the engrafted word, and he gives the Lord all the glory, saying, "God has revealed them to us by his Spirit." "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God." The Spirit that reveals, also works in him the fruits of righteousness. Christ is in him "a well of water, springing up into everlasting life." He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God. What is the character of the fruit borne?--"The fruit of the Spirit is love." Mark the words,--love, not hatred; it is joy, not discontent and mourning; peace, not irritation, anxiety and manufactured trials. It is "long-suffering gentleness, goodness, faith, meekness, temperance against such there is no law." [Cf: The Home Missionary 11-01-93 para. 12] p. 498, Para. 6, [1893MS].

Those who have this spirit will be earnest laborers together with God; the heavenly intelligences co-operate with them, and they go weighted with the spirit of the message of truth which they bear. They are a spectacle to the world, to angels, and to men. They are ennobled, refined, through the sanctification of the Spirit and belief of the truth. They have not brought into the treasury of the soul wood, hay, stubble, but gold, silver, and precious stones. They speak words of solid sense, and from the treasures of the heart bring forth pure and sacred things according to the example of Christ. [Cf: The Home Missionary 11-01-93 para. 13] p. 499, Para. 1, [1893MS].

Day after day is passing into eternity, bringing us nearer to the close of probation. Now we must pray as never before for the Holy Spirit to be more abundantly bestowed upon us, and we must look for its sanctifying influence to come upon the workers, that the people for whom they labor may know that they have been with Jesus and learned of him. We need spiritual eyesight now as never before, that we may see

afar off, and that we may discern the snares and designs of the enemy, and as faithful watchmen proclaim the danger. We need spiritual power that we may take in, as far as the human mind can, the great subjects of Christianity, and how far-reaching are its principles. [Cf: The Home Missionary 11-01-93 para. 14] p. 499, Para. 2, [1893MS].

When God's people humble the soul before him, individually seeking his Holy Spirit with all the heart, there will be heard from human lips such a testimony as is represented in this scripture: "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." There will be faces aglow with the love of God, there will be lips touched with holy fire, saying, "The blood of Jesus Christ his Son cleanseth us from all sin." [Cf: The Home Missionary 11-01-93 para. 15] p. 499, Para. 3, [1893MS].

Those who are under the influence of the Spirit of God will not be fanatical, but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon their pathway, be careful how they cry peace and safety. Be careful what influence you exert at this time. [Cf: The Home Missionary 11-01-93 para. 16] p. 499, Para. 4, [1893MS].

When the Holy Spirit was poured out upon the early church, "the whole multitude of them that believed were of one heart and of one soul." The Spirit of Christ made them one. This is the fruit of abiding in Christ. [Cf: The Home Missionary 11-01-93 para. 17] p. 499, Para. 5, [1893MS].

Jesus longs to bestow the heavenly endowment in large measure upon his people. Prayers are ascending to God daily for the fulfillment of the promise; and not one of the prayers put up in faith is lost. Christ ascended on high, leading captivity captive, and gave gifts unto men. When, after Christ's ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled, what was the effect?--Thousands were converted in a day. We have taught, we have expected that an angel is to come down from heaven, that the earth will be lightened with his glory, when we shall behold and ingathering of souls similar to that witnessed on the day of Pentecost. [Cf: The Home Missionary 11-01-93 para. 18] p. 499, Para. 6, [1893MS].

Amid the confusion of delusive doctrines, the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth. He silences every other voice than that which comes from him who is the truth and the life. God gives to every soul opportunity to hear the voice of the True Shepherd, to receive the knowledge of God and our Saviour. When the heart receives this truth as a precious treasure, Christ is formed within, the hope of glory, while the whole heavenly universe exclaims, Amen and amen! We have absolute need of the regenerating power of the Holy Spirit. We have no time to confer with flesh and blood. [Cf: The Home Missionary 11-01-93 para. 19] p. 500, Para. 1, [1893MS].

We have need of divine illumination. Every individual is striving to become a center of influence; and until God works for his people, they will not see that subordination to God is the only safety for any soul. His transforming grace upon human hearts will lead to unity that has not yet been realized; for all who are assimilated to Christ will be in

harmony with one another. The Holy Spirit will create unity. [Cf: The Home Missionary 11-01-93 para. 20] p. 500, Para. 2, [1893MS].

"He shall glorify me." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The Holy Spirit glorifies God by so revealing his character to his people that he becomes the object of their supreme affections, and by making manifest his character in them. [Cf: The Home Missionary 11-01-93 para. 21] p. 500, Para. 3, [1893MS].

They see clearly that there never was any righteousness in the world but his, no excellence in the world but that derived from him. When the Spirit was poured out from on high, the church as flooded with light, but Christ was the source of that light; his name was on every tongue, his love filled every heart. So it will be when the angel that comes down from heaven having great power shall lighten the whole earth with his glory. [Cf: The Home Missionary 11-01-93 para. 22] p. 500, Para. 4, [1893MS].

The church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows his supreme regard. While he extends to all the world his invitation to come to him and be saved, he commissions his angels to render divine help to every soul that cometh to him in repentance and contrition, and he comes personally by his Holy Spirit into the midst of his church. [Cf: The Home Missionary 11-01-93 para. 23] p. 500, Para. 5, [1893MS].

The gift of his Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, and the powers of hell shall not prevail against it. In their untainted purity and spotless perfection Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory,--Christ the great center from which radiates all glory. [Cf: The Home Missionary 11-01-93 para. 24] p. 500, Para. 6, [1893MS].

How can we stand in the day of test if we do not understand the words of Christ? He said: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It is the Holy Spirit that is to bring to our remembrance the words of Christ. The theme Christ chose to dwell upon in his last discourse to his disciples was that of the office of the Holy Spirit. He opened before them a wide tract of truth. They were to receive his words by faith, and the Comforter, the Holy Spirit, was to bring all things to their remembrance. The consolation given by Christ in this promise was found in the fact that the divine influence was to be with his followers to the end. But this promise is not accepted and believed by the people to-day, and therefore is not cherished by them, nor is its fulfillment seen in the experience of the church. The promise of the gift of the Spirit of God is left as a matter to be little considered by the church. It is not impressed upon the people, and the result is only that which might be expected,--spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the mind and soul, but divine power which is necessary for the growth and prosperity of the church, which would if possessed, bring all other blessings in its train, is lacking, although it is offered to us in

infinite plenitude. Just as long as the church is satisfied with small things, it is disqualified to receive the great things of God. [Cf: The Home Missionary 11-01-93 para. 25] p. 500, Para. 7, [1893MS].

But why do we not hunger and thirst after the gift of the Holy Spirit, since it is the means whereby the heart may be kept pure? The Lord designs that divine power shall co-operate with human effort. It is all-essential for the Christian to understand the meaning of the promise of the Holy Spirit just prior to the coming of our Lord Jesus the second time. Talk of it, pray for it, preach concerning it; for the Lord is more willing to give the Holy Spirit than parents are to give good gifts to their children. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: The Home Missionary 11-01-93 para. 26] p. 501, Para. 1, [1893MS].

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. The Lord will hold both ministers and people responsible for the light which shines in our day. God calls upon all who claim to believe present truth to work diligently in gathering up the precious jewels of truth, and placing them in their position in the framework of the gospel. Let them shine in all their divine beauty and loveliness, that the light may flash forth amid the moral darkness. This cannot be accomplished without the aid of the Holy Spirit, but with the aid of the Spirit we can do all things. When we are endowed with the Holy Spirit, we by faith take hold of infinite power. There is nothing to be lost of that which comes from God. The Saviour of the world sends his divine messenger to the soul, that men may dig for the truth, that by its revelation they may dispel the multitude of errors. This is the Christian's work. [Cf: The Home Missionary 11-01-93 para. 27] p. 501, Para. 2, [1893MS].

The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the Comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, child-like faith, is made a partaker of the divine nature through the agency of the Holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in Him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy. [Cf: The Home Missionary 11-01-93 para. 28] p. 501, Para. 3, [1893MS].

When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the Holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficacy of the Holy Spirit, they now saw him exalted to be a Prince and Saviour, to give repentance unto Israel, and remission of sins. Christ was glorified through the power of the Holy Spirit resting upon men. [Cf: The Home Missionary 11-01-93 para. 29] p. 501, Para. 4, [1893MS].

The revelation of Christ by the Holy Spirit brought to them a

realizing sense of his power and majesty, and they stretched forth their hands unto him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of his righteousness. He is the fountain of light, and light from the gates ajar has been shining upon the people of God, that they may lift him up in his glorious character before those who sit in darkness. [Cf: The Home Missionary 11-01-93 para. 30] p. 501, Para. 5, [1893MS].

It is Christ in his fullness as a sin-pardoning Saviour, that the sinner must see; for the unparalleled love of Christ, through the agency of the Holy Spirit, will bring conviction and conversion to the hardened heart. [Cf: The Home Missionary 11-01-93 para. 31] p. 502, Para. 1, [1893MS].

O that we as a people might humble our hearts before God, and plead with him for the endowment of the Holy Spirit! [Cf: The Home Missionary 11-01-93 para. 32] p. 502, Para. 2, [1893MS].

[It may be borne in mind that the first portion of this article was written in 1887.] "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." [Cf: The Home Missionary 11-01-93 para. 01] p. 502, Para. 3, [1893MS].

It is through one who is "a brother and companion in tribulation" that Christ reveals to his people the fearful conflicts which they must meet before his second coming. Before the scenes of their bitter struggle are opened to them, they are reminded that their brethren also have drunk of the cup and been baptized with the baptism. He who sustained these early witnesses to the truth will not forsake his people in the final conflict. [Cf: The Home Missionary 11-01-93 para. 02] p. 502, Para. 4, [1893MS].

It was in a time of fierce persecution and great darkness, when Satan seemed to triumph over the faithful witnesses for God, that John in his old age was sentenced to banishment. He was separated from his companions in the faith, and cut off from his labors in the gospel; but he was not separated from the presence of God. The desolate place of his exile proved to him the gate of heaven. He says:-- [Cf: The Home Missionary 11-01-93 para. 03] p. 502, Para. 5, [1893MS].

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book.... and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man And he had in his right hand seven stars and he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." [Cf: The Home Missionary 11-01-93 para. 04] p. 502, Para. 6, [1893MS].

Christ walks in the midst of the golden candlesticks. Thus is symbolized his relation to the churches. He is in communion with his people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion. Although he is High Priest and Mediator, in the sanctuary above, yet he walks up and down in the midst of the churches on earth. He goes from church to church, from congregation to congregation, from soul to soul. He is represented as walking, which signified untiring wakefulness, unremitting vigilance. He observes whether the light of any of his sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die. But he is the true watchman in the Lord's house, the true warden of the temple courts. His continued watchcare and sustaining grace are the source of life and light. [Cf: The Home Missionary 11-01-93 para. 05] p. 502, Para. 7, [1893MS].

Again the prophet says, "Behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone." The rainbow of God's promise, which was a token of his covenant with Noah, was seen by John encircling the throne on high,--a pledge of God's mercy to every repentant, believing soul. It is an everlasting testimony that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It declares to the whole world that God will never forget his people in their struggles with evil. [Cf: The Home Missionary 11-01-93 para. 06] p. 503, Para. 1, [1893MS].

Once again the Saviour was presented to John, under the symbol of the "Lion of the tribe of Judah," and of "a Lamb as it had been slain." These symbols represent the union of omnipotent power and self-sacrificing love. As the Lion of Judah, Christ will defend his chosen ones and bring them off victorious, because they accepted him as "the Lamb of God, which taketh away the sin of the world." Christ the slain Lamb, who was despised, rejected, the victim of Satan's wrath, of man's abuse and cruelty,--how tender his sympathy with his people who are in the world! And according to the infinite depths of his humiliation and sacrifice as the Lamb of God, will be his power and glory as the Lion of Judah, for the deliverance of his people. [Cf: The Home Missionary 11-01-93 para. 07] p. 503, Para. 2, [1893MS].

To John were opened the great events of the future, that were to shake the thrones of kings, and cause all earthly powers to tremble. "Behold" he said, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." And he heard Christ's promise to the overcomer, "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." [Cf: The Home Missionary 11-01-93 para. 08] p. 503, Para. 3, [1893MS].

John was now prepared to witness the thrilling scenes in the great conflict between those who keep the commandments of God and those who make void his law. He saw the wonder-working power arise that was to deceive all who should dwell upon the earth, who were not connected with God, "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Read Rev. 13:14-17. [Cf: The Home Missionary 11-01-93 para. 09] p. 503, Para. 4, [1893MS].

The prophet heard the solemn warning against the worship of this blasphemous power: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." [Cf: The Home Missionary 11-01-93 para. 10] p. 503, Para. 5, [1893MS].

Of the loyal and true, who do not bow to the decrees of earthly rulers against the authority of the King of heaven, the Revelator says, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Read Rev. 14:1-3,5;15:2-4. [Cf: The Home Missionary 11-01-93 para. 11] p. 503, Para. 6, [1893MS].

These lessons are for our benefit. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful scenes that were to precede his second coming: "Ye shall hear of wars and rumors of wars . . . Nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days. [Cf: The Home Missionary 11-01-93 para. 12] p. 503, Para. 7, [1893MS].

Already the restraining Spirit of God is being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture. [Cf: The Home Missionary 11-01-93 para. 13] p. 504, Para. 1, [1893MS].

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith and perseverance. But we may triumph gloriously; for all Heaven is interested in our welfare, and awaits our demand upon its wisdom and strength. [Cf: The Home Missionary 11-01-93 para. 14] p. 504, Para. 2, [1893MS].

In the time of trial just before us, God's pledge of security will be placed upon those who have kept the word of his patience. If you have complied with the conditions of God's word, Christ will be to you a refuge from the storm. He will say to his faithful ones: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." The Lion of Judah, so terrible to the rejecters of his grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God's law, but light and mercy and deliverance to those who have kept his commandments. The Arm, strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send his angels with a great sound of a trumpet, and they shall gather together the elect from the four winds, from one end of heaven to the other." [Cf: The Home Missionary 11-01-93 para. 15] p. 504, Para. 3, [1893MS].

Brethren, you to whom the truths of God's word have been opened, what part will you act in this momentous time of the closing scenes of earth's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein, "for the time is at hand." Let none now venture to tamper with sin, the source of every misery that has come upon our world. No longer remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, Who shall be able to stand? Have you, in the precious hours of probation mercifully granted you, been putting the best material into your character building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded to your profession of faith? [Cf: The Home Missionary 11-01-93 para. 16] p. 504, Para. 4, [1893MS].

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character. If the warnings which God has given are neglected or regarded with indifference, if you cherish or excuse sin, you are sealing your soul's destiny; you will be weighed in the balances and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity. [Cf: The Home Missionary 11-01-93 para. 17] p. 504, Para. 5, [1893MS].

God's Word must be Held Supreme. The adherents of truth are now called upon to choose between disregarding a plain requirement of God's word or forfeiting their liberty. If we yield the word of God, and accept human customs and traditions, we may still be permitted to live among men, to buy and sell, and have our rights respected. But if we maintain our loyalty to God, it must be at the sacrifice of our rights among men. For the enemies of God's law have leagued together to crush out independent judgment in matters of religious faith, and to control the consciences of men. They are determined to put an end to the long-continued controversy concerning the Sabbath, to prohibit all further spread of the truth upon this point, and to secure the exaltation of Sunday, in the very face of the injunction of the fourth commandment. [Cf: The Home Missionary 11-01-93 para. 18] p. 505, Para. 1, [1893MS].

The people of God will recognize human government as an ordinance of divine appointment, and will by precept and example teach obedience to it as a sacred duty so long as its authority is exercised within its legitimate sphere. But when its claims conflict with the claims of God, we must choose to obey God rather than men. The word of God must be recognized and obeyed as an authority above that of all human legislation. "Thus saith the Lord," is not to be set aside for a Thus saith the Church or the State. The crown of Christ is to be uplifted above all the diadems of earthly potentates. [Cf: The Home Missionary 11-01-93 para. 19] p. 505, Para. 2, [1893MS].

The principle which we are called to uphold at this time is the same that was maintained by the adherents of the gospel in the days of the great Reformation. When the princes assembled at the Diet of Spires, in 1529, it seemed that the hope of the world was about to be crushed out. To this assembly was presented the emperor's decree restricting religious liberty, and prohibiting all further dissemination of the reformed doctrines. Would the princes representing the states of Germany accept the decree, and consent that the blessed light of the gospel should be shut out from the multitudes that were still in darkness? Mighty issues for the world depended upon the action of a few heroes of faith. Those who had accepted the truths of the Reformation met together, and their unanimous decision, was, "Let us reject the decree. In matters of conscience the majority has no power." And they drew up their protest, and submitted it to the assembled states. [Cf: The Home Missionary 11-01-93 para. 20] p. 505, Para. 3, [1893MS].

"We protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and our people, neither consent nor adhere in any manner whatever to the proposed decree in anything that is contrary to God, to his word, to our right conscience, or to the salvation of our souls. . . . We cannot assert that when Almighty God calls a man to his knowledge, he dare not embrace that divine knowledge. . . . There is no true doctrine but that which conforms to the word of God. The Lord forbids the teaching of any other faith. The Holy Scriptures, with one text explained by other and plainer texts, are, in all things necessary for the Christian, easy to be understood, and adapted to enlighten. We are therefore resolved by divine grace to maintain the pure preaching of God's only Word, as it is contained in the scriptures of the Old and New Testaments, without anything added thereto. This word is the only truth. It is the sure rule of all doctrine and life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the vanities that are set up against it shall fall before the face of God." [Cf: The Home Missionary 11-01-93 para. 21] p. 505, Para. 4, [1893MS].

The banner of truth and religious liberty which these reformers held aloft, God has in this last conflict committed to our hands. Those whom he has blessed with the knowledge of his word are held responsible for this great gift. We are to receive the word of God as supreme authority. We must accept its truths for ourselves, as our own individual act. [Cf: The Home Missionary 11-01-93 para. 22] p. 506, Para. 1, [1893MS].

And we shall be able to appreciate the truth only as we shall search it out for ourselves, by personal study of the word of God. Then as we accept it as the guide of our lives, the prayer of Christ is answered for us, "Sanctify them through thy truth; thy word is truth." The acknowledgment of the truth, both in word and by example, is our confession of faith, and it is only as we thus acknowledge the truth that others can know that we believe the Bible. [Cf: The Home Missionary 11-01-93 para. 23] p. 506, Para. 2, [1893MS].

God will hold men accountable who have the plain teachings of his word, but disregard them and accept the sayings and customs of men. And yet how many are doing this! They reject the light in regard to the

Sabbath, and trample upon God's holy day. Ministers and people, with the Bible open before them, show contempt for the words of God in his holy precepts, while they exalt a spurious Sabbath, which has no other foundation than the authority of the Roman Church. The claims of this spurious Sabbath are to be enforced upon the world. The Protestant churches, having received doctrines which the word of God condemns, will bring these to the front, and force them upon the consciences of men, just as the papal authorities urged their dogmas upon the advocates of truth in Luther's time. The same battle is again to be fought, and every soul will be called upon to decide upon which side of the controversy he will be found. [Cf: The Home Missionary 11-01-93 para. 24] p. 506, Para. 3, [1893MS].

When men are not willing to see the truth and receive it, because it involves a cross, they are opening the door to Satan's temptations. He will lead them, as he led Eve in Eden, to believe a lie. The truth through which they might have been sanctified is set aside for some pleasing delusion presented by the destroyer of souls. It is often the case that the most precious truth appears to lie close by the side of fatal errors. The rest that Christ promised to all who should learn of him lies close beside indifference and carnal quietude, and multitudes overlook the fact that this rest is found only in wearing Christ's yoke and bearing his burden, in possessing his meekness and lowliness. The great truth of our entire dependence upon Christ for salvation lies close to the error of presumption. Freedom in Christ is by thousands mistaken for lawlessness; and because Christ came to release us from the condemnation of the law, men declare that the law itself is done away, and that those who keep it are fallen from grace. And thus, as truth and error appear so near akin, minds that are not guided by the Holy Spirit will be led to accept the error, and in so doing place themselves under the power of Satan's deceptions. In thus leading men to receive error for truth, Satan is working to secure the homage of the Protestant world. [Cf: The Home Missionary 11-01-93 para. 25] p. 506, Para. 4, [1893MS].

Every soul needs to be on guard against his devices. We must be Bible readers, and obedient to the Scriptures. However much it may inconvenience us, every question is to be settled by the law and the testimony. [Cf: The Home Missionary 11-01-93 para. 26] p. 506, Para. 5, [1893MS].

The inquiry should rise from every heart, What is truth? If we would stand against the deceptive teaching that now meets us on every side, that is turning the truth of God into a lie, we must have the heavenly anointing. The Holy Spirit alone will enable us to distinguish truth from error, sin from righteousness. It is of the greatest consequence that we avail ourselves of every means and every facility for learning what is truth. And if we seek for the truth as for hid treasure, we have the assurance that our light shall shine more and more, unto the perfect day. [Cf: The Home Missionary 11-01-93 para. 27] p. 507, Para. 1, [1893MS].

Those reformers whose protest has given us the name of Protestants, felt that God had called them to give the light of the gospel to the world, and in doing this they were ready to sacrifice their possessions, their liberty, and their own lives. Are we, in this the last conflict of the great controversy, as faithful to our trust as

were the early reformers to theirs. In face of persecution and death, the truth was spread far and near. The word of God was carried to the people; and all classes, high and low, rich and poor, learned and ignorant, eagerly studied it for themselves; and those who received the light became in their turn messengers to impart it. In those days the truth was brought home to the people through the press. Luther's pen was a power, and his writings, scattered broadcast, stirred the world. [Cf: The Home Missionary 11-01-93 para. 28] p. 507, Para. 2, [1893MS].

The same agencies are at our command, with facilities multiplied a hundredfold. Bibles, publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world. We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. The preaching of the word will have power in reaching a class who would not receive the truth through reading; but the ministers are few, and where the living preacher cannot come, the published truth can reach. Personal effort will accomplish far more than could be accomplished without it. [Cf: The Home Missionary 11-01-93 para. 29] p. 507, Para. 3, [1893MS].

The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and those who know the truth should make mighty intercessions for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many peoples, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you always, even unto the end of the world." Mrs. E. G. White. [Cf: The Home Missionary 11-01-93 para. 30] p. 507, Para. 4, [1893MS].

[The following Testimony has been received, addressed to our brethren in America:--] [Cf: The Home Missionary 11-01-93 para. 01] p. 507, Para. 5, [1893MS].

Wellington, New Zealand, Aug. 1, 1893. Dear Brethren in America: I am thankful to be able to write to you that I am improving in health; and although I have passed this winter in the city of Wellington, which has not a healthful climate because of constant storms and high winds, yet the Lord has blessed me. I was nearly prostrated for some weeks, about two months since. I had an appointment at Petone, and the subject I thought to speak upon was the necessity of growth in grace; but it was taken from me, and in its place a most solemn warning was given me for the congregation in regard to the withdrawal of the Spirit of God from the world, and the judgments of God, which were plagues of sickness, disasters by sea and by land, destruction everywhere in our world by fire and floods, earthquakes in "divers places," and the words of Christ: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives,

they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat; they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the days when the Son of man is revealed." [Cf: The Home Missionary 11-01-93 para. 02] p. 508, Para. 1, [1893MS].

I felt deeply the power of God resting upon me as I warned the people that the end of this earth's history was soon to close, and we could see the fulfillment of the words of warning of the Lord Jesus Christ. We are indeed in the time which Christ has foretold would come upon the world. [Cf: The Home Missionary 11-01-93 para. 03] p. 508, Para. 2, [1893MS].

The Spirit of the Lord was upon me, and from that time I have had physical strength. For a while before, I was unable to write, my mental machinery was about ready to stop; but it was quickened by the power of God, and I praise his holy name for what he has done for me in giving me the "balm of Gilead," and the healing power of the great physician. We see a great work to be done in this field, and long to have facilities to work with. I will speak of Wellington. It is a place where churches are abundant, and there are plenty of ministers. But I have never been in a place where prejudice was so perseveringly and determinedly carried on as it is in this place. This is the capital and great center of New Zealand. A mission should be established here. A church, if ever so humble, should be erected. It will take money to do this. [Cf: The Home Missionary 11-01-93 para. 04] p. 508, Para. 3, [1893MS].

It is not God's plan, although the gold and silver are his own, to send his angels from heaven to build churches in any town or city. He has made man his almoner, his steward and trust, and the Lord's field is a very extensive one. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This was the commission given to the disciples, and here has been a place where the people have determined that the banner of truth should not be lifted. [Cf: The Home Missionary 11-01-93 para. 05] p. 508, Para. 4, [1893MS].

And yet God has a people in this place, and how can we reach them?-- Only through a steady, persevering effort, carried on judiciously. A humble house of worship should be erected, that the people may know that they are not to be left out in the cold. Many minds are half persuaded, but dare not make the final decision. Workers are needed, and money is needed to erect a house of worship. If we can get a hold here, then the door is opened to get a hold in other large cities. [Cf: The Home Missionary 11-01-93 para. 06] p. 508, Para. 5, [1893MS].

I cannot express my feelings. Sometimes I think it is best for me to return to America; for we can do so little. When our people in America shall feel that this field is as important as the fields in America, that souls are just as precious here as there, I think they will not take the whole, or nearly all the money from the treasury, to add building to building; and in the face of all our pleading and warnings given in reference to this subject for years, carry so light burden for

those foreign fields, tying our hands so we cannot work, only to the greatest disadvantage. We have nothing wherewith we can make even a start by calling out the people. [Cf: The Home Missionary 11-01-93 para. 07] p. 509, Para. 1, [1893MS].

I entreat of you to extend your vision and broaden your ideas. In the place of investing so largely in your supposed necessities, and swallowing up the available means in the treasury, give us something that we may work in cities where there are not any souls who have an interest in the truth, who must be warned and aroused that the kingdom of God may be built up. God does not purpose to do your work; but he requires that you give some chance that the seeds of truth may be sown in places where the soil has never been broken; and the seed sown in these cities will be watered by the Lord of heaven, and there will be an increase. The leaven of truth must be first hidden in the meal before it will leaven the lump. Once get the truth planted in new fields, in cities where they have never heard the message, and then the increase and progress will follow. The people know nothing of the truth. They are ignorant of truth. They know nothing of the reasons of our faith. They believe what the church ministers tell them. And is there, then, to be no effort made, that they shall know what is truth for this time? What can be done in these cities, without money to start the work? And if you continually see places where you think you may use to advantage the means, must these countries be left and the ground not plowed or sown? Will the Lord be pleased with this kind of neglect? The field is the world. America is not the whole world,--only a little piece of it. I know there are many calls for means in all foreign countries; but here there is such a condition of things financially that we cannot depend on any help coming from these fields, until we have some facilities to till the soil and sow the seed. [Cf: The Home Missionary 11-01-93 para. 08] p. 509, Para. 2, [1893MS].

I think I shall have to turn my face homeward and go among our churches in America, and see if I cannot arouse an interest that something shall be done; for all I may trace with pen and ink, seems to be regarded as idle tales. I never expect to return to this field; but I can see that some workers, even private families, ought to get the missionary spirit, and come this way. [Cf: The Home Missionary 11-01-93 para. 09] p. 509, Para. 3, [1893MS].

I am reminded of a family of children. One is more prepossessing than the others, and that one is favored. Gifts and considerations are made without stint and partiality, and the others are left to get along as best they can. I think this is a good symbol of the present state of things in America and this country. God knows we have done what we could, but crippled in every way; our hands tied without workers or money. The places that have nothing done in them need money, and devising, and planning to create an interest. I rejoiced when I heard that the Holy Ghost had been poured out upon our people in America, and I have been anxiously waiting new developments in America as was seen after the Holy Spirit descended on the day of Pentecost. I thought similar fruits would be seen, that the missionary spirit of God would burn in the hearts of all upon whom the Spirit of God was manifestly moving. [Cf: The Home Missionary 11-01-93 para. 10] p. 509, Para. 4, [1893MS].

There should be a decided change in the spirit and character of the

work. If men and women have received increased light, what are they doing? What are they doing to warn men and women who do not understand that the Lord is soon coming? He goeth out of his place to punish the inhabitants of the world for their iniquity. "The earth also shall disclose her blood, and shall no more cover her slain." Where, I ask, is the burden for souls that are perishing out of Christ? Who will go forth without the camp bearing the reproach? Who will leave pleasant homes and dear ties of relationship, and carry the precious light of truth to lands afar off, but not beyond the domain of God? Every day and every moment comes to those intrusted with the light of truth with terrible significance, while men and women in every clime and land are fitting themselves for weal or woe, fixing their own destinies for eternity. [Cf: The Home Missionary 11-01-93 para. 11] p. 510, Para. 1, [1893MS].

God has expended amazing sacrifices upon men, and mighty energies for the reclaiming of man from transgression and sin to loyalty and obedience; but I have been shown that he does nothing without the co-operation of human agencies. Every endowment of grace and power and efficiency has been liberally provided, and the strongest motives presented to arouse and keep living in the human heart the missionary spirit, that divine and human agency may be combined. What more has been done in self-denial in moving out of Battle Creek? in carrying the light, the influence of God's Spirit, testifying to the truth in regions where the standard has never yet been lifted? Did the Lord open to you the windows of heaven, and pour you out a blessing at the last Conference? What use have you made of the gift of God? He has supplied the motive forces of which he has made a lodgement in your hearts, that with patience and hope and untiring vigilance you might set forth Jesus Christ and him crucified, that you might send the note of warning that Christ is coming the second time with power and great glory, calling men to repent of their sins. If the brethren in Battle Creek do not now arouse and go to work in missionary fields, they will fall back into death-like slumber. How did the Holy Spirit work upon your hearts? By the energies of the Holy Spirit it was stimulating you to the exercise of the talents God has given you, that every man and woman and youth should employ them to set forth the truth for this time, making personal efforts, going into the cities where truth has never been and lifting the standard. In the blessing God has bestowed upon you, have not your energies been quickened, and the truth been more deeply impressed upon your soul, and its important relation to perishing souls out of Christ? Are ye witnesses for Christ in a more distinct and decided manner, after the manifest revealing of God's blessing upon you? The Holy Spirit's office is to bring decidedly to your minds the important, vital truths. Is this extra endowment to be bound up in a napkin and hidden in the earth?--No, no, it is to be put out to the exchangers; and as man uses his talents, however small, the Holy Spirit takes the things of God, and presents them anew to the mind. He makes the neglected word to be a vivifying agency. Through the Spirit, it is quick and powerful upon human minds, not because of the smartness, the educational power of the human agency, but because the divine power works with the human, and to the divine belongs all the credit. [Cf: The Home Missionary 11-01-93 para. 12] p. 510, Para. 2, [1893MS].

Shall selfishness and ease, and love of earthly comforts and attractive homes allure us? Shall we cease as moral agencies to use our powers to the saving of souls? Shall our voices be indistinct? *Then God*

will put his curse upon us that have had so great light, and inscribe upon the walls of our home, "Lovers of pleasure more than lovers of God." He will put a tongue in the stones, and they will speak; but God demands of you in Battle Creek to go forth. Resolve not in your own strength; but in the strength and grace given of God that you will consecrate to God, now, just now, every power, every ability. You will follow Jesus because he bids you, and you will not ask where, nor what reward shall be given. It is well with you if you obey the words of the Master, "Follow me." Your work is to lead every one to the light by judicious, well-put-forth efforts, under the guardianship of the divine Leader. Will to do, resolve to act, without a moment's delay make terms with God. Let every ray of light that God has been giving you shine forth in good works. You are not alone. God's grace stands forth to work with every effort to enlighten the ignorant and those who do not know that the end of all things is at hand. But he will not be your substitute to do your God-given work. Light may shine in abundance, but the graces given will convert your soul only as they arouse you to cooperate with divine agencies. You are called up to be active soldiers, to put on the divine armor, and put forth energies, divine power working with the human to break the spell of worldly enchantments. [Cf: The Home Missionary 11-01-93 para. 13] p. 510, Para. 3, [1893MS].

Again I call for the help that we ought to have had, the means we must have if anything is accomplished in this country. Let your minds be drawn out for perishing souls. Obey the impulse given by High Heaven. Grieve not the Holy Spirit by delay. Resist not God's methods of recovering poor souls from the thralldom of sin. To every man was given his work. Then do the very best with the powers God has given you, and he will accept your efforts put forth with an eye single to his glory. To every man he has given his work according to his several ability. Mrs. E. G. White. [Cf: The Home Missionary 11-01-93 para. 14] p. 511, Para. 1, [1893MS].

Jesus taught his disciples to pray. He directed them to present their daily needs before God. As we realise our dependence upon God for both temporal and spiritual blessings, we may offer up fervent and effectual prayer. Our great need is in itself an argument that pleads most eloquently in our behalf. Your wants, your joys, your sorrows, your cares, your fears, you may present before God. You cannot weary Him, you cannot burden his heart. Nothing is too great for Him to bear; for He upholds the worlds and rules the universe. Nothing is too small for his notice; for He marks the sparrow's fall, and numbers the hairs of your head. He is not indifferent to the wants of his people. The Lord is very pitiful and of tender mercy. He is touched by our sorrows, and even the utterance of them moves his great heart of infinite love. There is no chapter in our experience too dark for Him to read, no perplexity too complicated for Him to unravel. Our Heavenly Father is not unobserving; He sees our tears, He marks our sighs, He notes our joys and sorrows. "He healeth the broken heart, and bindeth up their wounds." [Cf: The Messenger 01-04-93 para.] p. 511, Para. 2, [1893MS].

The relation between God and each soul is distinct. His care to you is as minute as though there were no other soul to claim his attention. The psalmist says, "Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. There is not a word in my tongue, but lo, O Lord, Thou knowest it

altogether. Thou hast beset me behind and before, and laid thine hand upon me." "Thou tellest my wanderings; put Thou my tears in thy bottle; are they not in thy book?" In the words of the psalmist is expressed the intimacy and tenderness with which God cares for his creatures. "For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." [Cf: The Messenger 01-04-93 para. 02] p. 511, Para. 3, [1893MS].

We should realise that we have a friend at court, one who can plead the cause of our soul, one who will be our helper in every emergency. We should be able to sing,--"What a Friend we have in Jesus, All our sins and griefs to bear; What a privilege to carry Everything to God in prayer." [Cf: The Messenger 01-04-93 para. 03] p. 511, Para. 4, [1893MS].

Jesus says, "When ye pray, believe that ye receive the things ye ask for, and ye shall have them." You are to come to the Father, emptying the soul of every sin and defilement, that you may prove the promises of the Lord. You cannot indulge your own temper, and have your own way, and still expect to have the advantages of the children of God; you must struggle with hereditary tendencies, and yield not to temptation. "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." As a child comes to its parent, so you are to come to Jesus, telling Him just what you want, presenting before Him your need of his presence and grace. The Lord has promised to give the Holy Spirit to them that ask Him; and as an illustration of our need, and his willingness to give, He presents before us a hungry child asking his earthly parent for bread. The question is asked, "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?" He appeals to the tender natural affection of a parent for his child, and then says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." Mrs. E. G. White. [Cf: The Messenger 01-04-93 para. 04] p. 511, Para. 5, [1893MS].

Those that call upon the Lord in humble, fervent prayer, will receive the strength and grace that they need to battle with temptation and to endure trials. In coming to God, the petitioner must present Christ as his authority, Christ's merit as his plea; and when these conditions are fulfilled, God has pledged his word that heaven is open unto the cries of the penitent and humble soul. [Cf: The Messenger 01-18-93 para. 04] p. 512, Para. 1, [1893MS].

The enemy will come to you, and say, "It is of no use for you to pray. Did you not do that evil thing? Have you not transgressed against God? Have you not violated your conscience?" Answer him, "Yes; but Christ has bidden me pray. He has said, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'" [Cf: The Messenger 01-18-93 para. 02] p. 512, Para. 2, [1893MS].

Let the repenting soul repeat the promise that Jesus has made,--"Him that cometh unto Me I will in no wise cast out." Let him tell the

enemy, "The blood of Jesus Christ his Son cleanseth us from all sin." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Tell the enemy that you know your garments are stained with sin, but that by faith you claim the righteousness of Christ. Turn to Jesus, and tell Him all your trouble; Christ sees all your circumstances, knows all your temptations and sorrows. The enemy will suggest that you stay away from Christ until you have made yourself better, until you are good enough to come to God; but do not listen to his suggestions; for if you wait till you are good enough to come to God, you will never come. You might wait until the judgment, but you would not be fit to come to Christ. "Now is the accepted time, now is the day of salvation." You are to yield to the drawing power of Christ's love today, and come to Him as you are. As you come, He will continue to draw you, until every thought shall be brought into captivity to Jesus. When the enemy would keep you from your Saviour, accusing you of being a sinner, tell him that you are entitled to go to the Lord, since He has said, "I came not to call the righteous, but sinners to repentance." The accuser of the brethren told the repentant publican that he was a sinner; and he dared not so much as lift up his eyes to heaven, but smote upon his breast, and cried, "God, be merciful to me a sinner," and he went down to his house justified. The coming of the sinner is not unwelcome to Christ. He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." When Christ was upon earth, at one time certain Greeks came, saying. "Sir, we would see Jesus." On every side were those who were cruel and vindictive, who were seeking an opportunity to put Jesus out of the way, for they rejected the Lord of glory; and how precious to Jesus was the thought that there were earnest souls who desired to see Him. The Master's heart warmed with satisfaction that someone wanted to see Jesus. When the voice of God speaks to the heart, and the heart responds to it, we shall hear the inquiry, "Sir, I would see Jesus." Heaven is all ready to receive those who receive Jesus. Then let us come to Him, asking for the very things that we need, believing that we shall receive them. [Cf: The Messenger 01-18-93 para. 03] p. 512, Para. 3, [1893MS].

"Now faith is the substance of things hoped for, the evidence of things not seen." In coming to Christ there must be an exercise of faith. We need to bring Him into our everyday life; then we shall have peace and joy, and we shall know by experience the meaning of his word, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Our faith must claim the promise, that we may abide in the love of Jesus. Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [Cf: The Messenger 01-18-93 para. 04] p. 512, Para. 4, [1893MS].

Faith works by love and purifies the soul. Through faith the Holy Spirit finds access to the heart, and creates holiness therein. Man cannot become an agent to work the works of Christ unless he is in communion with God through the Holy Spirit. We can be fitted for heaven only through a transformation of character; we must have Christ's righteousness as our credentials, if we would find access to the Father. We must be partakers of the divine nature, having escaped the corruption that is in the world through lust. We must daily be

transformed by the influence of the Holy Spirit; for it is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man, by presenting to the soul the matchless charms of Jesus. Mrs. E. G. White. [Cf: The Messenger 01-18-93 para. 05] p. 513, Para. 1, [1893MS].

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace; wherein He hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will." [Cf: The Messenger 04-12-93 para. 05] p. 513, Para. 2, [1893MS].

In the council of heaven provision was made that man, though a transgressor, should not perish in his disobedience, but through faith in Christ as his substitute and surety might become the elect of God, predestinated unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will. God wills that all men should be saved; and in giving his only begotten Son as man's ransom, He has made ample provision of the salvation of the world. None need perish unless they refuse to be adopted as children of God through Christ Jesus. Many permit pride to hinder them from accepting of the provisions of salvation. They will not consent to have the grace of Christ imparted to them through faith in his name; but human merit will not make man acceptable before God. No dependence can be placed upon their works; for without Christ they can do no good thing. The elect are those who are chosen through Christ unto sanctification of the spirit and belief of the truth. But God willeth not the misery of any one of his creatures; it is his desire that none should be lost, but all should come to repentance and to the acknowledging of the truth. [Cf: The Messenger 04-12-93 para. 02] p. 513, Para. 3, [1893MS].

The invitation is given to all, "Come unto Me, *all* [no one is excluded] ye that labour, and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Jesus adds, "Him that cometh unto Me, I will in no wise cast out." [Cf: The Messenger 04-12-93 para. 03] p. 513, Para. 4, [1893MS].

The heart of Christ is constantly drawn out in sympathy towards fallen man. While upon earth, his only mission was to save sinners; although He had a deep abhorrence of sin, He manifested the tenderest compassion

towards the sinner. When the repenting sinner, conscious of guilt and unworthiness, comes to Christ, realising that he is deserving of punishment, but relying on the love and mercy of Christ, the pardoning love of God will be revealed to him, and joyful gratitude will spring up in his heart for the infinite compassion and love of his Saviour. The provision made for him in the counsels of heaven before the foundation of the world, that Christ should take upon Him the penalty of his transgression, and impute to him his righteousness, will overwhelm him with amazement, and call forth from his lips songs of gratitude and adoration. [Cf: The Messenger 04-12-93 para. 04] p. 514, Para. 1, [1893MS].

Those who respond to the drawing of Christ, through the sovereign mercy of God, are elected to be saved as the obedient children of God. Upon them is manifested the free grace of God, the great love wherewith He hath loved us. The Father sets his love upon his elect people, who live in the midst of men, because they accept the redemption which Christ has purchased for them by his own precious blood. Every one who will humble himself as a little child, who will receive and obey the Word of God with a child's simplicity, will be among the elect of God. Mrs. E. G. White. [Cf: The Messenger 04-12-93 para. 05] p. 514, Para. 2, [1893MS].

We are to believe that we are chosen of God to be saved by the exercise of faith, through the grace of Christ and the work of the Holy Spirit; and we are to praise and glorify God for such a marvellous manifestation of his unmerited favour. It is the love of God that draws the soul to Christ to be graciously received and presented to his Father. Through the work of the Holy Spirit, the divine relationship between God and the sinner is renewed. Our Heavenly Father says, "I will be to them a God, and they shall be to Me a people. I will exercise forgiving love towards them, and bestow upon them my joy. They shall be to Me a peculiar treasure; for this people whom I have formed for myself shall show forth my praise." [Cf: The Messenger 04-26-93 para. 05] p. 514, Para. 3, [1893MS].

Christ is calling souls to come unto Him, and it is for our present and eternal interest to hear and respond to the call. Jesus says, "Ye have not chosen Me, but I have chosen you." Then let all who would be called children of God respond to the invitation of Christ, and place themselves where the light of heaven will shine upon them, where they will realise what it is to be hearers and doers of the words of Christ, what it is to follow the Light of the world, and be accepted in the Beloved. [Cf: The Messenger 04-26-93 para. 02] p. 514, Para. 4, [1893MS].

Everything that God could do has been done for the salvation of man. In one rich gift He poured out the treasures of heaven. He invites, He pleads, He urges; but He will not compel men to come unto Him. He waits for their cooperation. He waits for the consent of the will, that He may bestow upon the sinner the riches of his grace, reserved for him from the foundation of the world. A man does not build himself into an habitation for the Spirit, and unless there is a cooperation of man's will with God's will, the Lord can do nothing for him. Though the Lord is the great Master-worker, yet the human agent has his part to act with the divine worker, or the heavenly building cannot be completed. All the power is of God; yet all the responsibility rests with the

human agent, for God can do nothing without the cooperation of man. The Lord does not design that human power should be paralysed; but that by cooperation with God, man may become a more efficient agent in his hands. Though weak, erring, frail, sinful, and imperfect, the Lord holds out to man the privilege of co-partnership with Himself. [Cf: The Messenger 04-26-93 para. 03] p. 514, Para. 5, [1893MS].

Believing in Jesus as his personal Saviour, accepting of his righteousness by faith, the sinner becomes a partaker of the divine nature, and escapes the corruption that is in the world through lust. It is through the indwelling of the Holy Spirit that the Christian is enabled to resist temptation and to work righteousness. Without the divine nature, without the influence of the Spirit of God, man cannot work out his own salvation; for God must work in him to will and to do of his good pleasure. Christ has said, "Without Me ye can do nothing." [Cf: The Messenger 04-26-93 para. 04] p. 515, Para. 1, [1893MS].

The fallen race could be restored only through the merit of Him who was equal with God. Though so highly exalted, Christ consented to take upon Him human nature, that He might work in behalf of man, and reconcile to God his disloyal subject. Christ pleads his merit in our behalf. As our substitute and surety, He undertook to combat the powers of darkness in our behalf, and prevailed against the enemy of our souls, presenting to us the cup of salvation. The Prince of Life consented to bear insult and mockery, pain and death. Upon the cross of Calvary He paid redemption's price for a lost world. It was the world that He loved, the one lost sheep that He would bring back to his fold. The cross of Calvary speaks the amazing love of God for the sinner. He valued him at an infinite price, giving his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. If the love of God fails to call forth a response from the human heart, if it fails to soften and subdue the soul, we are utterly lost. There is no reserve power through which to influence the sinner. Heaven's richest gift has been freely offered for our acceptance. No greater manifestation of God's love can be given than that which was given on Calvary's cross. If the love of Christ does not melt and subdue the heart, by what means can man be reached? Have you failed to respond to the pleadings of his Spirit? Then no longer fortify your heart in hardness. Open the door of the heart to receive Christ, the best gift of Heaven. Let not cruel unbelief influence you to refuse the heaven-sent guest. Let not Christ say of you, "Ye will not come unto Me that ye might have life." With loving entreaties He follows the sinner, pleading, "Turn ye, turn ye; for why will ye die?" Mrs. E. G. White. [Cf: The Messenger 04-26-93 para. 05] p. 515, Para. 2, [1893MS].

The world's Redeemer endured sufferings commensurate to the guilt of a lost world. The sacrifice of Christ on Calvary's cross fulfilled the demands of the law, and when a sense of sin presses upon the heart, and the burden seems intolerable, Jesus invites the sinner to look to Him and live. There is power in Christ to cleanse the soul. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The gift of life has been freely, graciously, joyously offered to fallen man. Encircling the throne of God is the rainbow of promise, that God will receive every sinner who gives up all hope of eternal life on the ground of his own righteousness, and accepts the righteousness of the world's Redeemer, believing in Christ

as his personal Saviour. It is when the sinner realises that he is without hope, lost, condemned to eternal death, incapable of doing anything to redeem himself, but accepting of Christ as his complete Saviour, that the word of God is fulfilled, when He says, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." [Cf: The Messenger 05-10-93 para. 05] p. 515, Para. 3, [1893MS].

Under the covenant of grace, the conditions of eternal life are precisely the same as those given to man in Eden. The believing sinner, through his divine substitute and surety, renders obedience to the law of God. Mercy granted to man is the reward of the merit of Christ, who gave Himself for us that He might redeem us from all iniquity, and "purify unto Himself a peculiar people, zealous of good works." Provision made for the salvation of men through the imputed righteousness of Christ, does not do away with good works, release us from our obligation to keep the law, nor lessen in the least its holy claim. Christ came to exalt the law and make it honourable, to reveal its exceeding breadth and changeless character. The glory of the gospel of grace is the imputed righteousness of Christ, providing a way of salvation through obedience to the law of God by the indwelling of the Holy Spirit. [Cf: The Messenger 05-10-93 para. 02] p. 516, Para. 1, [1893MS].

Christ must be the ground of our hope; for only through Him can we be heirs to eternal life. An immortal inheritance is presented to us on certain conditions. We cannot inherit a possession in this world unless we have a title that is without a flaw, and our right to an inheritance in the world to come, must also be clearly proved through a faultless title. The line through which the heavenly inheritance is to come is plainly revealed in the Word of God. We must come under the provisions of the Abrahamic covenant, and the requirements are, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If we are Christ's, our title to the heavenly inheritance is without a flaw, and in harmony with the provisions of the covenant of grace. Through grace we shall be able to make our calling and election sure, putting on the excellency of Christ in spirit and character. No one will be entitled to the heavenly inheritance who has not been purified, refined, ennobled, and sanctified. Then let us be diligent to make our calling and election sure, that an entrance may be administered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. [Cf: The Messenger 05-10-93 para. 03] p. 516, Para. 2, [1893MS].

[From unpublished manuscript by Mrs. E. G. White.] God has expended amazing sacrifices upon men, and mighty energies to reclaim man from transgression and sin to loyalty and obedience; but he does nothing without the co-operation of human agencies. Every endowment of grace and power and efficiency has been liberally provided, and the strongest motives are presented to arouse and keep alive in the human heart the missionary spirit, that divine and human agencies may be combined. [Cf: The Medical Missionary 10-01-93 para. 01] p. 516, Para. 3, [1893MS].

As man uses his talents, however small, the Holy Spirit takes of the things of God, and presents them anew to the mind. Through the Spirit the neglected word is made a vivifying agency, quick and powerful upon human minds; not because of the educational power of the human agency,

but because the divine power works with the human, and it is the divine that deserves all the credit. [Cf: The Medical Missionary 10-01-93 para. 02] p. 516, Para. 4, [1893MS].

You are not alone. God's grace stands ready to work with every effort to enlighten the ignorant and those that do not know that the end of all things is at hand. But his Spirit will not be your substitute, to do the work God has given you. Light may shine in abundance, but the grace given will convert your soul only as it arouses you to co-operate with divine agencies. You are called to be active soldiers, to put on the divine armor, to put forth energy, divine power working with the human to break the spell of worldly enchantments. [Cf: The Medical Missionary 10-01-93 para. 03] p. 517, Para. 1, [1893MS].

"Be ye therefore perfect even as your Father in heaven is perfect." We are to keep Christ as our pattern ever in view, and by contemplating him we become transformed in character. His own righteousness is imputed to us. Therefore all virtue, all light, all that is of any value, is derived from Christ; and how foolish for any man to cherish self-esteem, and lift up his soul unto vanity. Christ is everything to us, and if we have his love abiding in our hearts, we shall cultivate love for one another. [Cf: The Medical Missionary 10-01-93 para. 04] p. 517, Para. 2, [1893MS].

If the Spirit of God poured out upon individuals finds no outlet to enlighten and bless others, the Lord will employ other channels where his grace will be a living, flowing spring, to refresh the souls of those ready to perish. The dear Saviour condescends to honor the human agent in making him a laborer together with God. When we realize this great and important truth, we shall feel our accountability. A sense of the continual presence of God, the consciousness that we are individually honored to wear the yoke of Christ, will correct morbid self-distrust and nervous timidity. To know that we are laborers together with God will impart confidence, not in ourselves, but in the divine agency co-operating with our human efforts. We shall have a sense of our personal obligation, and the Lord will give us to feel what is due to ourselves in being thus honored. Understanding the value of the human soul, we shall improve our talents and capabilities by training all our powers to be a blessing to humanity and an honor to God. Strengthened by inward grace and by living connection with God, the life of the soul will show itself in outward appropriate work along Christ's lines. The life of the strong, well-rooted tree is manifested not only by foliage, but by abundance of fruit,--good works. [Cf: The Medical Missionary 10-01-93 para. 05] p. 517, Para. 3, [1893MS].

It is required of Christ's followers that they be doers of his words, which he has spoken to them in a variety of ways,--through illustrations drawn from the things of nature, through the man sowing the seed, and the harvest. All these figures and illustrations it is needful that we contemplate, and search carefully to understand, that we may be found not without understanding, but wise in that science which concerns our eternal interests in the kingdom of God. How intensely earnest is Satan, working through his manifold temptations to lead every soul into paths not cast up, into by and forbidden paths! How essential for every one who has enlisted in the army of the Lord, to heed the injunction of the inspired apostle Paul, " Wherefore lift up the hands which hang down, and the feeble knees, and make straight

paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed." What is required of us to do?--"Follow peace with all men and holiness, without which no man shall see the Lord." What is holiness?--Doing everything with an eye single to the glory of God. Holiness is so living that men shall see your good works, and by seeing them shall glorify God. This is the work of the unfallen angels of heaven. This was the life work of Christ upon the earth. Christ has given this command to every soul that believes in his name. [Cf: The Medical Missionary 10-01-93 para. 06] p. 517, Para. 4, [1893MS].

Every organ has its function, and our Creator has pledged himself to keep our organs in a healthy condition if we will obey his laws implanted in our nature. The laws governing the physical nature are as truly divine in their origin and character as the law of the ten commandments. Man is fearfully and wonderfully made; for Jehovah has inscribed his law by his own almighty hand on every part of the human body. Many who are sick might be well if they would co-operate with God, surrendering soul and body and spirit to his control. For in order to have health, we must keep ourselves in harmony with God's law. To have clean hands and a pure heart is to have contentment of mind, and this is conducive to health. [Cf: The Medical Missionary 10-01-93 para. 07] p. 518, Para. 1, [1893MS].

No one can grow in grace till he purifies his soul by obeying the truth. Obedience to the truth includes obedience to physical law. Many transgress physical law, and seemingly pass on uninjured. But that which they sow they shall also reap. There will come upon the transgressor disease of such a character that he will be forced to admit that he is reaping the result of previous habits which have weakened his powers of resistance. When our churches plant their feet firmly upon the principles of health reform, and respect the physical laws which God has instituted, they will stand where God will give them his grace and will make them an influence for good in the community in which they move. By Mrs. E. G. White. [Cf: The Medical Missionary 10-01-93 para. 08] p. 518, Para. 2, [1893MS].

"Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord, of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Isaiah not only beheld the glory of Christ, but he also spake of Him. While David mused, the fire burned; then spake he with his tongue. While he mused upon the wondrous love of God, he could not but speak of that which he saw and felt. Who can by faith behold the wonderful plan of redemption, the glory of the only begotten Son of God, and not speak of it? Who can contemplate that unfathomable love expressed in dying upon the cross of Calvary, that whosoever believeth in Him should not perish but have everlasting life, and have no words to utter to extol the Saviour's glory? Who can become partakers of His love, and not admire and reverence and adore? [Cf: The Present Truth 01-12-93 para. 01] p. 518, Para. 3, [1893MS].

As they behold Christ, those who love and fear the Lord will be led to assemble together and speak to one another in words that are full of fervour. "Yea, He is altogether lovely." He is "the chiefest among ten

thousand." "In His temple doth every one speak of His glory." The sweet singer of Israel praised Him upon the harp: "I will speak of the glorious honor of Thy majesty, and of Thy wondrous works." "And men shall speak of the might of Thy terrible acts: and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness. . . . They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." Such will be the conversation of those who are specified in the scripture, "They that feared the Lord spake often one to another." And God is represented as listening to their words and writing them in a book. [Cf: The Present Truth 01-12-93 para. 02] p. 519, Para. 1, [1893MS].

The testimony of John the beloved disciple is, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things write we unto you that your joy may be full. This then is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all." [Cf: The Present Truth 01-12-93 para. 03] p. 519, Para. 2, [1893MS].

Surely, those who speak to one another of the goodness of the Lord are highly privileged. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." We have rich themes for thought and conversation, themes that it will interest and encourage and uplift the soul to dwell upon; and if God's witnesses, those who are the subjects of His grace, upon whom the bright beams of the Sun of Righteousness are shining, should hold their peace, the stones would immediately cry out. God will be glorified. [Cf: The Present Truth 01-12-93 para. 04] p. 519, Para. 3, [1893MS].

If the members of the church are one with Christ, they will be in union with one another. And this unity of believers will be a living testimony to the world of the power of the Gospel. United in one, they receive bright beams of light from the Sun of Righteousness, and diffuse this light to a world in darkness. Oh, why cannot we see from the lessons and especially from the prayer of Christ, how Christians may be perfect in one, and thus represent the glory of their Redeemer? If those who believe the truth would bring the prayer of Christ into their practical life, they would grow in grace and in the knowledge of the truth. They would grow up unto the full stature of men and women in Christ Jesus. As believers in Christ, "they are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." [Cf: The Present Truth 01-12-93 para. 05] p. 520, Para. 1, [1893MS].

The believer in Christ needs to understand the working of the powers of darkness to bring dissension and division into the church, that its

members may not present the oneness for which Christ prayed. God's people have greatly dishonoured His name, and misrepresented the truth by their alienation, their lack of love for one another. As love for God has grown cold, they have lost the childlike simplicity that knit heart to heart in love and tenderness. Hardheartedness has come in. There is a drawing away from one another. Many are saying by their actions I care not for the prayer of Christ. They feel under no special obligation to love one another as Christ has loved them. Jesus can do little for these souls; for His words and Spirit are not permitted to enter into the heart. [Cf: The Present Truth 01-12-93 para. 06] p. 520, Para. 2, [1893MS].

Many are in darkness, and know not the cause. They are not at peace with God, they are not one with Christ, nor in unity with one another. They seem to think they are at liberty to act out the natural feelings of the heart. Words and actions testify that they do not desire to be in union with those who do not exactly meet their minds, even among believers. Now all who entertain these ideas and cherish these feelings need to be converted. They need to live by every word that proceedeth out of the mouth of God. The religion of Christ is not to be controlled by impulse. [Cf: The Present Truth 01-12-93 para. 07] p. 520, Para. 3, [1893MS].

Love for one another is not to be manifested in praise and flattery, but in true fidelity. If we see one in danger, we should tell him plainly, kindly, even at the risk of his displeasure. We must lean wholly upon God; we need to pray much. We should hold the truth with firmness, but we are to hold it in righteousness. While we speak the truth with fidelity, we should speak it in love. Mrs. E. G. White. [Cf: The Present Truth 01-12-93 para. 08] p. 521, Para. 1, [1893MS].

"A new commandment I give unto you, That ye love one another." How much? "As I have loved you, that ye also love one another." Do we regard this commandment sufficiently, so that we permit it to control mind and heart, and mould the character? "By this shall all men know that ye are My disciples, if ye have love one to another." Thus believers may bear to the world the credentials testifying that they are indeed children of God. Jesus says, "The glory which Thou gavest Me I have given them; that they may be one even as we are one. I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." [Cf: The Present Truth 01-26-93 para. 01] p. 521, Para. 2, [1893MS].

What can I present before my brethren and sisters more important for their study and practice than the prayer of Christ? The entire seventeenth chapter of John is full of marrow and fatness. Are there not urgent reasons why we should take heed to these words of Christ? Is it not time we sought for the unity for which the Saviour prayed? Shall we open our hearts to the melting love of Jesus? Shall we let that love take the place of the coldness and hardness that have been revealed in our characters? May the Lord have compassion upon us; may He forgive our perversity, and heal our backslidings, and unite the hearts of all that believe the truth in that oneness for which Christ prayed, that which exists between the Father and the Son. [Cf: The Present Truth 01-26-93 para. 02] p. 521, Para. 3, [1893MS].

The Gospel has little to fear from open opponents. It is the pretended friends of Christ, those who say, "I go," but do not go, who are its most dangerous foes. They profess to love the Lord Jesus, but through the deceptions of Satan they work against Christ because they fail to be doers of His word. [Cf: The Present Truth 01-26-93 para. 03] p. 522, Para. 1, [1893MS].

He who carefully studies the word of God and brings its holy principles into his daily life, making every thought, word, and deed subject to its control will be a man of discernment; he has spiritual eyesight; he is not ignorant of Satan's devices. The love of God is in his heart, and he loves his fellow-men. Who can measure the loss we individually sustain by neglecting to obey the words of Christ? He is life to the dead, and wisdom to the ignorant. It is by His righteousness we are connected with God, and why do we treat so indifferently the prayer of Christ that His disciples may be one as He is one with the Father? Why do we not make most earnest efforts to answer this prayer? [Cf: The Present Truth 01-26-93 para. 04] p. 522, Para. 2, [1893MS].

The Saviour says to His professed people, "I have somewhat against thee because thou hast left thy first love." If ever a people needed to repent because they had lost their first love, it is those who have had so great light. You can never understand what the loss means, until you repent of having given so little heed to the words of Christ. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." There is need of repentance because of the lack of love to God. He has not been loved with the whole heart, with the whole soul, with the undivided affections; and the second commandment has not been obeyed, "Thou shalt love thy neighbour as thyself." [Cf: The Present Truth 01-26-93 para. 05] p. 522, Para. 3, [1893MS].

In view of the wonderful manifestation of the love of Christ for fallen man, it is a great sin to misrepresent His character, as it has been misrepresented by every soul who has left the first love. Shall we not repent of this sin? Shall we take these things to heart, and make diligent work? God grant that the precious illumination of His Spirit may no longer be withheld from us. [Cf: The Present Truth 01-26-93 para. 06] p. 522, Para. 4, [1893MS].

The word of God cannot bend to men's liking. It requires obedience full and free. Will the church that professes to keep the commandments of God keep them in truth? Shall we be able to select a better guide, a better standard than is given us in the word of God? Why then do we kindle a fire, and walk in the sparks of our own kindling? The Eternal has opened up a path for us to travel which leads to the open gates of Paradise. Can we by following our own will and choosing to walk in our own way find a pleasanter path? What can spread sunshine through the soul as does the sense of sins forgiven? What can impart true nobility, if not restoration to the favour of God? Pure and undefiled religion means to love God supremely and our neighbour as ourselves. Could we understand the great loss we sustain in not following the Lord fully as directed in the wonderful prayer of Christ, so full of mercy and truth, we would make haste and repent, and be converted. To disregard this prayer is to quench the love of God in our hearts. [Cf: The Present

Truth 01-26-93 para. 07] p. 523, Para. 1, [1893MS].

If those who profess to believe the present truth loved God supremely, and their neighbour as themselves, would there be so little done in presenting the truth to those about us? Every soul is to seek to be a blessing to others. Souls are perishing for the word of life, but the loss of her first love has left the church in blindness, and destitute of the blessings it is her privilege to enjoy. Lacking the power of God, he fails to accomplish the work of God. When we gather about the great white throne, before the Judge of the living and the dead, what excuse can we render to God for having failed to obey His word, failed to represent Christ before the world? [Cf: The Present Truth 01-26-93 para. 08] p. 523, Para. 2, [1893MS].

The man whose religion is planted in the heart is not guided by human opinions but by the verdicts of the unchanging One. In the judgment day it will be found that no one is able to cancel or revise the decisions of God; man cannot judge the word, but the word judges him. Every talent entrusted to men was given that it might be devoted to the work of saving the souls of the lost. If the talents have not been improved, if precious opportunities of enlightening others have been passed by unheeded, then the Lord's gifts have been wasted. To every man are committed talents, and if these are not improved, he will be treated as was the unprofitable servant in the parable. [Cf: The Present Truth 01-26-93 para. 09] p. 523, Para. 3, [1893MS].

Let us put away every idol. Let us seek God earnestly, and with the spirit of a little child take hold of our long-neglected work, and redeem the time. When we have less of self, and more of Jesus, we shall view these things in the right light. Let selfishness be uprooted, let the love of Jesus reign in the heart, and many souls will be saved as the result. In the past many have been repulsed, lost to God, lost to His cause, because of the unchristlike spirit and conduct which made it manifest that His professed people had left their first love. May God pity the church; for a great work must be done for its members or they are lost. Mrs. E. G. White. [Cf: The Present Truth 01-26-93 para. 10] p. 524, Para. 1, [1893MS].

"Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." [Cf: The Present Truth 09-21-93 para. 01] p. 524, Para. 2, [1893MS].

Jesus received publicans and common sinners, and ate with them. The Pharisees murmured. In their self-righteousness they despised these poor sinners who gladly heard the words of Jesus. To rebuke this spirit in the scribes and Pharisees, and leave an impressive lesson for all, the Lord gave the parable of the lost sheep. Notice in particular the following points:-- [Cf: The Present Truth 09-21-93 para. 02] p. 524,

Para. 3, [1893MS].

The ninety and nine sheep are left, and diligent search is made for the one that is lost. The entire effort is made for this unfortunate sheep. So should the effort of the church be directed in behalf of those members who are straying from the fold of Christ. And if they have apostatized far away, do not wait till they return before you try to help them, but go in search of them. [Cf: The Present Truth 09-21-93 para. 03] p. 524, Para. 4, [1893MS].

When the lost sheep was found, with joy it was borne home, and much rejoicing followed. This illustrates the blessed joyful work of labouring for the erring. That church that engages successfully in this work, is a happy church. That man or that woman whose soul is drawn out in compassion and love for the erring, and labours to bring them to the fold of the Great Shepherd, is engaged in a blessed work. And oh! what a soul-rapturing thought, that when one sinner is thus reclaimed, there is more joy in Heaven than over ninety and nine just persons. These selfish, exclusive, exacting souls, who seem to fear to help those in error, as though they would become polluted by so doing, do not taste of the sweets of this missionary work. And that blessedness which fills all Heaven with rejoicing upon the rescue of one who has apostatized more or less, they do not feel. They are shut up to their narrow views and feelings, and are becoming as dry and as unfruitful as the mountains of Gilboa, upon which there was neither dew nor rain. [Cf: The Present Truth 09-21-93 para. 04] p. 525, Para. 1, [1893MS].

Take a strong man and shut him away from labour, and he becomes feeble. That church, or those persons who shut themselves away from bearing burdens for others, who shut themselves up to themselves, will soon suffer spiritual feebleness. It is labour that keeps the strong man strong. And spiritual labour, toil, and burden-bearing, is what will give strength to the church of Christ. [Cf: The Present Truth 09-21-93 para. 05] p. 525, Para. 2, [1893MS].

We are not all organised alike. Some have not been educated aright. Their education has been deficient. Some have transmitted to them a quick temper, and their education in childhood has not taught them self-control. With this fiery temper is frequently united envy and jealousy. Others are faulty in other respects. They are dishonest in deal, overreaching in trade. Others are arbitrary in their families-- loving to rule. Their lives are far from being correct. Their education was all wrong, and evil fruits were manifested without their being told the sin of being thus controlled. Therefore sin does not appear so exceedingly sinful. Others, whose education has not been so faulty, who have had better training, have developed a much less objectionable character. The Christian life of all is very much affected for good or for evil by their previous education. [Cf: The Present Truth 09-21-93 para. 06] p. 525, Para. 3, [1893MS].

Jesus, our advocate, is acquainted with all the circumstances with which we are surrounded, and deals with us according to the light we have had, and the circumstances in which we are placed. Some have a much better organisation than others; while some are continually harassed and afflicted, and in trouble because of the unhappy traits in their character, having to war with internal foes and the corruption of their nature. Others have not half so much to battle against. They pass

along almost free from the difficulties their brethren and sisters are labouring under who are not so favourably organised. They do not, in very many cases, labour half as hard to overcome and live daily the life of a Christian as some of those unfortunate ones I have mentioned. The latter appear to disadvantage almost every time, while the former appear much better, because it is natural for them so to do. They may not labour half as hard to watch and keep the body under, yet at the same time they make a comparison of their lives with the lives of others who are unfortunately organised, and badly educated, and flatter themselves with the contrast. They talk of the errors, the wrongs, the failings, of the unfortunate, but do not feel that they have any burden in the matter farther than to dwell upon those wrongs, and shun those who are guilty of them. [Cf: The Present Truth 09-21-93 para. 07] p. 526, Para. 1, [1893MS].

We should labour to help those who stand most in need of help--those who are less favourably situated, who are erring and faulty, and who may have injured us and tried our patience to the utmost. It is just such ones whom Jesus pities, because Satan has more power over them, and is constantly taking advantage of their weak points, and driving his arrows to hit them where they are least protected. Jesus exercises His power and mercy for just such pitiable cases. Jesus did not shun the unfortunate, helpless, and weak, but he helped such as needed help. Jesus did not confine His visits and labours to a class more intelligent and less faulty, to the neglect of the unfortunate. He did not inquire whether it was agreeable or pleasant for him to be a companion of the poorest, the most needful. These are the ones whose company He sought--the lost [Cf: The Present Truth 09-21-93 para. 08] p. 526, Para. 2, [1893MS].

Jesus said, "I came down from heaven, not to do mine own will, but the will of Him that sent me." The will of Christ was in harmony with the will of the Father before he came into our world. The spirit that should characterize everyone who believes in the Lord Jesus should be a spirit of resignation to the will of God. There is altogether too much selfish, human independence among those who profess to be Christians, and this spirit imperils the soul. [Cf: Sabbath School Worker 03-01-93 para. 01] p. 527, Para. 1, [1893MS].

The fallen angel whom God had made covering cherub, was ruined by his selfish, independent will. God had made him noble, had given him rich endowments. He gave him a high, responsible position. He asked of him nothing that was unreasonable. He was to administer the trust given him of God in a spirit of meekness and devotion, seeking to promote the glory of God, who had given him glory and beauty and loveliness. But Lucifer abode not in the truth. He fell from his integrity. Let everyone learn the lesson which he should learn from this wonderful history. [Cf: Sabbath School Worker 03-01-93 para. 02] p. 527, Para. 2, [1893MS].

Satan will use every device, every deceptive influence in his power, to lead us to follow his example. The greater the blessings received from God in intrusted talents, the more earnest will be Satan's effort to corrupt and pervert their use. Those whom God has favored by giving capabilities to use in his service, Satan will seek to deceive so that they shall use their gifts to work against God. But let there be no uplifting of the soul unto vanity. [Cf: Sabbath School Worker 03-01-93

para. 03] p. 527, Para. 3, [1893MS].

Superintendents and the workers in our Sabbath schools have a very important, broad field to cultivate. They need to be baptized with the Holy Spirit of God, that their minds may be impressed to use the very best methods, and follow the best plans to make their work wholly successful. The Lord will work with their efforts, for the youth are the purchase of the blood of the only begotten Son of God. The Lord loved these youth and gave Jesus to die, that "whosoever believeth in him should not perish, but have everlasting life." [Cf: Sabbath School Worker 03-01-93 para. 04] p. 527, Para. 4, [1893MS].

There is a great work of education to be carried on. The teachers should often pray for and with the children and youth, that they may "behold the Lamb of God, who taketh away the sins of the world." They should teach the youth their accountability to God, and help them to understand what Jesus expects of them. Exert every influence you can possibly command to interest them in the Scriptures. Labor for their souls, that they themselves shall become zealous workers, using their talents to impart to others that which has been imparted to them. [Cf: Sabbath School Worker 03-01-93 para. 05] p. 527, Para. 5, [1893MS].

Christian women may exert an influence for good over the youth and children. Their capabilities are God's intrusted talents, and should be wholly consecrated to the Master's service. Many are quick to discern, and efficient to execute, but they need to be closely connected with God. They will seek for new methods and ways by which to develop character and educate the youth how to use the talents God has given them. [Cf: Sabbath School Worker 03-01-93 para. 06] p. 527, Para. 6, [1893MS].

In selecting officers from time to time be sure that personal preferences do not rule, but place in positions of trust those whom you are convinced love and fear God, and who will make God their counselor. Without the love and fear of God, however brilliant the intellect may be, there will be failure. Jesus says, "Without me ye can do nothing." This matter of choosing officers should not be left to the control of the Sabbath school scholars. To change the officers frequently will be an advantage to the school; for one man's mind is not to mould all other minds. He may have some excellent qualifications and yet in some things be deficient. Another chosen may be efficient where the other was lacking. Different minds and qualities will bring in fresh ideas, fresh lines of thought, and this is essential. But above everything else, select those who in the simplicity of their souls are walking in the truth, who love and fear God, and take their lessons in his school. Such will carry the scholars forward and upward. Under wise teachers the scholars will gain increased interest for the word of God, and have deeper insight into the Scriptures. Let Christ be the theme of every lesson. The lessons which Christ has given to his disciples are of the highest importance. By Mrs. E. G. White. (*To be continued.*) [Cf: Sabbath School Worker 03-01-93 para. 07] p. 527, Para. 7, [1893MS].

Many are thirsting for the living streams from the Fountain of Life. Christ looked with yearning tenderness upon a people who were being misled by false shepherds. They were as the sheep of his pasture, and they were to be left among wolves. He said, "Behold, I send you forth as sheep in the midst of wolves." He came to our world that the world

through him might have eternal life. He was omnipotent, but his sympathy was toward mankind. His love was given to us before we loved him. He is our elder brother. We have not a high priest who cannot sympathize with us, but one who was in all points tempted like as we are, and yet without sin. He poured out his feelings in precious currents of sympathy and of love for his sheep, whom he says he knows by name. We are the property of Jesus Christ. [Cf: Sabbath School Worker 04-01-93 para. 01] p. 528, Para. 1, [1893MS].

The Father has committed his people to Christ's care, to be washed in his precious blood, to be guarded by his pastoral care, to be sanctified through the truth, and to be perfected and fitted for the family above. [Cf: Sabbath School Worker 04-01-93 para. 02] p. 528, Para. 2, [1893MS].

Our only safety is to follow Christ, to study his word, and to meet the enemy with the word, saying, "It is written." When questions were asked him, Christ answered: "Have ye not read?" "What saith the Scriptures?" "How readest thou?" "Search the Scriptures." The great Teacher might have answered questions upon science, from the depths of infinite wisdom. He might have let in a flood of light, but he chose to direct all minds to the Scriptures, to the living, inspired word of God, that man might make the word the foundation of faith and doctrine. We are to believe truth, not that which is pronounced truth upon the authority of popes or councils, not because a minister pronounces his decision as to what is truth, but on the only sure and safe ground, "Thus saith the Lord." This is the highest authority. We cannot accept the word of finite man. Our souls are precious, and we can run no risk here where eternal interests are involved. We must know the decision of Him whose word is truth. [Cf: Sabbath School Worker 04-01-93 para. 03] p. 528, Para. 3, [1893MS].

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The word was made flesh. Christ mysteriously allied himself to human nature. Our gracious Lord would not make this infinite sacrifice to show us how we may be saved, and then leave us to the finite judgment of man to tell us how to reach heaven. "Follow me," says the world's Redeemer; "I am the way, the truth, and the life." And the way to follow Jesus is to study his life, his character, catch his Spirit, and be changed into his likeness. [Cf: Sabbath School Worker 04-01-93 para. 04] p. 528, Para. 4, [1893MS].

The priests and rulers had long been expositors of the Scriptures, but Christ pronounces them blind leaders of the blind. He who always spake truth declared to these false shepherds, "Ye do err, not knowing the Scriptures or the power of God." [Cf: Sabbath School Worker 04-01-93 para. 05] p. 528, Para. 5, [1893MS].

In the word of God everything is made plain in proportion as it is of vital importance. The plan of salvation must not be brought down to the level of common things and mingled with man-made commandments and manmade inventions, but must be exalted before the eyes of all, that souls for whom Christ died may find eternal life through him. By Mrs. E. G. White. (*Concluded.*) [Cf: Sabbath School Worker 04-01-93 para. 06] p. 528, Para. 6, [1893MS].

The officers and teachers in the Sabbath school need the guidance and instruction of the Holy Spirit, that they may be true educators, able to inspire thought, and to bring to remembrance the things that they have taught their pupils. It is the office of the Holy Spirit to bring to mind in clear, distinct lines the words and works of Christ, that those who teach concerning the Redeemer of the world, may have power to lift up Christ before the minds of their classes. In all the arrangements of the Sabbath school there is need of the help of the Holy Spirit, in order that men and women may be chosen to fill the responsible positions of superintendents, officers, and teachers, who are men and women of God. [Cf: Sabbath School Worker 07-01-93 para. 01] p. 529, Para. 1, [1893MS].

It is not best to always keep the school under the management of one man; for he will give the school the mould of his own mind and ideas; but there should be workers in the school who will be able to impart fresh thoughts, and advance the school in spiritual life. The school may be attached to one who has served long and faithfully, but the good of the school must be considered, rather than the personal preferences of teachers or pupils. When it is evident that the school would be benefited by a change, by the accession of workers who know what it is to have a burden for souls, then let nothing stand in the way of the change. Those who have no ambition to lift up self, though they may be deposed from office by this arrangement, will eagerly lay hold of every help by which the Sabbath school scholars may be elevated and advanced. Those who are old and experienced in the work have grasped that which would help on the cause of God, and younger men, who are not fully adapted for the work, should follow the example of the older brethren, who have proved faithful in what has been committed to their hands, and thus educate themselves in wisdom and tact that they may secure the success that is essential to good work. [Cf: Sabbath School Worker 07-01-93 para. 02] p. 529, Para. 2, [1893MS].

There is a broad field in Sabbath school work that needs to be diligently cultivated, and that is to inspire our youth to give themselves wholly to the Lord to be used by him in his cause. There should be zealous, faithful workers in our Sabbath schools, who will watch and discern upon whom the Spirit of God is moving, and cooperate with the angels of God in winning souls for Christ. There are sacred responsibilities intrusted to Sabbath school workers, and the Sabbath school should be the place where, through a living connection with God, men and women, youth and children, may be so fitted up that they shall be a strength and blessing to the church. They should help the church upward and onward, as far as it lies in their ability, going from strength to greater strength. [Cf: Sabbath School Worker 07-01-93 para. 03] p. 529, Para. 3, [1893MS].

What is the reason that there are many found in our churches who are not settled, rooted, and grounded in the truth? Why are there found in the church those who walk in darkness and have no light, whose testimonies are half-hearted, cold, and full of complaint? Why are there those whose feet seem ready to stray into by and forbidden paths, who always have a pitiful tale to tell of temptation and defeat? Have the members of the church felt their responsibility? Have the elders and deacons of the church looked after the weak and straying ones? and have they realized that the wavering are in danger of losing their souls? Have they tried both by precept and example to plant the feet of

the straying on the eternal Rock? Have Sabbath school teachers and officers realized that they have a work to do in leading the feet of the young into safe paths, and that they should count every selfish interest as nothing, that they may be winners of souls for the Master? There is a decided need of reformation in every branch of the work. [Cf: Sabbath School Worker 07-01-93 para. 04] p. 529, Para. 4, [1893MS].

Wonderful opportunities are passing by unimproved in our Sabbath school work. Let men and women of varied gifts come into the work, and in the fear of God do their best to save our youth. Let not those who have a mechanical way of doing things, take complete charge of the school, and mould it into formal ways, into precise habits, and yet have all its life stifled in a multiplicity of regulations. It is essential to have order, but we need a great deal more spiritual knowledge along with our rules and regulations. We need a life giving power, a zealous enthusiasm, a true animation, that our schools may become filled with an atmosphere of true piety and purity, that there may be real religious advancement, that the fear of the Lord may circulate through the school, that the superintendents and leaders may not be satisfied with a dead, formal process, but may set every agency at work that the school may become the noblest, most efficient school in the world. This should be the object and ambition of every worker in the school. [Cf: Sabbath School Worker 07-01-93 para. 05] p. 530, Para. 1, [1893MS].

The leaders in our schools should be men and women of quick intuitions, who have the Spirit of God to aid them in reading character, who have managing ability, who can understand different phases of character, and display tact and wisdom in dealing with varied minds. There are many who can fill the place of superintendent in name, but what is needed are men who can fill the place in every sense of the word. There are many who can go through the form cleverly enough; but they fail to impart courage and hope, to inspire thought, to quicken energy, and to impart such life that the school shall become a living, growing power for good. [Cf: Sabbath School Worker 07-01-93 para. 06] p. 530, Para. 2, [1893MS].

There is a great field open to the teachers also, and they should seek to understand how to work in such a way as to lead out and develop the minds and hearts of the children. They should have the wisdom that cometh from above, that they may deal successfully with the youth and children. Many teachers are short sighted, and take a course with the youth that does not tend to good results, and instead of advancement there is retrogression. What both workers and pupils need is the endowment of the Holy Spirit, that there may not be spasmodic reforms, but a steady growth in grace, a constant accession of spiritual life and power. By Mrs. E. G. White. [Cf: Sabbath School Worker 07-01-93 para. 07] p. 530, Para. 3, [1893MS].

The reason we do not see more accomplished in the conversion of souls is that those who are connected with the work are not satisfied to labor with Christlike simplicity. When they shall be clothed with humility as with a garment, when the work that should be done in their souls has been wrought there by the Holy Spirit, they will not need that any man should teach them, for they will have a connection with the Divine Teacher. They will touch Christ, and then just as surely

touch the people. There is not a moment in which Christ is not exerting himself in our behalf, nor a moment in which Satan does not seek to hedge up the way of the progress of those who believe, lest they should become channels of light. By faith we may overcome the enemy and become agents for the work of God. It is cruel unbelief that keeps the soul tossed to and fro in constant uncertainty, and disqualifies many for the work of saving sinners. How much we might be doing! Golden opportunities that are beyond estimate are presented to us, by which we might do a work above every work, and win souls for whom Christ has paid the purchase of his own blood; and yet through unbelief these mighty works are left undone. Why not elevate the soul to comprehend the greatness of the work intrusted to our hands? [Cf: Sabbath School Worker 08-01-93 para. 01] p. 530, Para. 4, [1893MS].

There are many workers that have become religious dwarfs, because, though having a name to be workers, they fold their hands and do nothing to strengthen and bless others. Many are apparently busy in the work of God, and yet their hearts are not pure, their efforts are not unselfish. They are proud and self-sufficient, and therefore inefficient. They know not what it is to have heart holiness, and therefore are lifted up in their own estimation; for they are not right with God. God will accept of nothing less than the whole heart. There must be an entire renunciation of self, and every physical, mental, and moral faculty must become perfectly sanctified to the Master's use. If ever we have fellowship with Christ in his glory, we must have fellowship with him in his humiliation. Ample provisions have been made whereby man may have divine power through the exercise of faith. Oh, that we all might urge our petitions to the throne of grace, pleading that we might have views of the glory of God, even here in this mortal state! Feeble and dim may be our visions of Him who dwelleth in light, and yet we may see and be charmed with the beauty of the divine character, and by beholding may be changed into his image, that we may see him as he is when he shall come to be admired by all his saints. We shall look upon his glory then, and no shadow will intervene. God help us to be followers of Jesus, to love as he loved, to work as he worked, and finally be crowned with glory, honor, and immortality. By Mrs. E. G. White. [Cf: Sabbath School Worker 08-01-93 para. 02] p. 531, Para. 1, [1893MS].

Those who are in communion with Christ will discern what is the need of those who are suffering, who have been sinning against God, and who are oppressed by a burden of guilt. Consecrated teachers will know that such a pupil in sin is suffering of spiritual disorder, and that if ever a poor soul needed help he does. The teacher's heart will go out in sympathy for him, and a helping hand will be stretched out to lift him out of the slough of despair into which his feet are sinking. He who loves Christ will love souls for whom he died, and will say to the despairing, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." These words are written for the distressed, sin convicted souls in Zion, who are humbled in the dust with genuine sorrow. Tell them to look to Jesus and live; but, oh, be careful that you do not draw aside your garments lest they should touch those of the sinner! Be careful that you do not say in word or attitude, "I am holier than thou." Instead of this, cry to the poor soul, "Look and live." Does Satan plead loudly against these poor souls, accusing them of sin, and pointing to their filthy garments? The blood of Jesus Christ pleads with greater power. Their backslidings have indeed been

grievous, their resistance of life has been great; they have heaped insults upon the invitations of Jesus, and instead of responding to his drawing, have closed the door of the heart against him, and shut out the light of his love that has shone for them; but still the invitation of Christ has not been withdrawn. He has still pleaded: "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [Cf: Sabbath School Worker 09-01-93 para. 01] p. 531, Para. 2, [1893MS].

Satan will stand at the right hand of the sinner to accuse him, and to overshadow him with the darkness of despair; but the divine Advocate will stand at God's right hand to plead for such poor souls. He will lift up his hands before the Father's throne, saying, "I have graven them upon the palms of my hands." Those who entreat for help for poor sinning souls will be laboring together with God. Who then will be inclined to condemn, denounce, and discourage? "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Christ has never lost a case that was intrusted to him. Oh, how valuable is a soul in his sight! It is the price of his own blood. He presents the efficacy of his blood to the Father, and he prevails. In the name of the dear Saviour, I ask, What are we doing to save perishing souls? What are teachers in the Sabbath school doing for their classes? What are superintendents and officers of the Sabbath school doing to advance the kingdom of God in the school? Oh, that all might make this their one object to save the souls of old and young! [Cf: Sabbath School Worker 09-01-93 para. 02] p. 531, Para. 3, [1893MS].

Jesus loves the purchase of his blood, and in passing through the scene of his humiliation to the scene of his exaltation in the heavens, he lost none of his compassionate nature. today the same loving, tender, sympathizing heart is open to all the sorrows and woes of humanity. today the hand that was pierced is reached forth to bless more abundantly his people that are in the world. Can Christ forget the struggling church that has been left here in the world, which has come to be like the world before the flood, fit for destruction, which has become like Sodom, meet for the wrathful fires from heaven? The Father sees the wormwood and the gall which his dear Son drank for the fallen race. He hears his prayer in behalf of his children: "I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . As thou hast sent me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." [Cf: Sabbath School Worker 09-01-93 para. 03] p. 532, Para. 1, [1893MS].

Even in the heavenly courts Jesus bears our nature. He did not disgrace but exalted humanity, in that he was not overcome with sin. In whatever position you may be placed, know that you are Christ's hired servant, and seek him, that you may have the patience, the meekness, the lowliness of Christ. "Learn of me," said the great Teacher; "for I am meek and lowly in heart, and ye shall find rest unto your souls." By Mrs. E. G. White. [Cf: Sabbath School Worker 09-01-93 para. 04] p.

532, Para. 2, [1893MS].

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We should bring into all our work the bright rays of the Sun of Righteousness. The soul should be like a treasure house, full of rich and fruitful stores. In the pulpit, in the Sabbath school, in the prayer meeting, and in society, we should have fresh themes with which to enlighten others. We should follow the example of Jesus, who was the perfect Teacher. He educated men by revealing to them the character of the living God. He said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This is the important subject to impress upon the minds of youth; for they must have a knowledge of the paternal character of God, in order that they may be led to subordinate temporal to eternal interests. By beholding the character of God, an intense desire will be created in their hearts to impart to others the beauty and power of the truth. [Cf: Sabbath School Worker 10-01-93 para. 01] p. 532, Para. 3, [1893MS].

Oh, that every man, woman, and child who deals with human minds, may have the truth wrought in the soul, that it may be revealed in spirit, in word, in character, and in action! The sanctifying power of the truth should lead everyone who teaches in the Sabbath school, or holds a position in our institutions, to have such an experience that he may say, "I know whom I have believed." There is transforming power in the religion of Jesus Christ, and this power must be seen upon us in far greater humility, in more earnest, living faith, that we may become a light to the world. Self must be humiliated, and Christ exalted. Why is it that those to whom God intrusts some work in his moral vineyard are so easily lifted up? Why is it that many seem to think that a responsible position exalts the man? Why do they become so self-sufficient, when they are so utterly dependent upon the atoning sacrifice? Why is there with some so great a want of tenderness, so little heart work? It is because those who are self-sufficient have not fallen upon the rock and been broken. This is why there is so little trust in God, so little earnest, contrite repentance, so great a lack of fervent prayer. Well may the questions be put by every instructor, "Have I received the Holy Ghost since I believed? Have I received Christ as my personal Saviour?" Let these questions be solemnly answered. [Cf: Sabbath School Worker 10-01-93 para. 02] p. 532, Para. 4, [1893MS].

If those who are engaged in the work of God are Christians individually, their works will reveal the fact. They will present Christ to those with whom they come in contact. Teachers in Sabbath school will not occupy the time in unimportant matters, for they will realize that every moment is golden, and should be employed in working with all diligence in the garden of the Lord. The work of Christ in the sanctuary above, presenting his own blood each moment before the mercy seat, as he makes intercession for us, should have its full impression upon the heart, that we may realize the worth of each moment. Jesus ever liveth to make intercession for us; but one moment carelessly spent can never be recovered. Let teachers and pupils consider this great fact that Christ ceases not to engage in his solemn work in the heavenly sanctuary, and if you wear Christ's yoke, if you lift Christ's burden, you will be engaged in a work of like character with that of your Living Head. By Mrs. E. G. White. [Cf: Sabbath School Worker 10-

01-93 para. 03] p. 533, Para. 1, [1893MS].

In perfecting a Christian character, it is essential to persevere in rightdoing. I would impress upon our youth the importance of perseverance and energy in the work of character building. From the earliest years it is necessary to weave into the character principles of stern integrity, that the youth may reach the highest standard of manhood and womanhood. They should ever keep the fact before their eyes that they have been bought with a price, and should glorify God in their bodies and spirits, which are his. The youth should seriously consider what shall be their purpose and lifework, and lay the foundation in such a way that their habits shall be free from all taint of corruption. If they would stand in a position where they shall influence others, they must be self-reliant. The lily on the lake strikes its roots down deep beneath the surface of rubbish and slime, and through its porous stem draws those properties that will aid its development, and bring to light its spotless blossom to repose in purity on the bosom of the lake. It refuses all that would tarnish and mar its spotless beauty. [Cf: The Youth's Instructor 01-05-93 para. 01] p. 533, Para. 2, [1893MS].

We may learn a lesson from the lily, and although surrounded with influences that would tend to corrupt the morals, and bring ruin upon the soul, we may refuse to be corrupted, and place ourselves where evil association shall not corrupt our hearts. Individually the youth should seek for association with those who are toiling upward with unfaltering steps. They should shun the society of those who are absorbing every evil influence, who are inactive and without earnest desire for attainment of a high standard of character, who cannot be relied upon as persons who will be true to principle. Let the youth be found in association with those who fear and love God; for these noble, firm characters are represented by the lily that opens its pure blossom on the bosom of the lake. They refuse to be molded by the influences that would demoralize, and gather to themselves only that which will aid the development of a pure and noble character. They are seeking to be conformed to the divine model. [Cf: The Youth's Instructor 01-05-93 para. 02] p. 533, Para. 3, [1893MS].

If you will follow that which is good, you will cultivate moral qualities that will make you a blessing to others through all your life; for you will incite in them a desire to become noble and Christlike. It is the work of the youth to make advancement day by day. Peter says, "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." All these successive steps are not to be kept before the mind's eye, and counted as you start; but fixing the eye upon Jesus, with an eye single to the glory of God, you will make advancement. You cannot reach the full measure of the stature of Christ in a day, and you would sink in despair could you behold all the difficulties that must be met and overcome. You have Satan to contend with, and he will seek by every possible device to attract your mind from Christ. But we must meet all obstacles placed in our way, and overcome them one at a time. If we overcome the first difficulty, we shall be stronger to meet the next, and at every effort will become

better able to make advancement. By looking to Jesus, we may be overcomers. It is by fastening our eyes on the difficulties and shrinking from earnest battle for the right, that we become weak and faithless. [Cf: The Youth's Instructor 01-05-93 para. 03] p. 533, Para. 4, [1893MS].

By taking one step after another, the highest ascent may be climbed, and the summit of the mount may be reached at last. Do not become overwhelmed with the great amount of work you must do in your lifetime, for you are not required to do it all at once. Let every power of your being go to each day's work, improve each precious opportunity, appreciate the helps that God gives you, and make advancement up the ladder of progress step by step. Remember that you are to live but one day at a time, that God has given you one day, and heavenly records will show how you have valued its privileges and opportunities. May you so improve every day given you of God, that at last you may hear the Master say, "Well done, thou good and faithful servant." Mrs. E. G. White. [Cf: The Youth's Instructor 01-05-93 para. 04] p. 534, Para. 1, [1893MS].

"Create in me a clean heart, O God; and renew a right spirit within me." This prayer is appropriate for every soul, and at any time and in every place may be offered to God in the name and through the merit of Christ. The thought that God can take a poor, sinful, sorrowful human being, and so transform him by grace that he may become an heir of God and joint heir with Jesus, is almost too great for our comprehension. If the sinner comes to God confessing his sin, and believing in Christ as his personal Saviour, he will be accepted; for the word of God is sure. It is yea and amen. Jesus says, "Him that cometh to me I will in no wise cast out." Christ takes upon him the sins of the transgressor, and imputes to him his righteousness, and by his transforming grace makes him capable of associating with angels and communing with God. [Cf: The Youth's Instructor 01-19-93 para. 01] p. 534, Para. 2, [1893MS].

Out of Christ, human wisdom in all its forms is foolishness; for those who trust in their own wisdom, have lost eternity out of their reckoning. Christ prayed for his followers, saying, "Sanctify them through thy truth: thy word is truth." To all who believe in Jesus as able to save unto the uttermost all that come unto God by him, the gospel is the power and wisdom of God. "The secret of the Lord is with them that fear him." "If any man will do his will, he shall know of the doctrine, whether it be of God." Jesus is inviting and drawing by his Holy Spirit the hearts of young and old unto himself. He says, "And I, if I be lifted up from the earth, will draw all men unto me." [Cf: The Youth's Instructor 01-19-93 para. 02] p. 534, Para. 3, [1893MS].

When Christ crucified is preached, the power of the gospel is demonstrated by the influence it exerts over the believer. In place of remaining dead in trespasses and sins, he is awakened. The simple story of the cross of Christ, his suffering and dying for the world his resurrection and ascension, his mediation in the sinner's behalf before the Father, subdues and breaks the hard and sinful heart, and brings the sinner to repentance. The Holy Spirit sets the matter before him in a new light, and the sinner realizes that sin must be a tremendous evil to cost such a sacrifice to atone for it; for he hears that "God so loved the world, that he gave his only begotten Son, that whosoever

believeth in him should not perish, but have everlasting life." How grievous must sin be that no less a remedy than the death of the Son of God could save man from the consequences of his guilt. Why was this done in behalf of man? It was because God loved him, and was not willing that any should perish, but that all should come to repentance, believe in Jesus as a personal Saviour, and have life eternal. [Cf: The Youth's Instructor 01-19-93 para. 03] p. 534, Para. 4, [1893MS].

Those who transgress the law of God must suffer the penalty of transgression; but by repentance of sin, by faith in Christ, who, innocent, suffered the punishment for the guilty, the sinner may be pardoned, and through the merit of Christ, may have another probation in which he may have opportunity to form a character like Christ's character. No one will enter the abodes of bliss who has not been tested and proved; for it must be demonstrated that those who enter heaven will be obedient to its laws, and in harmony with its government. If through the merit of Christ, we develop a character in submission to the will and way of God in this world, our names will stand registered in the Lamb's book of life. Every soul is now deciding his own destiny, proving whether he will be worthy to unite with the saints in light, or unworthy of an entrance into the city of God--fit only to remain with the wicked and to perish with them. [Cf: The Youth's Instructor 01-19-93 para. 04] p. 535, Para. 1, [1893MS].

With intense interest the angels of God are watching to see how we are developing, and they are weighing moral worth. God has given to every man his work, and he is to be no idler. Those who are sanctified through the truth, will make it manifest in their actions; for they will stand decidedly on the Lord's side, and be heart to heart with their Captain. They will be laborers together with God, representing and defending the holy and the pure, while those who range themselves on the side of error, will support methods whereby the truth shall be suppressed. God has given to everyone his light, his measure of power; and he is to work after Christ's order, manifesting self-denial, wearing Christ's yoke, and bearing his burden. He will then reveal the fact that he is one with Christ, and his light will shine forth to the world in good works. No one who truly follows Christ, will selfishly live for himself. That he is a follower of Christ is to be demonstrated by precept and example, line upon line, precept upon precept. In the little things and in the larger responsibilities he is to make it manifest that he is rooted and grounded in the truth. Then his influence will be a success. His associates will know where to find him, and the world will know what to expect of him, and souls will be saved through his instrumentality. [Cf: The Youth's Instructor 01-19-93 para. 05] p. 535, Para. 2, [1893MS].

The influence of the Christian, as a witness for Christ, will be far-reaching; for the truth of God will be carried by the Spirit's power, and the heart and conscience of many others will be awakened; and so the talents of the Lord's intrusting will be continually increasing. Let every youth remember that it is one thing to acknowledge the truth of the doctrines of the Bible, and it is another thing to let them control the practical life, and have the living, working principles of truth fashioning the thoughts and actions, that the soul may be pure as God is pure. For as God is perfect in his sphere, so man is to be perfect in his sphere. Let the youth be fully determined to bring sound doctrine into actual contact with souls for whom Christ died, that it

may produce sound practice. Then you will be doers of the words of Christ. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Mrs. E. G. White. [Cf: The Youth's Instructor 01-19-93 para. 06] p. 535, Para. 3, [1893MS].

"The fear of the Lord is the beginning of wisdom." Many of our youth do not feel the necessity of bringing their powers into vigorous exercise to do their best at all times and under all circumstances. They do not have the fear of God before their eyes, and their thoughts are not pure and elevated. All heaven is cognizant of every thought and every action. Your actions may be unseen by your associates, but they are all open to the inspection of angels. The angels are commissioned to minister unto those who are striving to overcome every wrong habit, and stand clear from the devices of Satan. [Cf: The Youth's Instructor 02-02-93 para. 01] p. 535, Para. 4, [1893MS].

The power of little acts of evil, of small inconsistencies to mold character, are not estimated as they should be. The grandest and most elevated principles are revealed to us in the word of God. They are given to us to strengthen every effort for good, to control and balance the mind, to lead us to aspire to reach a high standard. In the history of Joseph, Daniel, and his fellows, we see how the golden chain of truth may bind the youth to the throne of God. They could not be tempted to turn aside from their course of integrity. They valued the favor of God above the favor and praise of princes, and God loved them, and spread his shield over them. Because of their faithful integrity, because of their determination to honor God above every human power, the Lord signally honored them before men. They were honored by the Lord God of hosts, whose power is over all the works of his hand in heaven above and the earth beneath. These youth were not ashamed to display their true colors. Even in the court of the king, in their words, their habits, their practices, they confessed their faith in the Lord God of heaven. They refused to bow to any earthly mandate that detracted from the honor of God. They had strength from heaven to confess their allegiance to God. [Cf: The Youth's Instructor 02-02-93 para. 02] p. 536, Para. 1, [1893MS].

You should be prepared to follow the example of these noble youth. Never be ashamed of your colors; put them up, unfurl them to the gaze of men and angels. Do not be controlled by false modesty, by false prudence which suggests to you a course of action contrary to this advice. By your choice words and a consistent course of action, by your propriety, your earnest piety, make a telling confession of your faith, determined that Christ shall occupy the throne in the soul temple; and lay your talents without reserve at his feet to be employed in his service. For your present and eternal good it is best to commit yourself wholly to the right, that the world may know where you are standing. Many are not wholly committed to the cause of God, and their position of wavering is a source of weakness in itself, and a stone of stumbling to others. With principles unsettled, unconsecrated as they are, the waves of temptation sweep them away from what they know to be right, and they do not make holy endeavor to overcome every wrong, and through the imputed righteousness of Christ, perfect a righteous character. [Cf: The Youth's Instructor 02-02-93 para. 03] p. 536, Para. 2, [1893MS].

The world has a right to know just what may be expected from every intelligent human being. He who is a living embodiment of firm, decided, righteous principles, will be a living power upon his associates; and he will influence others by his Christianity. Many do not discern and appreciate how great is the influence of each one for good or evil. Every student should understand that the principles which he adopts become a living, molding influence upon character. He who accepts Christ as his personal Saviour, will love Jesus, and all for whom Christ has died; for Christ will be in him a well of water springing up unto everlasting life. He will surrender himself without reservation to the rule of Christ. [Cf: The Youth's Instructor 02-02-93 para. 04] p. 536, Para. 3, [1893MS].

Make it the law of your life from which no temptation or side interest shall cause you to turn, to honor God, because he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As a redeemed, free moral agent, ransomed by an infinite price, God calls upon you to assert your liberty, and employ your God given powers as a free subject of the kingdom of heaven. Be no longer under the thralldom of sin, but as a loyal subject to the King of kings, prove your loyalty to God. Through Jesus Christ show that you are worthy of the sacred trust with which the Lord has honored you in bestowing upon your life and grace. You are to refuse to be in subjection to the power of evil. As soldiers of Christ we must deliberately and intelligently accept his terms of salvation under every circumstance, cherish right principles, and act upon them. Divine wisdom is to be a lamp to your feet. Be true to yourselves, be true to your God. Everything that can be shaken will be shaken; but rooted and grounded in the truth, you will abide with those things that cannot be shaken. The law of God is steadfast, unalterable; for it is the expression of the character of Jehovah. Make up your mind that you will not by word or influence cast the least dishonor upon its authority. [Cf: The Youth's Instructor 02-02-93 para. 05] p. 536, Para. 4, [1893MS].

To have the religion of Christ means that you have absolutely surrendered your all to God, and consented to the guidance of the Holy Spirit. Through the gift of the Holy Spirit moral power will be given you, and not only will you have your former intrusted talents for the service of God, but their efficiency will be greatly multiplied. The surrender of all our powers to God greatly simplifies the problem of life. It weakens and cuts short a thousand struggles with the passions of the natural heart. Religion is as a golden cord that binds the souls of both youth and aged to Christ. Through it the willing and obedient are brought safely through dark and intricate paths to the city of God. [Cf: The Youth's Instructor 02-02-93 para. 06] p. 537, Para. 1, [1893MS].

There are youth who have only common faculties, and yet by education and discipline under teachers who are actuated by high and pure principles, they may come forth from the training process qualified for some position of trust to which God has called them. But there are young men who will make a failure because they have not determined to overcome natural inclinations, and they will not listen to the voice of God in his word. They have not barricaded their souls against temptation, and determined to do their duty at all hazards. They are like one who in a perilous journey refuses any guide or instruction

whereby he may escape accident and ruin, and goes on in a certain course of destruction. [Cf: The Youth's Instructor 02-02-93 para. 07] p. 537, Para. 2, [1893MS].

O that every one might realize that he is the arbiter of his own destiny! Your happiness for this life, and for the future, immortal life lies with yourself. If you choose, you may have associates who, by their influence, will cheapen your thoughts, your words, and your morals. You can give loose rein to appetite and passion, despise authority, use coarse language, and degrade yourself to the lowest level. Your influence may be such as to contaminate others, and you may be the cause of ruining those whom you might have brought to Christ. You may lead from Christ, from right, from holiness, and from heaven. In the judgment the lost may point to you and say, "If it had not been for his influence, I would not have stumbled and made a mock of religion. He had light, he knew the way to heaven. I was ignorant, and went blindfolded on my way to destruction." O, what answer can we give to such a charge? How important it is that every one shall consider where he is leading souls. We are in view of the eternal world, and how diligently we should count the cost of our influence. We should not drop eternity out of our reckoning, but accustom ourselves to ask continually, Will this course be pleasing to God? What will be the influence of my action upon the minds of those who have had much less light and evidence as to what is right? O, that the youth would search the Scriptures, and do as they think Christ would have done under similar circumstances! Our opportunities to gain knowledge from heaven have placed upon us large responsibilities, and with intense solicitude, we should inquire, Am I walking in the light? Am I, according to the great light given me, leading in the right way, or making such crooked paths that the lame shall be turned out of the way? How many golden opportunities to know the way of life, to be enriched with heavenly treasures, have been granted to us? How many times have the deep things of God been unfolded before us, and how highly should we prize these precious privileges. We should be pervaded with a deep, abiding sense of the value, sanctity, and authority of the truth. The bright beams of heaven's light are shining upon your pathway dear youth, and I pray that you may make the most of your opportunities. Receive and cherish every heaven-sent ray, and your path will grow brighter and brighter unto the perfect day. Mrs. E. G. White. [Cf: The Youth's Instructor 02-02-93 para. 08] p. 537, Para. 3, [1893MS].

"Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me." Those who in sincerity present this prayer to our heavenly Father will not pray in vain. As we see our great need of help from God, we may look up and away from ourselves. As we seek the Lord not with lip service, but with our whole hearts, we shall be brought in contact with Christ. We can afford to renounce every evil thing for Christ's sake, that we may say that we have renounced the hidden things of dishonesty, that we walk not in craftiness, or handle the word of God deceitfully, but by manifestation of the truth commend ourselves to every man's conscience. The religion of Christ will uplift the life to an elevated standard. The inward work of the Spirit of God humbles human pride, by causing us to understand something of the tender mercies and lovingkindness of God. [Cf: The Youth's Instructor 02-09-93 para. 01] p. 538, Para. 1, [1893MS].

My young friends, have you been seeking to obtain righteousness by your own good works? Have you been comforting yourselves in the thought of your own merits? You can never find true consolation in thus doing. When you discover your own inefficiency, and look to the source of your strength, with yearning entreaty, saying, "Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me," you will obtain light. If you believe the word of God, relying upon his pledged word, "Ask, and ye shall receive," and comfort and peace and hope will come. If you are sincere in your prayers, you will act in accordance with them. You will diligently study the Scriptures that you may understand what is truth, that you may cooperate with God, and not work at cross-purposes with your own prayer. [Cf: The Youth's Instructor 02-09-93 para. 02] p. 538, Para. 2, [1893MS].

The youth have many temptations, but there would be hundreds of youth, where now there is one, in the King's service, if from childhood they obeyed their parents in the Lord. The youth desire to be free from restraint, and be left without counsel and admonition, and Satan finds ready access to the mind. Divine agencies draw them through the faithful instruction of parents and through the ministry of the word, and light from heaven shines upon their minds and hearts, and the tender cords of the love of Jesus draw them; yet if these heavenly influences are resisted, they will all be in vain. But why not give the heart to Jesus? The smallest and the weakest may place themselves under the very best influences, and receive strength and obtain right impressions, and be able to shun the society of those whom they know they cannot benefit, and who will tempt them to do evil. [Cf: The Youth's Instructor 02-09-93 para. 03] p. 538, Para. 3, [1893MS].

You cannot have faith that the Lord will keep you by his lovingkindness, and by his truth continually preserve you, when you do not place yourselves in the channel of light. Then shun bad companions, and choose the good. The seed of truth sown in the heart must receive the bright beams of the Sun of righteousness in order to grow. The seeds of truth which do not spring up and grow, soon lose their power to germinate, and they perish. But weeds of evil habits will spring up and flourish. The precious plants of love, joy, patience, courtesy, meekness, and humility, need to be carefully cultivated if they grow and improve. [Cf: The Youth's Instructor 02-09-93 para. 04] p. 538, Para. 4, [1893MS].

Do not be content with a superficial piety, but, young friends, grow in grace and the knowledge of Jesus Christ. Are you making advancement? Is the plant of grace waxing into a tree, or withering away? Present yourselves humbly and often at the throne of grace, and tell Jesus your every want, and do not think anything is too small for him to notice. The Lord loves to have you seek him, and tell him your trials, as a child would talk with his parent. When you pray, believe Jesus hears you, and will do the things you ask of him. Show that you have perfect trust in Jesus, and ever seek to do those things that you know will please him, and you will have peace in Christ. Mrs. E. G. White. [Cf: The Youth's Instructor 02-09-93 para. 05] p. 538, Para. 5, [1893MS].

Children and youth may give their hearts to Jesus, and in simplicity and meekness and wisdom, work after the direction he has given in his word. Many of the youth repine because they have not ability to do some

large work, and they covet talents by which they might do some wonderful things; but while they are spending their time in vain desires, they are making a failure of life. They are overlooking opportunities which they might improve in doing deeds of love in the path of life in which their feet are set. Their fathers and mothers are bearing heavy burdens, and there are many things in the home and out of the home which their active hands might do to lighten these burdens. They might save much weariness to their tired mothers, and bring happiness to their spirits, by doing deeds of love. [Cf: The Youth's Instructor 03-02-93 para. 01] p. 539, Para. 1, [1893MS].

Children and youth should be missionaries at home by doing those things that need to be done, and that someone must do. Instead of repining that you cannot do great things in some foreign missionary field, improve your opportunities in the home field, and your work will be acceptable to God. You can prove by faithful performance of the little things that seem to you unimportant, that you have a true missionary spirit. It is the willingness to do the duties that lie in your path, to relieve your overburdened mother, that will prove you worthy of being intrusted with larger responsibilities. You do not think that washing dishes is pleasant work, yet you would not like to be denied the privilege of eating food that has been placed on those dishes. Do you think that it is more pleasant work for your mother to do those things than it is for you? Are you willing to leave what you consider a disagreeable task for your careworn mother to do, while you play the lady? There is sweeping to be done, there are rugs to take up and shake, and the rooms are to be put in order; and while you are neglecting to do these things, is it consistent for you to desire larger responsibilities? Have you considered how many times mother has to attend to all these household duties while you are excused to attend school or amuse yourself? [Cf: The Youth's Instructor 03-02-93 para. 02] p. 539, Para. 2, [1893MS].

It is difficult for a loving mother to urge her children to help her when she sees they have no heart in the work, and will frame any and every excuse to get rid of doing a disagreeable task. Children and youth, Christ is looking upon you, and shall he see you neglecting the trust he has put into your hands? If you want to be useful, the opportunity is yours. Your first duty is to help your mother who has done so much for you. Lift her burdens, give her pleasant days of rest; for she has had few holidays, and very little variety in her life. You have claimed all the pleasure and amusement as your right, but the time has come for you to shed sunshine in the home. Take up your duty, go right to work. Through your self-denying devotion, give her rest and pleasure. It has been her delight to wait on you, to cook for you, and serve you. She has been as a slave in the home, and now suppose you lift the responsibility, and take your turn at the wheel. From the experience of this kind, you will know how to appreciate better your mother's toil, and you will understand how many, many things her hands have had to do. Shall she go into the grave for rest, and leave the homely duties to be done by those who have never educated themselves in practical work? [Cf: The Youth's Instructor 03-02-93 para. 03] p. 539, Para. 3, [1893MS].

Daughters may be a great blessing in the home, a great comfort to their mother, if they will only remember that mother needs change and rest, needs to be relieved in the continuous round of her duties. Her

children should seek to bring brightness and love into her life. Let children ask themselves whether or not they have been truly converted to God. Do they feel the same ingratitude to God as they manifest to their mother? Do they neglect their Saviour as they neglect their mother? Satan works upon every soul that does not come to Jesus in penitence and faith. Do you belong to the kingdom of Satan? All disobedient ones are his subjects; for his Spirit is now working upon the children of disobedience. O that you would now consider the things that make for your peace, and devote your affections, your thoughts, your time, your service, to Christ. Satan is concentrating all his energies to bend your will to his, to make you his agent in opposing the plans of Christ, that you may refuse to have Jesus reign over you. Although you know that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," Satan may see to entice you into his service. He will seek to draw you away from Christ, that you may become his agent in drawing others away, and thus frustrate the plans of God. He is the father of lies, and he weaves a net of falsehood in which he binds you with cords of lies to his service. The more intelligent you are, the more attractive, the harder he will work that he may persuade you to lay your talents at his feet, and aid him to accomplish his ends in alluring others under his black banner. If he can only keep the mind infatuated, he will do it. Paul inquires, "Who hath bewitched you, that ye should not obey the truth?" Satan is the bewitcher, and he has wrought, that Christ may be expelled from the soul, and that he himself may be there enthroned. [Cf: The Youth's Instructor 03-02-93 para. 04] p. 539, Para. 4, [1893MS].

I beg of you, sons and daughters, to break from the infatuation of the evil one. Flee to Jesus as your refuge, and lay hold upon eternal life. Has not Jesus shown his love for you? How could he give you any stronger evidence of his love than he gave when he died for you on Calvary's cross? He died that you might have power to break with Satan, that you might cast off his hellish shackles, and be delivered from his power. Jesus paid your ransom with his own blood, and shall he have died for you in vain? How can you answer in the judgment for your neglect of his great salvation? O that God would open your eyes, that you might see how flimsy are the excuses you now think to present to God! Why have you not responded to his love? Why has he died for you in vain?--"The Spirit came in childhood, And pleaded, 'Let me in;' But ah! the door was bolted--By heedlessness and sin.--"O, I'm too young,' the child cried,--'My heart is closed today.'--Sadly the Spirit listened,--Then turned, and went his way." [Cf: The Youth's Instructor 03-02-93 para. 05] p. 540, Para. 1, [1893MS].

Inquire earnestly, What shall I do to be saved? The answer is, Take Christ for your personal Saviour. Give up the pleasures of sin in exchange for heaven and eternal life. What are the few days of selfish gratification that contain not one genuine drop of happiness, to the eternity of bliss that awaits the faithful soul? Keep not Christ's love from your soul. Look to the cross of Calvary if you want a tangible proof of his love. Heaven is looking upon you with intense interest, to see what you will do. The angels are amazed when you turn with indifference from the blessings that are proffered you. If you refuse to respond to the drawing love of Christ, you will finally grow rebellious and defiant. [Cf: The Youth's Instructor 03-02-93 para. 06] p. 540, Para. 2, [1893MS].

Youthful friends, who have professedly given your hearts to Jesus, you are to be laborers together with God. Great responsibilities have been intrusted to you. "Ye are a spectacle to the world, to angels, and to men." Have you enshrined the heavenly truths you have heard, in your heart? have you practiced them in your lives, and expressed them in your character? If you are half for Christ, and half for the enemy, you are doing better work for Satan than as if you had made no profession of godliness; for your influence upon others is of a most detrimental character. Your love for amusement, your selfish pleasure seeking, your neglect of the duties that devolve upon a Christian, are stumblingblocks to sinners. Some of those who profess to believe as you believe, are gathering their ideas of a Christian's obligation by the way in which you conduct yourself. You are following the world's standard, and others are regulating their lives by your unchristlike actions. Shall we not hope and believe that there will be a change in these things? that you will seek the Lord with full purpose of heart, and take up your duties in the home and in the church, walking humbly with your God? You will then know what it means to wear the yoke of Christ, which is easy; to lift his burden, which is light; and find rest unto your souls; for there is peace and joy in the Holy Ghost. Mrs. E. G. White. [Cf: The Youth's Instructor 03-02-93 para. 07] p. 540, Para. 3, [1893MS].

"Fight the good fight of faith, lay hold on eternal life." There is a daily work for us to do in fighting the good fight of faith. We should seek God in earnest prayer, watching thereunto with holy endeavor that we may keep the way of the Lord. While thus watching we are not to keep worrying about ourselves, to keep looking at our weakness, and studying our inefficiency. We are to look away from self to Jesus, and put our trust in him as our personal Saviour. We are to let him take care of our growth; for the work is to be done, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The Lord will attend to the growth of the seed, and we are to keep our minds stayed upon Jesus. He will send the bright beams of the Sun of righteousness into the soul, which will impart beauty and fragrance to the spiritual life. He will give to the character the ornament of a meek and quiet spirit, which in the sight of God is of great price. [Cf: The Youth's Instructor 03-09-93 para. 01] p. 540, Para. 4, [1893MS].

Let every youth ask himself, "Under whose banner am I serving? Am I standing under the bloodstained banner of Prince Immanuel? Am I a faithful soldier of Jesus Christ, who has paid the ransom for my salvation by giving his own precious life? If I am not under the banner of Prince Immanuel, where am I? To whom do I belong?" You are either under the banner of the Prince of light or under the banner of the prince of darkness. Jesus has said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." It is important that we know whether we are on the Lord's side or serving on the side of Satan. He who ventures to use his God given talents to become an agent of Satan risks his soul's salvation. [Cf: The Youth's Instructor 03-09-93 para. 02] p. 541, Para. 1, [1893MS].

I entreat the youth who may read these words to place themselves entirely on the Lord's side. There is nothing that can keep you away from God but a rebellious will. Place your will on the side of God's will. If you are in the service of the enemy, you are under the power

of a hard master. For your own soul's sake, repent and be converted, that your sins may be blotted out, that you may offer unto the Lord an offering in righteousness. [Cf: The Youth's Instructor 03-09-93 para. 03] p. 541, Para. 2, [1893MS].

All who are on the Lord's side are to confess Christ. "Ye are my witnesses, saith the Lord." The faith of the genuine believer will be made manifest in purity and holiness of character. Faith works by love and purifies the soul, and with faith there will be corresponding obedience, a faithful doing of the words of Christ. Christianity is always intensely practical, adapting itself to all the circumstances of actual life. "Ye are my witnesses." To whom? To the world; for you are to bear about with you a holy influence. Christ is to abide in your soul, and you are to talk of him, and make manifest the charms of his character. [Cf: The Youth's Instructor 03-09-93 para. 04] p. 541, Para. 3, [1893MS].

The fashionable religion of the time has so molded character, that youth who make a profession of Christ scarcely mention his name to their associates. They converse on many subjects, but the precious plan of redemption is not made a theme of conversation. Suppose that as practical Christians, we should change this order of things, and "show forth the praises of him who hath called us out of darkness into his marvelous light." If Christ is abiding in the heart by faith, you cannot keep silent. If you have found Jesus, you will be a true missionary. You are to be enthusiastic in this matter, and let those know who do not appreciate Jesus that you have found him precious to your soul, that he has put a new song in your mouth, even praise to God. [Cf: The Youth's Instructor 03-09-93 para. 05] p. 541, Para. 4, [1893MS].

My young friends, will you begin your Christian life as those whose hearts are warmed with the love of Jesus? You will never know how much good you may do by speaking tenderly sensible, serious words regarding their soul's salvation to those who do not claim to be children of God. On the other hand you may never know until the judgment how many opportunities to be Christ's witnesses you have left unimproved. You may never know in this world the mischief you have done to some soul by your little acts of frivolity, your cheap talk, your levity, which was wholly inconsistent with your holy faith. [Cf: The Youth's Instructor 03-09-93 para. 06] p. 541, Para. 5, [1893MS].

It is true, you may feel a sort of anxiety for the souls of those you love. You may seek to open to them the treasures of truth, and in your earnestness shed tears for their salvation; but when your words seem to make but little impression, and there is no apparent response to your prayers, you almost feel like casting reflection upon God that your labors bear no fruit. You feel that your dear ones have special hardness of heart, and that they do not respond to your efforts. But have you thought seriously that the fault may lie in your own self? Have you thought that you are pulling down with one hand that which you are striving to build up with the other? At times you have permitted the Spirit of God to have a controlling power over you, and at other times you have denied your faith by your practice, and have destroyed your labor for your loved ones; for your efforts in their behalf have been made of none effect by your practice. Your temper, your unspoken language, your manners, the repining state of your mind, your want of

Christian fragrance, your want of spirituality, the very expression of your countenance, has witnessed against you. [Cf: The Youth's Instructor 03-09-93 para. 07] p. 542, Para. 1, [1893MS].

I urge you, youthful Christians, to think of these things most seriously; examine yourselves whether indeed you are a student in the school of Christ. Jesus says, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Let all who associate with you see that you love Jesus and love the souls for whom he has died. Let it be made manifest that the precious truth sanctifies your life and character, and is to you a source of constant, unflinching joy. Let others see that the love of Jesus reaches from your heart through your whole life. [Cf: The Youth's Instructor 03-09-93 para. 08] p. 542, Para. 2, [1893MS].

Never underrate the importance of little things. Little things supply the actual discipline of life. It is by them that the soul is trained that it may grow into the likeness of Christ, or bear the likeness of evil. God help us to cultivate habits of thought, word, look, and action that will testify to all about us that we have been with Jesus and learned of him! Mrs. E. G. White. [Cf: The Youth's Instructor 03-09-93 para. 09] p. 542, Para. 3, [1893MS].

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." [Cf: The Youth's Instructor 03-09-93 para. 01] p. 542, Para. 4, [1893MS].

There are many youth who walk in darkness, and have no light. The reason for this is that they do not trust in the Lord and stay upon their God. They do their own pleasure, they walk in their own human wisdom. To fashion their lives after the simplicity of the Pattern, Christ Jesus, seems a hard thing to them. And while they do not want to be ranked with unbelievers and with the unrighteous, still they find no comfort in their halfhearted, divided service. [Cf: The Youth's Instructor 03-09-93 para. 02] p. 542, Para. 5, [1893MS].

The Lord's hand has been reached out in tenderest compassion and love; but they do not care to trust him. They want to feel fully able to devise and plan for themselves. They walk in the sparks of their own kindling, therefore walk in darkness, and have no light. The Lord's voice is heard, saying, "Follow me." "He that followeth me shall not walk in darkness, but shall have the light of life." But like Saul, they want their own way. The Lord marks out a way in which he would have them walk. He has lent them talents to be used for his glory, to do a certain work for the Master; but Satan says, "I will countermand the order of Christ. I will find another line of work for active brain and busy hands, whereby they shall serve me. I will eclipse eternal interests before this youth, and attract his mind by worldly interests and when he is disappointed in one, I will thrust before him other attractions. I will blind his power to discern, that he may work against the advancement of truth. I will bind him about with worldly allurements like the finest threads, whose power to bind will become at last like ropes of steel, and he shall be bound in my service. I can lead him where I choose, and he will not discern that he is in hostility to Jesus Christ, my rival, and disloyal to God." [Cf: The Youth's Instructor 03-09-93 para. 03] p. 542, Para. 6, [1893MS].

Many are in self-deception, and enter into plans with which the Lord has nothing to do. But the only safe course to be pursued is to obey the word of the Lord. Instead of doing this, many propose to do wonderful things. They find it easier to plan some great thing for the future than to empty themselves of self, surrender to God heart, mind, and will, and submit to be molded by that power that can create and destroy. Let the youth critically examine their motives, by prayer and searching of the Scriptures, and see if their own will and inclinations do not lead away from God's requirements. Many say, "We will do this or that. I can do a good work in this way or that way;" but will you prayerfully consider as to whether you are following the Light of the world, or walking in the sparks of your own kindling? It is a perilous thing to walk in the sparks of your own kindling; for the word of God declares of those who do this, that they "shall lie down in sorrow." In following your own way you will be disappointed. You will have no comfort. You will gain nothing yourself, and will have robbed God of the service due to him, because you insisted in trying your own way, saying, "I will work for God in this way," when God had marked out another course. Your plans seem very plausible; but if they are not wrought in God, they will come to naught. The Lord would have his servants work out his plan; for then he can work with them. God requires obedience. "To obey is better than sacrifice, and to hearken than the fat of rams." God will not tolerate stubbornness and rebellion; "for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." [Cf: The Youth's Instructor 03-09-93 para. 04] p. 543, Para. 1, [1893MS].

Young men and women, inquire in your business relations, Am I where God would have me to be? Am I placing myself where I am liable to enter into temptation? Am I where I can discern the Spirit's teaching? Can I in my present employment enjoy the blessing of God in all its fullness? Am I in the line of my duty? The blessing of God will be upon those who are just where God's plans would have them be. Has the Lord given you light that he requires you to do a certain work? If so, it is not safe for you to be disobedient. Let there be serious thinking on your part. Ask yourself, Am I serving my Master, Jesus Christ? Or am I pleasing myself, and failing to please God, and to bring honor to his holy name? [Cf: The Youth's Instructor 03-09-93 para. 05] p. 543, Para. 2, [1893MS].

Do you want to change this order of things without delay? Would you choose to serve God? Then Jesus invites you to believe. He says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Let youth grasp the hand of infinite power. Faith grows by exercise. Feed upon the promises; be content to rely on the simple promise of God's word. Wait no longer in unbelief; for you are in danger of losing your souls. Christ says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." Discouragement will come, but do not give up praying. Genuine prayer is always heard; but the answer is sometimes delayed, that the suppliant may with intensity press his request. If we persevere, we shall gain experience of highest value, that will never be forgotten. None who wait on the Lord will ever be confounded. Sometimes the answer will come so manifestly that we shall be surprised. The blessing will bring gladness to our souls, and call forth praise to our God. We shall realize the fulfillment of the promise, "Before they call, I will

answer; and while they are yet speaking, I will hear." [Cf: The Youth's Instructor 03-09-93 para. 06] p. 543, Para. 3, [1893MS].

Young men and young women, take a definite, decided stand for the Lord. The Lord has a work for you to do. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Your soul is of value, or Christ would not have died to redeem it. It is your privilege to reach heights in spiritual attainments. "Keep thy tongue from evil, and thy lips from speaking guile. For the eyes of the Lord are upon the righteous, and his ears are open unto their cry." You that have once enjoyed the love of Jesus; and with moistened eyes and broken hearts have been witnesses for God, where are you today? God loves you. He came to our world to seek and save the lost. He will restore unto you the joys of his salvation. You once avowed yourselves to be the Lord's, and the sweet peace of Jesus pervaded the soul. You did taste, and testified that the Lord is good. But you did not follow the requirements of God. You failed to live up to the light; yet Jesus loves you still. Come and seek the Lord just as you are, and do not be discouraged and think you are forsaken of God and man. In the place of walking in the sparks of your own kindling, walk in the light of heaven. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." Let him wait upon the Lord. Let him follow Jesus, the light of the world; for he has said, "He that followeth me shall not walk in darkness, but shall have the light of life." Mrs. E. G. White. [Cf: The Youth's Instructor 03-09-93 para. 07] p. 544, Para. 1, [1893MS].

In all his Godlike deeds, the world's Redeemer declares, "I can of mine own self do nothing." "This commandment have I received of my Father." All I do is in fulfillment of the counsel and will of my heavenly Father. The history of the daily, earthly life of Jesus is the exact record of the fulfillment of the purposes of God toward man. His life and character were the unfolding or representation of the perfection of the character that man may attain by becoming a partaker of the divine nature and overcoming the world through daily conflicts. Jesus assumed human nature that he might work with human nature, and bring fallen man across the gulf which transgression had made between God and his creatures. [Cf: The Youth's Instructor 03-30-93 para. 01] p. 544, Para. 2, [1893MS].

The Lord of life and glory clothed his divinity with humanity to demonstrate to man that God through the gift of Christ would connect us with him. Without a connection with God no one can possibly be happy. Fallen man is to learn that our heavenly Father cannot be satisfied until his love embraces the repentant sinner, transformed through the merits of the spotless Lamb of God. The work of all the heavenly intelligences is to this end. Under the command of their General they are to work for the reclaiming of those who by transgression, have separated themselves from their heavenly Father. A plan has been devised whereby the wondrous grace and love of Christ shall stand revealed to the world. In the infinite price paid by the Son of God to ransom man, the love of God is revealed. This glorious plan of redemption is ample in its provisions to save the whole world. Sinful and fallen man may be made complete in Jesus through the forgiveness of sin, and the imputed righteousness of Christ. [Cf: The Youth's Instructor 03-30-93 para. 02] p. 544, Para. 3, [1893MS].

Jesus Christ laid hold on humanity, that with his human arm he might encircle the race, while with his divine arm he grasped the throne of the Infinite. He planted his cross midway between earth and heaven, and said, "I, if I be lifted up from the earth, will draw all men unto me." The cross was to be the center of attraction. It was to speak to all men, and draw them across the gulf that sin had made, to unite finite man with the Infinite God. It is the power of the cross alone that can separate man from the strong confederacy of sin. Christ gave himself for the saving of the sinner. Those whose sins are forgiven, who love Jesus, will be united with him. They will bear the yoke of Christ. This yoke is not to hamper them, not to make their religious life one of unsatisfying toil. No; the yoke of Christ is to be the very means by which the Christian life is to become one of pleasure and joy. The Christian is to be joyful in contemplation of that which the Lord has done in giving his only begotten Son to die for the world, "that whosoever believeth in him should not perish, but have everlasting life." [Cf: The Youth's Instructor 03-30-93 para. 03] p. 544, Para. 4, [1893MS].

Those who stand under the bloodstained banner of Prince Immanuel, should be faithful soldiers in Christ's army. They should never be disloyal, never be untrue. Many of the young will volunteer to stand with Jesus, the Prince of life. But if they would continue to stand with him, they must constantly look unto Jesus, their Captain, for his orders. They cannot be soldiers of Christ and yet engage with the confederacy of Satan, and help along his side, for then they would be enemies of Christ. They would betray sacred trusts. They would form a link between Satan and the true soldiers, so that through these living agencies the enemy would be constantly working to steal away the hearts of Christ's soldiers. [Cf: The Youth's Instructor 03-30-93 para. 04] p. 545, Para. 1, [1893MS].

I ask you, dear youth, who profess to be soldiers of Jesus Christ, what battles have you fought? what have been your engagements? When the word of God has plainly revealed your work, have you refused to do it because it did not suit your inclination? Has the attraction of the world allured you from the service of Christ? Satan is employed in devising specious allurements; and by transgression in what seem little matters, he draws you away from Jesus. Then larger attractions are presented to seduce you fully from God. You may have your name upon the church books, and claim to be a child of God, yet your example, your influence, misrepresents the character of Christ, and you lead others away from Jesus. There is no happiness, no peace or joy to a professed believer, whose whole soul is not enlisted in the work the Lord has given him to do. He is constantly bringing the world into the church, not by repentance and confession and surrender to God, but by surrendering more and more to the world, and engaging on Satan's side in the battle, rather than on Christ's side. I would appeal to the youth to cut the finest thread which binds you in practice and in spirit with the world. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: The Youth's Instructor 03-30-93 para. 05] p. 545, Para. 2, [1893MS].

Will our youth heed this voice of invitation? How little do our young

people realize the necessity of setting before their youthful associates a Christlike example in their life and character. Many of our youth understand the theory of the truth, but how few understand by experimental knowledge the practical bearing of the truth upon their every action. Where are youthful missionaries doing any work that presents itself to them in the great harvest field? Where are those who are daily learners in the school of Christ? Let them never feel that they are prepared to graduate. Let them wait in the courts of the Lord, that they may be directed as to how to work in unison with the heavenly intelligences. Dear youth, I wish to speak decidedly to you, because I want you to be saved. Lose no more time. You cannot serve God and mammon. You may apparently be Christians, but when temptations come, when sorely tried, do you not generally yield? [Cf: The Youth's Instructor 03-30-93 para. 06] p. 545, Para. 3, [1893MS].

The conflict in which you have to take an active part is found in your everyday life. Will you not in times of trial lay your desires by the side of the written word, and in earnest prayer seek Jesus for counsel? Many declare that it is certainly no harm to go to a concert, and neglect the prayer meeting, or absent yourself from meetings where God's servants are to declare to you a message from heaven. It is safe for you to be just where Christ has said he would be. Those who appreciate the words of Christ will not turn aside from the prayer meeting, or from the meeting where the Lord's messenger has been sent to tell you concerning things of eternal interest. Jesus has said, "Where two or three are gathered together in my name, there am I in the midst of them." Can you afford to choose your pleasure and miss the blessing? It is indulgence in these things that has a telling influence not only on your own life and character, but upon the life and character of your associates. If all who profess to be followers of Christ would be so in deed and in truth, they would have the mind of Christ, and would work the works of God. They would resist temptation to indulge self and would show that they do not enjoy the frivolous pleasure of the world more than the privilege of meeting with Christ in the social meeting. They would then have a decided influence upon others and lead them to follow their example. Actions speak louder than words, and those who are lovers of pleasure do not appreciate the rich blessings of being in the assembly of the people of God. They do not appreciate the privilege of influencing their associates to go with them, hoping that their hearts will be touched by the Spirit of the Lord. Who goes with them into these worldly gatherings? Jesus is not there to bless those assembled. But Satan will bring to the mind many things to crowd out matters of eternal interest. It is his opportunity to confuse the right by mixing it up with wrong. Through attendance at worldly gatherings a taste is created for exciting amusements, and moral power is weakened. Those who love pleasure may keep up a form of godliness, but they have no vital connection with God. Their faith is dead, their zeal has departed. They feel no burden to speak a word in season to souls who are out of Christ, and to urge them to give their hearts to the Lord. Mrs. E. G. White. [Cf: The Youth's Instructor 03-30-93 para. 07] p. 545, Para. 4, [1893MS].

"Ye are my witnesses, saith the Lord." Thank God that it is our privilege to be called witnesses for God. Then if we are witnesses, we must speak for Christ, and lift him up among our associates. When we see the ardor and religious zeal of any of our companions growing cool, we must help and encourage such a one, pray with and for him, that he

may be a true witness for the Lord. The youth may be a power for Christ, if they will maintain their simplicity, and not seek to present something startling something original, but teach the precepts of their Lord. But to invest the simplest truths with novelty and singularity, is to rob them of their power to win souls to Christ. [Cf: The Youth's Instructor 05-04-93 para. 01] p. 546, Para. 1, [1893MS].

Let our youth live and work as in the sight of Heaven, and not strive to put forth something new and startling, but to present the simple, blessed lessons which Christ has given to his disciples to be passed along the lines to our times. Let their actions testify that they know how to pray, how to labor personally for souls for whom Christ has died, not waiting for some promising subject, but laboring for the sinner just as he is, revealing to him the love of Christ for fallen man. [Cf: The Youth's Instructor 05-04-93 para. 02] p. 546, Para. 2, [1893MS].

The greatest Teacher the world ever knew was admired for his simplicity; for he presented divine truth in such a way that even children could comprehend his words, and at the same time he drew the attention of the best educated and deepest thinkers of the world. By the use of familiar illustrations he made truth plain to the minds of the common people. In simplicity he sowed the seed of the gospel truth in the minds and hearts of his hearers, and it sprang up and yielded a harvest unto everlasting life. [Cf: The Youth's Instructor 05-04-93 para. 03] p. 546, Para. 3, [1893MS].

How much need there is that the youth who are to be witnesses for Christ, learn how to labor for those who know not Jesus. How necessary it is that they should understand how to make the lessons of Christ clear and conclusive. The use of long words and soaring eloquence is not essential to success. What you need is a living experience in the things of God and simplicity in presenting the love of Christ to the lost. Many of the souls out of Christ are in deplorable ignorance of even the simplest facts concerning the plan of salvation. When the heart is aglow with the love of Jesus, you will express it to others, and become witnesses for Christ. [Cf: The Youth's Instructor 05-04-93 para. 04] p. 546, Para. 4, [1893MS].

If you truly belong to Christ, you will have opportunities for witnessing for him. You will be invited to attend places of amusement, and then it will be that you will have an opportunity to testify to your Lord. If you are true to Christ then, you will not try to form excuses for your non-attendance, but will plainly and modestly declare that you are a child of God, and your principles would not allow you to be in a place, even for one occasion, where you could not invite the presence of your Lord. We should not permit the spirit of conservatism to lead us to misrepresent our Lord. Our daily influence must be like that of Christ. We must practice self-denial, overcome temptation, and daily grow in grace. We cannot be witnesses for Christ without his Holy Spirit to work upon our hearts; but he has said that our heavenly Father is more willing to give us the Holy Spirit, than parents are to give good gifts to their children. We are to receive the Holy Spirit, and through its agency the sinner will be impressed with the fact that in Jesus there are to be found joys superior to those of earth. [Cf: The Youth's Instructor 05-04-93 para. 05] p. 546, Para. 5, [1893MS].

You are to regard yourself as the property of Jesus Christ, as one whom he expects to become a laborer with God. Let the youth compare their characters with that of the Pattern. Do you turn away in sorrow from the picture of your neglect of duty, of your indulgence in selfishness, of your unlikeness to the life of Christ? Can you say that it is your delight to be a doer of the words of Christ? When selfish projects are presented to you, do you closely examine your motives, and turn away from that which is not dictated by the Spirit of God? Do selfish desires control you, or do you honor God by consulting his word, by earnestly seeking him in prayer, that he may guide you in wisdom? Do not many of you stand in the position of the halfhearted, inviting Satan to use you as his agents to misrepresent Christ to the world? Do you not do those things which you know a Christian ought not to do? And do you not neglect the very work that God has appointed you to do? [Cf: The Youth's Instructor 05-04-93 para. 06] p. 547, Para. 1, [1893MS].

Be assured that if you fully consecrate yourself to God, self will die, and your life will be hid with Christ in God. O that all the youth would seek with an earnestness proportionate to the great object set before them, for eternal life! O that they might realize what eternal life includes, that they might pursue it with all diligence! The enterprise that God approves is one that is safe. Then why not make the gaining of eternal life your only business, and discard everything that will not further you in its attainment? Let no business engagement or pleasure party keep you away from the house of prayer. Be ready to catch every ray of light that shines upon the people of God, in order that you may shine as a light in the world. Make no engagements that will keep you away from the place where the presence of Jesus will be. If you are indifferent to the privileges that God graciously grants you to lay hold upon eternal life, you may be numbered at last among the foolish virgins, whose lamps were not trimmed and burning, who took no oil with them in their vessels, and whose light flickered out. [Cf: The Youth's Instructor 05-04-93 para. 07] p. 547, Para. 2, [1893MS].

Why not be witnesses for Christ? why not have light in your lamps, and benefit the world by your steady ray? Do you ask what you must do in order to work the works of God? This is the answer: "This is the work of God, that ye believe on him whom he has sent." Believe in Christ as your personal Saviour, and abide in him, and he will abide in you. Jesus says, "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." [Cf: The Youth's Instructor 05-04-93 para. 08] p. 547, Para. 3, [1893MS].

The work above all work, the business above all others which should draw and engage the energies of the soul, is the work of saving souls for whom Christ has died. Make this the main, the important work of your life. Make it your special lifework. Cooperate with Christ in this grand and noble work, and become home and foreign missionaries. Be ready and efficient to work at home or in far-off climes for the saving of souls. Work the works of God, and demonstrate your faith in your Saviour by toiling for others. O that young and old were thoroughly converted to God, and would take up the duty that lies next them, and work as they have opportunity, becoming laborers together with God!

Should this come to pass, multitudes of voices would show forth the praises of him who hath called them out of darkness into his marvelous light. [Cf: The Youth's Instructor 05-04-93 para. 09] p. 547, Para. 4, [1893MS].

"Without me," Christ says, "ye can do nothing." Then be sure to open the heart to Jesus. Let simple prayer go up from your heart to God, pleading that you may not fail to appreciate his promises, and to understand the conditions upon which salvation is given. Plead this, not only for your own satisfaction, but that you may make the way of salvation plain to those that are in darkness. We must approach unto God with the simplicity of a little child, and present to him his pledged word. Educating the soul to the simplicity of faith, will be the very discipline best suited to the work we shall be called upon to do for those who are in the world, without God or hope. The minds of the worldly are dull of comprehension regarding spiritual things, and it will call for simplicity to deal with them, and teach them of the blessings that those may have who daily follow the Lamb of God whithersoever he goeth. The truth will need to be presented and made as simple as the A-B-C of the alphabet is made to the primary pupil. Take the simplest truth, bringing Christ before the mind, and angels will cooperate with you in making the impression upon the honest inquirer. You are to be the agent through whom God will speak to the soul. Precious things will be brought to your remembrance, and with a heart overflowing with the love of Jesus, you will speak words of vital interest and import. Your simplicity and sincerity will be the highest eloquence, and your words will be registered in the books of heaven as fit words, which are like apples of gold in pictures of silver. God will make them a healing flood of heavenly influence, awakening conviction and desire, and Jesus will add his intercession to your prayers, and claim for the sinner the gift of the Holy Spirit, and pour it upon his soul. And there will be joy in the presence of the angels of God over one sinner that repenteth. Mrs. E. G. White. [Cf: The Youth's Instructor 05-04-93 para. 10] p. 548, Para. 1, [1893MS].

Take time to study the Bible, the book of books. There never was a time when it was so important that the followers of Christ should study the Bible as now. Deceptive influences are upon all sides, and it is essential that you counsel with Jesus, your best friend. The wayfaring man may find the way of life through faith and obedience, through abiding in the sunshine of Christ's righteousness. But how shall we understand what is meant by these terms, if we do not understand the Bible? In the word of God duty is made plain, and everything relating to the religious life is presented in a definite way. The whole plan of salvation is delineated, and the helps to the soul are pointed out. The way in which the believer may be complete in Christ is unfolded. [Cf: The Youth's Instructor 05-18-93 para. 01] p. 548, Para. 2, [1893MS].

The Bible is what we all need; for it is the science of salvation. Turn not away from the holy word of God; for it will make you wise unto salvation. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." The apostle says, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." David declares, "Thy word have I hid in my heart, that I might not sin against thee." How many are betrayed into sin, because they have not, through prayerful study of the word of God, realized the

sinfulness of sin, and found out how they may steadfastly resist it. When temptation comes upon them, they seem to be off guard, and ignorant of the devices of the enemy. We are living in perilous times, and as we draw near the close of earth's history, there will be no safety for those who do not become familiar with the word of God. I would warn the disciples of Christ of the impending days of peril, and beseech you to prepare for the time of test and trial; for everything that can be shaken, will be shaken. Do we now obey the word of God, and live by every word that proceedeth out of the mouth of God? Are we established and settled in the present truth? There is need of closely examining yourselves whether you are in the love of God; for except Christ be in you, you are reprobates. Self-deception is dangerous, and no one of us can afford to go on in delusion. [Cf: The Youth's Instructor 05-18-93 para. 02] p. 548, Para. 3, [1893MS].

The Lord Jesus has done everything necessary for our salvation. He has not neglected one item in the plan of redemption, but has provided all things for our encouragement and final triumph. It is not necessary that we should stumble and fall; every point in the passage where we must go has been guarded; but the question you need to put to yourselves is, "Am I a Christian?" To be a Christian is to be far more than many understand. It means more than simply having your name upon the church records. It means to be joined to Christ. It means to have simple faith, unwavering reliance upon God. It means to have childlike confidence in our heavenly Father through the name and merit of his dear Son. Do you love to keep the commandments of God, because the commandments of God are God's precepts, the transcript of his character, and can no more be altered than can the character of God? Do you respect and love the law of Jehovah? [Cf: The Youth's Instructor 05-18-93 para. 03] p. 549, Para. 1, [1893MS].

The children of God have reached the most critical part of their pilgrimage; for the nets and pitfalls of the enemy are on every side. And yet with the guidance of the Lord, with that which is plainly revealed in his word, we may walk securely and not stumble. But we shall daily need to seek God, to inquire, "Is this the way of the Lord?" You cannot go on following your own inclination, and at the same time be treading in safe paths. You cannot live to please yourself, but must submit your will to God. But how will you understand what is the will of God unless you study his word with humble and contrite heart? You should be anxious to know, What saith the word of God to me? [Cf: The Youth's Instructor 05-18-93 para. 04] p. 549, Para. 2, [1893MS].

Though the pure word of God is presented to us, and a voice from heaven is addressing us in its pages how few take heed to themselves and to the doctrine. O, when the heart is awakened to feel its need, the prayer will go forth from unfeigned lips, "Create in me a clean heart, O God, and renew a right spirit within me." As you walk the streets, as you engage in the ordinary pursuits of life, there is nothing to hinder you from lifting up your soul to God in prayer. Prayer is appropriate at all times and in all places. To those who feel their need, the promise is given, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye

shall keep my judgments, and do them." [Cf: The Youth's Instructor 05-18-93 para. 05] p. 549, Para. 3, [1893MS].

The work presented in these words of the prophet is full of comfort to those who are laden with sin, and describe the very work that must be done for every soul who will enter the kingdom of heaven. This will be done for all who sincerely seek after God. Without this special work, we cannot keep the commandments of God, and since the promises of God are so abundant, there is no excuse for any of us if we continue in sin. The promises are, "A new heart will I give you;" "I will put my Spirit within you." This provision is made for us through the merit of Christ's righteousness: "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Those who experience the change spoken of in these words will find that their restlessness and disquietude are all taken away, and they will find rest unto their souls in Christ. His merit, his righteousness, are imputed to the believing soul, and the believer has inward peace and joy in the Holy Ghost. Trusting in Christ, he dwells upon pleasant things of a spiritual character, and his great desire is to keep the heart right with God. Through this new motive, he will by faith in Christ "keep the heart with all diligence," realizing that "out of it are the issues of life." The divine excellences of the promises of God will furnish a continual feast to his soul, and by faith he looks up, exclaiming with joy, "The Lord, my righteousness." Mrs. E. G. White. [Cf: The Youth's Instructor 05-18-93 para. 06] p. 549, Para. 4, [1893MS].

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblameable, and unreprouable, in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." [Cf: The Youth's Instructor 05-25-93 para. 01] p. 550, Para. 1, [1893MS].

These words describe the condition of those who through the reception and sanctification of the truth, experience a transformation of character. The reason why many professed Christians have not this experience is because they do not do the duties that lie directly in their pathway. They profess to believe in Jesus, but they fail to take him as their personal Saviour. [Cf: The Youth's Instructor 05-25-93 para. 02] p. 550, Para. 2, [1893MS].

The Lord has made every provision so that we may have a rich, abundant, joyful experience. John writes concerning Christ, saying, "In him was life; and the life was the light of men." Life is associated with light, and if we have no light from the Sun of righteousness, we can have no life in him. But this light has been provided for every soul, and it is only as we withdraw from the light that darkness comes upon us. Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." In the world about us there can be no life without light. Were the sun to withdraw his shining, all vegetation, all animal life, would have an end. This illustrates the fact that we cannot have spiritual life unless we place ourselves under the beams of the Sun of righteousness. If we put a flowering plant in a dark room, it will soon wither and die; and so we may have some spiritual life, and yet lose it by dwelling in an atmosphere of doubt and gloom. Jesus says, "Abide in me, and I in you. As the branch cannot

bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [Cf: The Youth's Instructor 05-25-93 para. 03] p. 550, Para. 3, [1893MS].

"In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Instead of joyfully receiving Christ, the light of the world, men rejected him, and would not become a witness to the light. But we are called, as was John, not to take the place of Christ, but to witness to the light, to direct the minds of others to him, saying, "Behold the Lamb of God, which taketh away the sin of the world." Let no one who would witness for Christ, make himself prominent, and seek to attract the attention of the people to himself; but let him strive to lift up Jesus, until the sympathies and affections are drawn out to the Saviour of the world. [Cf: The Youth's Instructor 05-25-93 para. 04] p. 550, Para. 4, [1893MS].

We should have the love of Christ in the heart to such a degree that our interest in others will be impartial and sincere. Our affections should take a wide range, and not center simply upon a few who flatter us by special confidences. The tendency of such friendships is to lead us to neglect those who are in greater need of love than those upon whom we bestow our attentions. We should not narrow our circle of friends to a few favorites because they pet and flatter us by their professed affection. The partial attention so often bestowed and received, works not for the highest good of those who would serve God. One draws upon the other for strength, and the praise, flattery, and affection one receives of the other, supplies the place that should be supplied by the grace of God, and thus human friends take the affections from Christ. In depending upon human friends in this intimate way, you learn to lean upon broken reeds, and Christ the true Friend is forgotten. He who is our light, our righteousness, our wisdom, our sanctification, and our redemption, is no longer regarded as the necessity of our lives. Human confidants, human associates, absorb the love and trust that should be given to God alone. [Cf: The Youth's Instructor 05-25-93 para. 05] p. 550, Para. 5, [1893MS].

Moses "endured as seeing him who is invisible," and it was this that gave him a strength which no human source could supply. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Let every one of our young disciples of Christ have an unselfish love for all other disciples of Christ but let them beware lest they be spoiled through philosophy and vain deceit. Let them discountenance praise and adulation rather than encourage it. Let them earnestly seek for the wisdom that cometh from above; for this wisdom is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Instead of

seeking to become a favorite yourself, or to flatter one who may be highly regarded, see if there is not a poor child who is not a favorite, to whom no special kindnesses are shown, and make this one the object of your unselfish attention. Those who are especially attractive will be at no loss for friends; while those who are less pleasing in appearance, who are timid and hard to become acquainted with, many have choice traits of character, and they are the purchase of the blood of Christ. [Cf: The Youth's Instructor 05-25-93 para. 06] p. 551, Para. 1, [1893MS].

Seek the light of life faithfully, study the word of God, and have your treasure house full of knowledge that you may impart to others. The gracious words of God are rich in consolation and joy, and as children and youth, you need to study to show yourselves approved unto God. Both old and young are builders for time and eternity, and through faith in Christ we may bring solid timbers into our character building. God would fit us by his Holy spirit for the work of imparting to others the great truths with which he has enlightened us. Mrs. E. G. White. [Cf: The Youth's Instructor 05-25-93 para. 07] p. 551, Para. 2, [1893MS].

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." [Cf: The Youth's Instructor 06-01-93 para. 01] p. 551, Para. 3, [1893MS].

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." [Cf: The Youth's Instructor 06-01-93 para. 02] p. 551, Para. 4, [1893MS].

How often we feel that we have been dealt with unjustly, that things have been said concerning us that were untrue, and that we have been set in a false light before others. When we are thus tried, we shall need to keep strict guard over our spirit and our words. We shall need to have the love of Christ, that we may not cherish an unforgiving spirit. Let us not think that unless those who have injured us confess their wrongs, we are justified in withholding from them our forgiveness. We should not accumulate our grievances, holding them to our hearts until the one we think guilty has humbled his heart by repentance and confession. This is his part no doubt, and the thing he must do in order to clear his soul from the sin he has committed. But with him we have nothing to do in this matter, and should only seek to stand before God in the way he would have us, that our prayers be not hindered. We are to have a spirit of pity, of compassion toward those who have trespassed against us, whether or not they confess their faults. If they fail to repent and make confession, their sins will stand registered in the books above to confront them in the day of judgment; but if they say, "I repent," then our duty is plain; we are freely to forgive from the heart their trespasses against us as we hope to be forgiven by our heavenly Father. However sorely they may have

wounded us, we are not to cherish our grievances and sympathize with ourselves over our injuries, but as we hope to be pardoned for our offenses against God, so must we pardon those who have done evil to us. Christ taught us to pray, "Forgive us our debts, as we forgive our debtors," and added, "For if ye forgive men their trespasses, your heavenly Father will also forgive your trespasses." "Nor even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." [Cf: The Youth's Instructor 06-01-93 para. 03] p. 551, Para. 5, [1893MS].

We are not to talk of our wounds and bruises, but to bring them to him who is the mighty and successful Healer of all our sorrows. [Cf: The Youth's Instructor 06-01-93 para. 04] p. 552, Para. 1, [1893MS].

Christ has suffered, and he identifies his interests with those of his suffering children; and if our life is hid with Christ in God, Jesus will bear our griefs; for it is he that is wounded in the person of his saints, and he who injures one of Christ's little ones, brings upon himself the charge of injuring the Lord Jesus. O, if we did but realize this truth as we should, how careful would we be in what we say of others, the spirit we cherish, the actions we perform. When we are reviled, how strong is the temptation to revile in return, but in doing this we show ourselves as bad as the reviler. When tempted to revile, send up a silent prayer that God will give you his grace, and keep the tongue in silence, that your lips may speak no guile. [Cf: The Youth's Instructor 06-01-93 para. 05] p. 552, Para. 2, [1893MS].

Peter asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Then to impress more fully the lesson of forgiveness upon us, he gave this parable: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father to

also unto you, if ye from your hearts forgive not every one his brother their trespasses." [Cf: The Youth's Instructor 06-01-93 para. 06] p. 552, Para. 3, [1893MS].

God has so loved the world that he has given his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. Christ has borne our sins, forgiven our trespasses. He bore "our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Then will any of God's children to whom he has forgiven so much, act as did this merciless servant unto his fellow servant? Will the youth for whom Christ has died, be anything but pitiful? Will they cherish anything but the meekness and lowliness of Christ? Will they not from the heart forgive those who trespass against them? Will you not, if any one has done you a wrong, and is too proud and stubborn to say to you, "I repent," go to the offender and say, "I love you for Christ's sake, and I forgive you the injury you have done me"? Jesus will witness and approve of this deed of love; and as you do to others, it shall be done again to you. [Cf: The Youth's Instructor 06-01-93 para. 07] p. 552, Para. 4, [1893MS].

Our worship cannot be acceptable to God if our hearts are filled with bitterness toward our brethren, or to those not of our faith. Jesus has given us an example that we should follow in his steps, and manifest compassion and love and goodwill toward all. Let us cultivate a kind spirit, a spirit of forbearance, and tender, pitying love toward those, who, when under temptation, have done us grievous wrongs. If possible, let us heal these wounds, and close the door of temptation by removing every barrier the wrongdoer has erected between himself and us. Humble your heart before God, and come close to the one who would deal unjustly with you, and it may be that the difficulty may all be healed. The Lord delights to bestow his blessings upon those who will honor him, who will acknowledge his mercy, and show that they appreciate his love to them by manifesting the same gracious characteristic to those around them. O may the youth be able to pray, "Forgive us our trespasses, as we forgive those that trespass against us." Mrs. E. G. White. [Cf: The Youth's Instructor 06-01-93 para. 08] p. 553, Para. 1, [1893MS].

By the gift of his dear Son, God has made provision that every man, woman, and child may be saved. The invitation has been given, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The Lord has sent to the world the light of life; but if we deliberately choose darkness rather than light, or fail to improve our opportunity to understand the truth, the time will come when we shall see that the sin of neglecting God's great salvation is no light matter. He who passes on in life, careless concerning those things which pertain to his eternal interests, is blind to the great work that might be accomplished through him as God's human agent if he cooperated with the heavenly agencies waiting his request for help. If he did but see what advantages would accrue to himself through the unreserved surrender of himself to the Lord, he would know that it was the utmost folly to turn from him who entreats, "Turn ye, turn ye; . . . for why will ye die?" [Cf: The Youth's Instructor 06-08-93 para. 01] p. 553, Para. 2, [1893MS].

The law of God is inexorable, and abates not a claim upon any human soul. It holds to its demands upon every sinner, and makes manifest his need of penitence for sin, of faith in a crucified and risen Saviour. It daily urges upon him the necessity of cooperation with Jesus Christ, that he may be found guiltless through the merits of his substitute and surety. In the judgment you will think it has indeed been at your soul's peril that you have turned from light and evidence, that you have educated the mind to cast contempt upon the Lamb of God which taketh away the sins of the world. A faithful record is made of the thoughts, words, and deeds of every soul, and they are weighed in the golden balances of the heavenly sanctuary. God is not to be trifled with. In the parable of the talents, he who hid his Lord's money, and returned it to him without usury, is termed "wicked and slothful." [Cf: The Youth's Instructor 06-08-93 para. 02] p. 553, Para. 3, [1893MS].

God has made every provision for the saving of every soul; but if we spurn the gift of everlasting life, purchased at infinite cost for us, the time will come when God will also spurn us from his presence, whether we are rich or poor, high or low, learned or unlearned. The principles of eternal justice will have full control in the great day of God's wrath. We shall not hear a charge against us on the ground of the outbreaking sins we have committed, but the charge will be made against us for the neglect of good and noble duties enjoined upon us by the God of love. The deficiencies of our characters will be held up to view. It will then be known that all who are so condemned had light and knowledge, were intrusted with their Lord's goods, and were found unfaithful to their trust. It will be seen that they had no appreciation of the heavenly trust, that they did not use their capital in loving service to others, that they did not, by precept and example, cultivate faith and devotion in those with whom they associated. It will be according to the light they have had that they will be judged and punished. [Cf: The Youth's Instructor 06-08-93 para. 03] p. 553, Para. 4, [1893MS].

God requires that every human agent shall improve all the means of grace heaven has provided, and become more and more efficient in the work of God. Every provision has been made that the piety, purity, and love of the Christian shall ever increase, that his talents may double, and his ability increase in the service of his divine Master. But though this provision has been made, many who profess to believe in Jesus do not make it manifest by growth that testifies to the sanctifying power of the truth upon life and character. When we first receive Jesus into our hearts, we are as babes in religion; but we are not to remain babes in experience. We are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; we are to attain to the full measure of the stature of men and women in him. We are to make advances, to gain new and rich experiences through faith, growing in trust and confidence and love, knowing God and Jesus Christ whom he hath sent. God expects, in view of the great facilities he has provided for our advancement, that we shall grow; but many do not become more efficient, simply because they do not use the power that God has already given them. By a proper use of their intrusted talents, they might acquire tact and wisdom, and grow in efficiency. The unprofitable servant gave back his Lord's intrusted talent; but the Lord demanded the reason why he had not put to use that which had been given for that purpose. [Cf: The Youth's Instructor 06-08-93 para. 04] p. 554, Para. 1, [1893MS].

In the parable of the talents we have two classes brought to view. One class is represented by the diligent servant, and the other by the wicked and slothful servant. They had both been intrusted with their Lord's money. One went to work with earnestness, seeking opportunities to use his intrusted gift in such a way that others would be blessed and benefited. He does not live simply to please himself, to gratify selfish desires, to delight in pleasure parties and in places of amusement, seeking for the gratification of his fleshly lusts, as though this were the object of life; but he thinks soberly, and remembers that his religious life is short. He says, "I have but a short period in which to work; and do the best I can, it is but little that I can do for him who has died for me. I must make the most of my precious time, and see if I cannot by earnest, prayerful effort, lead the steps of some wandering soul from sin to righteousness, that he too may use his intrusted talents for the Master whom I love. No soul with whom I am brought in contact must charge me in the judgment with neglect and indifference as to his salvation." [Cf: The Youth's Instructor 06-08-93 para. 05] p. 554, Para. 2, [1893MS].

For such a worker the angels of God will open ways and furnish opportunities, and will cooperate with the human agent that he shall not run in vain, neither labor in vain. Faithful and thorough in the duties that may appear small to him, he is obtaining an education in fidelity that will fit him to stand in positions of trust. [Cf: The Youth's Instructor 06-08-93 para. 06] p. 554, Para. 3, [1893MS].

The other one whom God would have used as his agent, in every respect stood in as favorable a position as did his brother worker; but how different is the result of his life. He does not look upon himself as amenable to God for his time and his influence. He does not study to show himself approved unto God, a workman that needeth not to be ashamed, but neglects to look to God for wisdom and grace that he may discern and resist every temptation, however disguised it may come to him. He does not think that it is appropriate for him to live a life of penitence, to exercise faith, to render obedience, to be holy in all manner of conduct. He does not discern that a life of faithfulness to God in every item of his work, will finally work for him a character fitted for heaven through the grace of Christ, so richly to be imparted to those who work for him. But he neglects all the precious provisions of the grace of God, and becomes guilty before heaven. It is impossible for one who has only a meager knowledge of God and of Jesus Christ whom he hath sent, to represent God correctly, or to wage the Christian warfare, gaining victories over temptation to indifference and indolence. He is purposeless, and that which he might have done with his original talent is left undone; and when he is weighed in the balances of the sanctuary, the verdict is passed, "Weighed and found wanting." He is held accountable for all that a true Christian might have done with his intrusted talent. But because he had no realization of his responsibility, he frittered away his time, used his holidays for the gratification of self, and instead of training his powers to serve the noblest uses in becoming a missionary for God, in speaking to his associates and winning them from sin to God, he failed to represent the interests of his Master, and his light did not shine forth in good works to the world. The truth that is not permitted to work sanctification in the life, works out a savor of death unto death. How did this soul become released from the claims of God, that he might

venture to do his own will, as if God had given him life to fritter away as a long holiday? It was the neglect of God's great love, his failure to meet the wise design of his Redeemer, that separated him from his heavenly Father; for when God cannot use a soul as his human agent to glorify his name by the salvation of others, he terms him an unprofitable servant, whose influence is not of a character to gather with Christ. Young friends, what course are you pursuing? Will you be among the class who are called wicked and slothful servants, or among those who are invited into the joy of their Lord, because they are true and faithful through the grace of Christ? Mrs. E. G. White. [Cf: The Youth's Instructor 06-08-93 para. 07] p. 554, Para. 4, [1893MS].

God has given to every man according to his ability, and the measure of the obligation of each one is in proportion to the largeness of the talents intrusted, the gift bestowed. We are under obligation to use our talents for the service of God through all our life, and I wish that our youth would consider this fact, and not ignore their responsibility to their heavenly Benefactor. We shall all be held accountable for the diligent use of our talents. We shall be judged according to the light we have had, according to the privileges we have been granted, according to the opportunity we have had to hear and understand the word of God. These privileges have been given us through an infinite cost to the Father and the Son. The plan of redemption has been devised and carried out so far through the sacrifice of all heaven, and the gift of the Holy Spirit has been provided, that the divine may unite with the human, and man be elevated in moral and spiritual worth. [Cf: The Youth's Instructor 06-15-93 para. 01] p. 555, Para. 1, [1893MS].

The Lord Jesus clothed his divinity with humanity, and came from heaven to earth to show the world how they might become the obedient children of God. His life was not one of ease and splendor. He was the King of glory, but he left the riches and adoration of heaven, and came to the world as a helpless babe. The enmity of Satan was set against Christ, and he determined to destroy him from his infancy. Through all his life Satan worked to overcome Christ, and to take from him his life. [Cf: The Youth's Instructor 06-15-93 para. 02] p. 555, Para. 2, [1893MS].

He was intrusted to the care of poor parents, and honored common humanity by partaking in the struggles of the poor. Jesus knows how to sympathize with the poor and oppressed. He practiced self-denial, and lived not to please himself, but for our sake became poor, that we through his poverty might be rich. He disputed the power and claims of Satan, and broke the yoke of oppression which the prince of evil had bound upon the children of men; and because of this gracious work, Satan opposed him, and invented snares for his feet, even to the bitter end, when Jesus was crucified on Calvary's cross. The world's Redeemer was crucified in order that a way might be made for the salvation of man through the operation of the Spirit of God, which would work upon the heart, convicting of sin, of righteousness, and of judgment to come. The Holy Spirit presents the high standard of the law of God before man, and yet man is left free to choose for himself. He would not be a free moral agent if not thus left free to exercise his own will. [Cf: The Youth's Instructor 06-15-93 para. 03] p. 555, Para. 3, [1893MS].

But though the Lord does not compel us to do him service, it is yet a fact that we are not our own in any sense, since the Lord is both our Creator and Redeemer. Soul, body, and spirit belong to him. All our powers belong to the Lord Jesus Christ; and yet, though we may choose to render them to him to do a grand service for him and humanity through the operation of his Holy Spirit, we also may choose to render them to Satan, and work untold harm by cherishing satanic attributes of character. We are left free to serve whom we will serve; but the time is coming when the books will be opened, and every man will be judged according to the deeds done in the body. John says: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." [Cf: The Youth's Instructor 06-15-93 para. 04] p. 555, Para. 4, [1893MS].

All our capabilities for usefulness and enjoyment are the gift of God, for which we shall be called to give an account. The youth and children who have praying parents have been greatly privileged; for such have an opportunity to know and to love God. In respecting and rendering obedience to their parents, they may learn how to respect and obey their heavenly Father. If they walk as children of the light, they will be kind and courteous, loving and respectful, to their parents, whom they have seen, and thus be better qualified to love God, whom they have not seen. If they are faithful representatives of their parents, practising the truth through the help given them of God, then by precept and example they acknowledge the ownership of God, and honor him by a well ordered life and godly conversation. [Cf: The Youth's Instructor 06-15-93 para. 05] p. 556, Para. 1, [1893MS].

I would urge those who do not use their intrusted ability to do good, to repent and reform, and cherish the light which is sent from heaven. If you fail to make use of your intrusted gifts of reason, of knowledge, of opportunity to know and obey the truth; if you bar the door of your mind, and close the chambers of your soul lest you should be convinced by the word of God, you pervert your intrusted powers, and fail to occupy the position in the world that God has designed you should. You are to build up the kingdom of God in the world. You may not profess to be Christians, yet this does not lessen in the least your responsibility. In refusing to render service to God, you rob him of the service which is his due, and you are accountable for the work that you should do as a faithful soldier of Christ. God is dishonored by your resistance against his love, and the church is dishonored in that you have had opportunities, and have stood in stubborn rebellion against God, and by this have led other souls astray. You have refused to become a vessel meet for the Master's use, to communicate blessing to those who are ready to perish. Those who venture to neglect the great salvation that has been provided for them, are responsible for the consequences and results of their influence; are accountable for what might have been done had they cooperated with the heavenly agencies which God provided for their help. Christ has suffered and died to bring salvation within the reach of all, and how can we refuse to be obedient? How can we refuse to be qualified for the work that

will bring blessing to our own soul, and to the souls of others? Mrs. E. G. White. [Cf: The Youth's Instructor 06-15-93 para. 06] p. 556, Para. 2, [1893MS].

"No man liveth unto himself." It is impossible for any of us to live in such a way that we shall not cast an influence in the world. No member of the family can inclose himself within himself, where other members of the family shall not feel his influence and spirit. The very expression of the countenance has an influence for good or evil. His spirit, his words, his actions, his attitude toward others, are unmistakable. If he is living in selfishness, he surrounds his soul with a malarious atmosphere, while if he is filled with the love of Christ, he will manifest courtesy, kindness, tender regard for the feelings of others, and will communicate to his associates, by his acts of love, a tender, grateful, happy feeling. It will be made manifest that he is living for Jesus, and daily learning lessons at his feet, receiving his light and his peace. He will be able to say to the Lord, "Thy gentleness hath made me great." [Cf: The Youth's Instructor 06-22-93 para. 01] p. 556, Para. 3, [1893MS].

When we place ourselves in a position where we shall catch the bright rays of the Sun of righteousness, we enlist the whole heart in diffusing a pleasant atmosphere to those around us. We become a living channel of light; we are living epistles, "known and read of all men." We cooperate with heavenly agencies, and drink of the waters of life. Those who drink of the waters of life, will ever have a fresh supply, for Christ is in them a well of water springing up unto everlasting life. Jesus has promised, "The water that I shall give him shall be in him a well of water springing up unto everlasting life." [Cf: The Youth's Instructor 06-22-93 para. 02] p. 556, Para. 4, [1893MS].

He who deservedly bears the name of Christian, which signifies Christlike, will be filled with piety and purity, with love and reverence for God and Jesus Christ whom he hath sent; and his spirit, his words, his actions, will all bear the impress of Heaven. Others will see that he has been with Jesus and learned of him. His prayers will be simple and fervent, and will ascend to God on the wings of faith. Learning in the school of Christ, he will have a humble opinion of himself; and though he may be poor in this world's goods, he may be rich in the graces of God's Spirit, and may bless and enrich others by his spirit and influence, because Christ is in him a well of water springing up unto everlasting life. He will shed about him an atmosphere of hope and courage and strength, and will put to shame those who are worldly, selfish, formal professors, who have a name to live and are dead. [Cf: The Youth's Instructor 06-22-93 para. 03] p. 557, Para. 1, [1893MS].

He who is rich in faith, who is God fearing, devoted who cooperates with heavenly agencies, will so conduct himself that his influence will tell for time and eternity, and through him whole families may be converted to the truth. His example of cross bearing, of self-denial, of longsuffering, of patience, will make him a worthy example to others, and he will be a channel of light to the world. This is the standard to which the youth may attain. They may become living, working agencies, an army of faithful soldiers for Jesus Christ. If they will put to the best use their ability, and serve God from the heart, he will accept them as a most precious offering. [Cf: The Youth's

Instructor 06-22-93 para. 04] p. 557, Para. 2, [1893MS].

The Lord has promised to bestow the Holy Spirit upon those who earnestly desire it, who manifest fervor and zeal in seeking for the precious gift. A form of godliness without the power is a weariness and burden; but when the whole heart is enlisted in the service of Christ, there is rest to the soul; for God causeth such to triumph daily over the powers of darkness. God helps him who commits his soul unto the Lord as unto a faithful Creator. But those who are merely formal professors, bear the name but not the fruits of a connection with God. They are as false signboards, pointing to perdition, while professing to direct in the way to heaven. They may hold high positions, be members of councils, but their counsels are of an order that work against the plans and counsels of God. Those who are merely professors have a withering influence both in the church and in the home, and they are a curse to the world. It is not possible for any one to live simply unto himself; each one is a part of the great web of humanity, a part of the great whole; and old and young exert an influence, and each one is responsible for the influence he exerts. Whether good or evil, others will be affected by your life, and others will follow your example. Those who are halfhearted will lead others astray; and many are delighted when they find professors whose standard is so low that worldlings can call themselves, "as good as such Christians." [Cf: The Youth's Instructor 06-22-93 para. 05] p. 557, Para. 3, [1893MS].

O that all your youth would have a disposition to seek for the truth as for hid treasure, that they might find it, and bring it into contact with those who know it not! O that the truth that is unfolded to our minds may bear practical fruit in our lives, that what has been imparted to us may be imparted to others through us! Unless the truth of God is received in the heart and carried out in practical life, it is not truth to the one to whom it has been presented, but only a delusion. The mind of God must unite with the mind of man, that every thought may be brought into captivity to Christ. When the truth is fully received, it will be made manifest by a transformation of character. But those who do not thus receive the truth, though their names may be upon the church books, are as whited sepulchers, full of corruption within. Sin has not been expelled from the soul, and impurity, self-indulgence, fleshly lusts, moral depravity, are all discerned by the All-seeing Eye that reads the thoughts and intents of the heart. [Cf: The Youth's Instructor 06-22-93 para. 06] p. 557, Para. 4, [1893MS].

Those who would truly follow Christ must let him abide in the heart, and enthrone him there as supreme. They must represent his spirit and character in their home life, and show courtesy and kindness to those with whom they come in contact. There are many children who profess to know the truth, who do not render to their parents the honor and affection that are due to them, who manifest but little love to father and mother, and fail to honor them in deferring to their wishes, or in seeking to relieve them of anxiety. Many who profess to be Christians do not know what it means to "honor thy father and thy mother," and consequently will know just as little what it means, "that thy days may be long upon the land which the Lord thy God giveth thee." Our youth profess to be among those who keep the commandments of God, and yet many of them neglect and break the fifth commandment; and the rich blessing promised to those who observe this precept, and honor father

and mother, cannot be fulfilled to them. Unless they repent of their sin, and reform their practices and character through the grace of Christ, they will never enter into the new earth, upon which they may live eternally. Those who do not respect and love their parents will not respect and honor God. Those who fail to bear the test, who fail to honor their God fearing parents, fail to obey God, and therefore cannot expect to come into the land of promise. [Cf: The Youth's Instructor 06-22-93 para. 07] p. 558, Para. 1, [1893MS].

The youth are now deciding their own eternal destiny, and I would appeal to you to consider the commandment to which God has annexed such a promise, "that thy days may be long upon the land which the Lord thy God giveth thee." Children, do you desire eternal life? Then respect and honor your parents. Do not wound and grieve their hearts, and cause them to spend sleepless nights in anxiety and distress over your case. If you have sinned in not rendering love and obedience to them, begin now to redeem the past. You cannot afford to take any other course; for it means to you the loss of eternal life. The Heart searcher knows what is your attitude toward your parents; for he is weighing moral character in the golden scales of the heavenly sanctuary. O, confess your neglect of your parents, confess your indifference toward them, and your contempt of God's holy commandment. Give your heart to God, and submit your will to the will of Christ. The hearts of your parents have been drawn out in tender sympathy toward you, and can you return their love with cold ingratitude? They love your souls, they want you to be saved; but have you not often despised their counsel, and done your own will, your own way? Have you not followed your own independent judgment, when you knew that such a stubborn course would not meet the approval of God? Many fathers and mothers have gone down brokenhearted to the grave, because of the ingratitude, the lack of respect, shown them by their children. O my young friends, be not among the number of those who cause grief to father and mother, who are workers of iniquity, and who know not what it is to have the tender spirit of Christ. Pray earnestly that you may be enabled by the grace of Jesus, who was subject unto his parents, to keep God's commandment with promise, "that thy days may be long upon the land which the Lord thy God giveth thee." Mrs. E. G. White. [Cf: The Youth's Instructor 06-22-93 para. 08] p. 558, Para. 2, [1893MS].

My dear young friends, you need to cultivate a more simple, trusting faith. You are keeping too close to the world, and not pressing close enough to the side of Christ. You need to study more closely the life and character of Christ; you need to behold his simplicity, his meekness and lowliness of heart; you need to fall upon the Rock and be broken, that Christ may mold you into his own image. Crime of every type is increasing in the world, and the earth is defiled under the inhabitants thereof. The eternal plans of God are about to be fulfilled, and the end of all things is at hand. This is a time when those who have a knowledge of the truth of God should be ranging themselves on the side of the bloodstained banner of Prince Emmanuel. They should stand forth as defenders of the faith delivered to the saints. They should make manifest to the world what it is to keep the commandments of God and have the faith of Jesus. They should let their light shine forth in clear, strong rays upon the pathway of those who walk in darkness. The soldiers of Christ should stand shoulder to shoulder, loyal to truth, vindicators of the law of Jehovah. [Cf: The Youth's Instructor 06-29-93 para. 01] p. 558, Para. 3, [1893MS].

Those who depart from the plain precepts of God, will support error, and be ranged against the soldiers of Christ. They will make manifest who is their leader by the course they will pursue in opposing the truth of God, and in enforcing error on the conscience by oppressive measures. It is now time to take a decided stand on the side of truth; and as God has given to every one his measure of influence, he should exert it to the glory of God and for the good of his associates. Not one of the faithful stewards of Christ will be idle in such a time as this, or will be content to live simply for self. Those who are in communion with Christ will realize that there are souls on every side who may be benefited by their help, example, and influence. They will realize that they may be agents through whom Jesus will work to save those for whom he died. This should be the experience of all who profess to believe the third angel's message. Young and old should have a rich, joyful, abundant experience in the religion of Christ in order that they may direct their conduct and conversation aright, in order that they may become laborers together with God for the salvation of the lost. [Cf: The Youth's Instructor 06-29-93 para. 02] p. 559, Para. 1, [1893MS].

What are you doing, dear youth, to make known to others how important it is to take the word of God for a guide, to keep the commandments of Jehovah? Are you by precept and example declaring that it is only by obedience to the word of God that men can be saved? Do you realize that you have a work to do for those who have not had the light, who have not been granted the privileges and opportunities that have been granted to you? You can now do a work for their souls that you cannot do for them after they are dead. It is while they are living that you must present to them the word of life. Then why do you manifest such hesitancy in presenting to them the reasons of our faith? You should show them that you are not a fanatic, that there is a foundation for your practice of observing the seventh day as the Sabbath, and that foundation is the word of God, which liveth and abideth forever. Are you not chosen of God to be a vessel unto honor, to convey light and truth to those who are in error and darkness? The saving message of truth has come to you, and if you receive of the spirit of Christ, you will have a love for the souls who are in peril. If you love Christ, appreciating something of the sacrifice he has made for you, you will deny yourself for his sake, turn from all selfish pleasures, and use money, time, and influence to win souls for whom Christ has died. As you willingly devote your powers to the winning of souls, you will be "not slothful in business, fervent in spirit, serving [not self, but] the Lord." [Cf: The Youth's Instructor 06-29-93 para. 03] p. 559, Para. 2, [1893MS].

It should be your object, in whatever vocation you may be found, to do your work in a manner that shall glorify God. All that you gain, you should look upon as capital to be invested in the bank of heaven. It should be your joy to devote means, and time, and ability to win souls for Christ, to send the light to those who sit in darkness. I plead for the souls that are perishing around us, for whom Christ has paid the ransom of his own precious blood. O that the baptism of the Holy Spirit may come upon us all, that we may have more to impart to others! Work, watch, and pray that we may each have the spirit of the true Christian. Let us place ourselves in the channel of light, and know for ourselves what it means to believe in Jesus. As yet there is only a feeble,

partial faith in the hearts of the professed followers of Christ in the word of God; but we must learn what it means to live by every word that proceedeth out of the mouth of God. Who of us has this faith? Who of us believes with the simplicity of a little child that we may come to God, through the name of Jesus, and ask for spiritual food, ask for the Holy Spirit, the greatest gift that Heaven can bestow? [Cf: The Youth's Instructor 06-29-93 para. 04] p. 559, Para. 3, [1893MS].

Jesus has said, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask him?" Should we ask in faith, the Lord would fulfil his word, and we should go forth weighted with the important truths for this time. We should then pass the time of our sojourning, not in trifling, but in sobriety, in earnest, determined effort, with much prayer, for the salvation of those who are ready to perish. We should be gathering sheaves for the Master, and would be fitted up for the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." [Cf: The Youth's Instructor 06-29-93 para. 05] p. 560, Para. 1, [1893MS].

It is not safe for us to turn from the Holy Scriptures, with only a casual reading of their sacred pages. Dig deep for truth as you would for hidden treasure. Every page of God's word is illuminated by the light of the Sun of righteousness, and the utterances of prophets and apostles are full of freshness and power. Rein the mind up to the high task that has been set before it, and study with determined interest, that you may understand divine truth. Those who do this, will be surprised to find to what the mind can attain. As we endeavor to use our talents as God would have us, they strengthen and increase, until we can grasp sacred and elevated themes. As long as we are content with little things, and fail to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth, we shall meet with great loss. The blessed book of God assures us that we may grow spiritually, that there is no need of becoming religious dwarfs, by indolence disqualifying ourselves to do the very work that is waiting to be done. By placing ourselves in right relation with the source of all light, we may accomplish great things for God and humanity. [Cf: The Youth's Instructor 06-29-93 para. 06] p. 560, Para. 2, [1893MS].

Young and old must know the converting power of God. They all need a fresh blessing from the hand of God, faith to grasp the rich promises of God in order that they may be blessed and be made a blessing unto others. Those who will receive and impart to others, shall receive more abundantly. They will not hide their light under a bed or under a bushel, and will not stop short of pressing toward the mark for the prize of our high calling in Christ Jesus. They will not lose the fervor of their first love, and grow cold and selfish, self-loving, self-indulgent, and fail to lift the cross and follow where Christ leads the way. Those who halt in the Christian life, and make no advance beyond the first stages of religion, do not realize the necessity of becoming partakers of the divine nature, to push the triumphs of the cross. The Lord is willing to heal their backsliding, and to quicken them anew; for he is of great mercy and tender compassion. He has a heaven full of blessing to bestow upon them. There is no failure on the part of Christ; he is able and willing to save unto the uttermost all that come unto God by him. [Cf: The Youth's

Instructor 06-29-93 para. 07] p. 560, Para. 3, [1893MS].

I make an appeal to the youthful disciples of Christ to arouse, no longer to indulge in pleasure seeking, in self-love and ease; no longer be controlled by inclination, and by the lusts of the carnal heart. Do not settle down in Satan's easy chair, and say that there is no use, you cannot cease to sin, that there is no power in you to overcome. There is no power in you apart from Christ, but it is your privilege to have Christ abiding in your heart by faith, and he can overcome sin in you, when you cooperate with his efforts, putting your will on the side of God's will. He says, "I have overcome the world." In him you lift up the banner as one who conquers. "We are more than conquerors through him that loved us." You may have a constant testimony in your life to the power of the grace of Christ, and may understand what are the operations of the Spirit of God. You may be living epistles, known and read of all men. You are not to be a dead letter, but a living one, testifying to the world that Jesus is able to save. [Cf: The Youth's Instructor 06-29-93 para. 08] p. 560, Para. 4, [1893MS].

My prayer to God is that the converting power of his Holy Spirit may come upon our youth, that they may become working agents to win scores of youth to Jesus Christ, that they may be among the number who shall be accounted wise, who shall "shine as the brightness of the firmament," and "as the stars forever and ever." Mrs. E. G. White. [Cf: The Youth's Instructor 06-29-93 para. 09] p. 561, Para. 1, [1893MS].

The parents of Jesus went up every year to Jerusalem to keep the feast of the passover. "And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it." In the excitement of journeying in the companionship of their friends and neighbors, Joseph and Mary did not notice the absence of their son through the day; but at night, when they halted for rest and sleep, they missed the ever willing, obedient, helpful hand of their child. They searched for Jesus among their kinsfolk, and inquired concerning him among all the company of travelers, which was no small number, and were finally convinced that he was not among them; but the question was, Where was he? Was he behind them at Jerusalem? Had he been detained against his will? Was it possible that anyone should do him harm? Could anyone at Jerusalem be acquainted with the circumstances of his birth, with the design of Herod to kill him before the flight into Egypt? Did anyone know that God had preserved his life by finding an asylum for him among the heathen? Fears and forebodings filled their hearts. They returned sorrowing to Jerusalem. Through one day's inattention they had lost Jesus; but for three days they searched with sorrow before they found him. They finally found him in the school of the prophets, in the midst of the doctors, listening to them, and asking questions. [Cf: The Youth's Instructor 07-13-93 para. 01] p. 561, Para. 2, [1893MS].

The learned scribes and doctors were astonished at his wisdom, penetration, and mature judgment. The question passed from lip to lip, "How hath this youth this knowledge, having never learned?" Mary was rejoiced to find her son; but she could not forget the anxiety and grief which she had experienced on his account, and reprovably she said, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." Christ respectfully lay back the censure,

saying, "How is it that ye sought me? wist ye not that I must be about my Father's business?" Mary knew that Christ did not refer to Joseph. In this assertion, he made it manifest that he did not recognize Joseph as his father, but claimed God as his Father; and for the first time he spoke to them of the mission which he came on earth to fulfil. [Cf: The Youth's Instructor 07-13-93 para. 02] p. 561, Para. 3, [1893MS].

For twelve years of his life he had walked the streets of Nazareth, and worked with Joseph at his trade, carefully performing the duties that devolved upon a son. Hitherto he had not given indications of his peculiar character, or made manifest the nature of his mission to earth as the Son of God. But upon this occasion he made known to his parents the fact that he had a higher, holier mission to perform than they thought, for he had a work to do which had been committed to him by his heavenly Father. Mary knew that Jesus had disclaimed relationship to Joseph, and claimed his sonship to the Eternal. She was perplexed; she did not fully comprehend the meaning of the words herself when he referred to his mission. She questioned in her mind as to whether anyone had told Jesus that Joseph was not his true father, but that God was his Father. Mary pondered these things in her heart. [Cf: The Youth's Instructor 07-13-93 para. 03] p. 561, Para. 4, [1893MS].

The childhood and youth of Christ were spent in humble circumstances, under conditions that were favorable to the development of a sound constitution. His life was passed mostly in the open air. He drank of the pure streams of water, and ate the fruit of the gardens. He passed up and down the steep mountain paths, and through the streets of Nazareth, as he went to and from his place of toil to his home. He enjoyed the varied notes of the birds as they caroled forth their praise to their Creator. He took delight in the beauty of the flowers that decked the fields. He noted with joy the glory of the heavens, the splendor of sun, moon, and stars, and looked upon the rising and setting sun with admiration. The book of nature was open before him, and he enjoyed its tender lessons. The everlasting hills, the olive groves, were favorite places of resort where he went to commune with his Father. He was filled with divine wisdom, and through the study of nature, and by meditation upon and communion with God, his spiritual powers were strengthened. [Cf: The Youth's Instructor 07-13-93 para. 04] p. 562, Para. 1, [1893MS].

In the life of Christ, his childhood and youth, there is a lesson for the youth of today. Christ is our example, and in youth we should contemplate God in nature, study his character in the work of his hands. The mind is strengthened by becoming acquainted with God, by reading his attributes in the things which he has made. As we behold the beauty and grandeur in the works of nature, our affections go out after God; and though our souls are awed and our spirit subdued, our souls are invigorated by coming in contact with the Infinite through his marvelous works. Communion with God, through humble prayer, develops and strengthens the mental and moral faculties, and spiritual powers increase by cultivating thoughts upon spiritual things. We should carefully study the word of God, that we may be thoroughly furnished unto all good works, and be armed with arguments wherewith to resist the evil one. Like Christ, we should be able to meet the enemy in time of temptation with, "It is written." O that it might be said of our youth as it was said of Jesus, that they increase "in wisdom, and in stature, and in favor with God and man." Mrs. E. G. White. [Cf: The

Youth's Instructor 07-13-93 para. 05] p. 562, Para. 2, [1893MS].

In childhood and youth Christ gives a pattern to the young as to how they should employ their time. He was diligent and faithful in all his work, and was subject unto his parents. If the youth and children in this age of the world could realize what are the God given obligations of their parents, they would know that in performing humble domestic duties, in rendering obedience to their parents, they would escape many a snare that Satan has laid for their feet. But instead of submitting to their parents, how many utterly refuse to render obedience, and shun the homely duties of life. The cultivation of this lawless disposition opens wide the door for the temptations of Satan, and he leads the feet of the young away from the path of duty. They begin by yielding to his temptations to neglect the duty which comes to them every day for performance. If the daily duty was rightly performed, they would gain ability and acquire experience by which they might engage in greater and more important work. [Cf: The Youth's Instructor 07-20-93 para. 01] p. 562, Para. 3, [1893MS].

Parents are under obligation to feed and clothe and educate their children, and children are under obligation to serve their parents with cheerful, earnest fidelity. When children cease to feel their obligation to share the toil and burden with their parents, then how would it suit them to have their parents cease to feel their obligation to provide for them? In ceasing to do the duties that devolve upon them to be useful to their parents, to lighten their burdens by doing that which may be disagreeable and full of toil, children miss their opportunity of obtaining a most valuable education that will fit them for future usefulness. It is in following the path of duty that God has marked out, that our feet enter the pathway of safety and honor. [Cf: The Youth's Instructor 07-20-93 para. 02] p. 562, Para. 4, [1893MS].

God will bless the children who fear and honor their parents. He will exercise a sheltering care over them, and when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for them against him. Of Christ in his childhood it is written that he "increased in wisdom and stature, and in favor with God and man." Of John, the forerunner of Christ, it is written, "The child grew and waxed strong in spirit." Again of Jesus it is said that he went down with his parents, and "was subject unto them." Dear children and youth, let the example of Christ in his youth be your example in all things. [Cf: The Youth's Instructor 07-20-93 para. 03] p. 563, Para. 1, [1893MS].

Christ was the anointed of God; yet his life was humble and without display. For thirty years of his life there is scarcely anything on record concerning him. His quiet, unostentatious life should be a lesson to parents, to guardians, to children, to youth, and even to manhood. Of the childhood and youth of the holiest and most exalted character that ever graced the world, there are recorded but few facts; and yet how significant they are! [Cf: The Youth's Instructor 07-20-93 para. 04] p. 563, Para. 2, [1893MS].

In this age the race is far inferior in both physical and moral power to what it was in the days of Christ; yet how parents exalt their children, and praise and pet them. They relieve them from all responsibility and burden, and seem desirous of bringing their children

into notice. They devote much time to the trimming of their clothes and the decoration of their bodies, that they may attract the notice and admiration of those with whom they come in contact; and thus they cultivate in their children pride, vanity, and selfishness. When very young, the love of approbation is fostered in their hearts, and they are trained to live for the exaltation of self. [Cf: The Youth's Instructor 07-20-93 para. 05] p. 563, Para. 3, [1893MS].

How many toil worn, burdened parents have become slaves to their children, while, in harmony with their education and training, the children live to please, amuse, and glorify themselves. Parents sow the seed in the hearts of their children which yields a harvest that they do not care to reap. Under this training, at the age of ten, twelve, or sixteen, children think themselves very wise, imagine that they are prodigies, and regard themselves as altogether too knowing to be in subjection to their parents, and too elevated to stoop to the duties of everyday life. The love of pleasure controls their minds, and selfishness, pride, and rebellion work out their bitter results in their lives. They accept the insinuations of Satan, and cultivate an unhallowed ambition to make a great show in the world. [Cf: The Youth's Instructor 07-20-93 para. 06] p. 563, Para. 4, [1893MS].

There are many youth who might have been a blessing to society, and an honor to the cause of God, if they had been started in life with right ideas as to what constituted success. But instead of being controlled, led by reason and principle, they had been trained to yield to wayward inclination, and sought only to gratify themselves by indulging in selfish pleasure, thinking thus to obtain happiness. But they failed to attain their object; for seeking happiness in the path of selfishness will bring but misery. They are useless in society, useless in the cause of God. Their prospects both for this world and the next are of a most discouraging order; for by selfish love of pleasure, they lose both this world and the next. [Cf: The Youth's Instructor 07-20-93 para. 07] p. 563, Para. 5, [1893MS].

Even among Christian parents, there has been too much sanctioning of the love of amusements. Parents have received the world's maxim, have conformed to the general opinion that it was necessary that the early life of children and youth should be frittered away in idleness, in selfish amusements, and in foolish indulgences. In this way, a taste has been created for exciting pleasure, and children and youth have trained their minds so that they delight in exciting displays; and they have a positive dislike for the sober, useful duties of life. They live lives more after the order of the brute creation. They have no thoughts of God, or of eternal realities; but flit like butterflies in their season. They do not act like sensible beings, whose life is capable of measuring with the life of God, and who are accountable to him for every hour of their time. What assurance has any child or youth that even one day of life may be his? Children and youth die, and they know not how soon their probation will close, and their destiny be fixed for eternal life or everlasting death. Let children and youth take Christ for their example, be subject unto their parents, and improve their time, knowing that Christ, who died for them, is looking upon them, to bestow his approval upon those who follow in his footsteps. Let them so live, through the merits of the grace of Christ, that he may say of them at last, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his

own son that serveth him." Mrs. E. G. White. [Cf: The Youth's Instructor 07-20-93 para. 08] p. 564, Para. 1, [1893MS].

Of the child Jesus it is written, "And the Child grew, and waxed strong in the spirit, filled with wisdom; and the grace of God was upon him." "Jesus increased in wisdom and stature, and in favor with God and man." The physical constitution of Jesus, as well as his spiritual development, is brought before us in these words, "the child grew," and "increased in stature." In childhood and youth attention should be given to physical development. Parents should so train their children in good habits of eating, drinking, dressing, and exercise, that a good foundation will be laid for sound health in after life. The physical organism should have special care, that the powers of the body may not be dwarfed, but developed to their full extent. This places the children and youth in a favorable position, so that, with proper religious training, they may, like Christ, wax strong in spirit. [Cf: The Youth's Instructor 07-27-93 para. 01] p. 564, Para. 2, [1893MS].

The life of Jesus was filled with industry, and he took exercise in performing varied tasks in harmony with his developing physical strength. In doing the work that was marked out for him, he had no time for indulgence in exciting, useless amusements. He took no part in that which would poison the moral and lower the physical tone, but was trained in useful labor, and even for the endurance of hardship. Many claim that it is necessary for the preservation of physical health to indulge in selfish amusement. It is true that change is required for the best development of the body, for mind and body are refreshed and invigorated by change; but this object is not gained by indulgence in foolish amusements, to the neglect of daily duties which the youth should be required to do. The active mind and hands of youth must have employment, and if they are not directed to tasks that are useful, that will develop them and bless others, they will find employment in that which will work injury to them in both body and mind. [Cf: The Youth's Instructor 07-27-93 para. 02] p. 564, Para. 3, [1893MS].

The youth should cheerfully share the burdens of life with their parents, and by so doing preserve a clear conscience, which is positively necessary to physical and moral health. In doing this, they should be guarded from being taxed in the same direction for any great length of time. If the youth are kept steadily at one kind of employment, until the task becomes irksome, less will be accomplished than might have been through a change of work, or a season of relaxation. If the mind is too severely taxed, it will cease to become strong, and will degenerate. By a change in the work, health and vigor may be retained. There will be no need to cast aside the useful for the useless; for selfish amusements are dangerous to the morals. It is not necessary that the youth should be inactive, or should engage in folly, in order to retain physical strength. Let heart and mind and hands be engaged in doing good, in blessing others; let the work be regulated by the principles of truth, in harmony with the dictates of conscience; and let the worker feel his accountability to God. [Cf: The Youth's Instructor 07-27-93 para. 03] p. 564, Para. 4, [1893MS].

No amusement is safe for our youth to indulge in, unless they can bow down and ask God's blessing upon it before engaging in it. If they cannot take Jesus with them to their scenes of pleasure, they may take it for granted that such amusements are positively dangerous, both to

physical and moral health. If you would not be willing to have Jesus come and find you engaged in your chosen amusements, you may know that you cannot engage in them today with safety. If your conscience tells you that you are doing wrong in the pursuit of pleasure, you may know that your amusements are not calculated to make you grow as did Jesus, waxing strong in spirit, to resist the devices of the enemy. [Cf: The Youth's Instructor 07-27-93 para. 04] p. 565, Para. 1, [1893MS].

The youth generally are weak and vacillating. They have but little strength to pursue a right course. If sinners entice them, they have no courage to say, "No." Yet God has commanded that we should decidedly refuse to do evil. "If sinners entice thee, consent thou not," are the words of Inspiration. We cannot afford to sin against the light that God has given us; for by so doing, the conscience becomes blunted. We are now passing through the period of our probation, and we may know for a certainty that it is wrong for us to engage in any amusement of a character that will destroy our love for serious reflection, and destroy a relish for spiritual things. The welfare of the soul should not be endangered by the gratification of any selfish desire, and we should shun any amusement which so fascinates the mind that the ordinary duties of life seem tame and uninteresting. By indulgence in such pleasure, the mind becomes confirmed in a wrong direction, and Satan so perverts the thoughts that wrong is made to appear as right. Then restraint and submission to parents, such as Christ rendered to his parents, seem unbearable. [Cf: The Youth's Instructor 07-27-93 para. 05] p. 565, Para. 2, [1893MS].

The greater part of the amusements of the present time are originated through the agents of Satan, to allure and deceive the young, and even to allure those of more mature age, so that the things of eternity may be dropped out of our reckoning. Amusements coming from such a source will unbalance the mind, disqualify the body for the performance of daily responsibilities, and create a positive dislike for practical domestic duties. Christ presents before us a pattern for youth and children. His early life was lived under conditions favorable to the obtaining of physical development, and to the acquisition of moral power to resist temptation, so that he might remain untainted amid the corruption of wicked Nazareth. [Cf: The Youth's Instructor 07-27-93 para. 06] p. 565, Para. 3, [1893MS].

Parents make a mistake in rushing their children into society at an early age, fearing that they will not know anything unless they attend parties, and mingle with those who are lovers of pleasure. Even while they are at school, they allow their children to attend parties and mingle in society. This is a great mistake. In this way children learn evil much faster than they do the sciences, and their minds are filled with useless things; while their passion for amusement is developed to such an extent that it is impossible for them to obtain a knowledge of even the common branches of education. Their attention is divided between education and a love of pleasure, and as the love of pleasure predominates, their intellectual advancement is slow. Thus it is that during the time when youth should take advantage of their privileges to lay a strong foundation for character and usefulness, they live in inactivity and vanity, and fail of the object that they should attain. [Cf: The Youth's Instructor 07-27-93 para. 07] p. 565, Para. 4, [1893MS].

The education of Christ, during the time he was subject to his parents, was of the most valuable kind. In performing the common duties of life, he became inured to a life of privation and hardship. The physical and mental exercise that was necessary to the performance of his tasks, developed both physical and mental strength. His life of industry and retirement closed the avenues through which Satan could enter to tempt him to the love of vanity and display. He waxed strong in body and spirit, thus gaining a preparation for the duties of manhood, and for the performance of the important duties that afterward devolved upon him. He increased in wisdom and stature, growing in favor with God and man. Let our youth do likewise. Mrs. E. G. White. [Cf: The Youth's Instructor 07-27-93 para. 08] p. 566, Para. 1, [1893MS].

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." We are to keep our eyes constantly fixed upon heavenly things. We are to search the Scriptures, that with quick understanding we may discern the truth, and see the light, fixing the eye of faith upon the land that is afar off, but brought nigh by belief in the word of God. The common, earthly attractions of this life are to be eclipsed by our knowledge of spiritual things, that we may set our affections on the things that are above, and not on things that are upon the earth. Children and youth should train their minds to dwell upon heavenly things. They should educate the tongue to speak of those things which are pure and lovely, and discipline the soul to anticipate the precious things of heaven. The less cheap conversation we indulge in, the better. Let your words be pure and sincere; educate the thoughts to dwell upon heavenly themes; educate the tongue to avoid vain trifling, jesting, and joking; and seek to be clean and holy in all manner of conversation, realizing that you are fitting up for the future, immortal life. You have a soul to save or to lose, and it is your privilege and duty to conduct your lives in this probationary time in such a way that you will have a right to the immortal inheritance. [Cf: The Youth's Instructor 08-03-93 para. 01] p. 566, Para. 2, [1893MS].

O that the young might realize that they may be as precious plants in the Lord's garden. By prayer, by searching the Scriptures, they can exert a right influence, and set a right example. Let the delicate tendrils of the affections twine about Jesus, to receive nourishment from him; and instead of creeping upon the earth, turn the face toward the Sun of Righteousness, that you may catch divine rays of light. Day by day grow up into his likeness, and become a partaker of his divine nature, that you may at last be found perfect in the paradise of God. [Cf: The Youth's Instructor 08-03-93 para. 02] p. 566, Para. 3, [1893MS].

Of what profit will it be if children and youth are trained to reach the world's standard, to act a successful part from a worldly standpoint, and yet do it at the peril of losing eternal life? We shall all stand about the great white throne, and every case will be judged, and every soul receive life or death, according as his works have been. How painful would it be to learn there, what ought to have been learned in probationary time, that our characters are not Christlike, and that therefore we are not fitted for the better country, even the heavenly land. What if you have been educated and trained in the art of music, and yet have never been taught to sing the new song? What will all this training amount to, if you have not been properly trained to be members

of the Lord's family, sons and daughters of God? The Lord says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [Cf: The Youth's Instructor 08-03-93 para. 03] p. 566, Para. 4, [1893MS].

We are living in a time when life is most precious and most interesting. The end of all things is at hand. Startling developments will be continually unfolding before us; for unseen agencies are at work, manifesting intense activity. The powers of darkness from beneath are moving upon human agents, and evil men are cooperating with evil angels to war against the commandments of God and the faith of Jesus; at the same time a power from above is moving upon those who will yield to divine influences, and the people of God are cooperating with heavenly intelligencies. Nothing short of real, genuine faith will survive the strain that will come upon every soul of man in these last days to test and try him. God must be our refuge; we cannot trust in form, profession, ceremony, or position, or think that because we have a name to live, we shall be able to stand in the day of trial. Everything that can be shaken will be shaken, and those things that cannot be shaken by the deceptions and delusions of these last days, will remain. Rivet the soul to the eternal Rock; for in Christ alone there will be safety. Jesus described the days in which we are living as days of peril. He said, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Our course in this life will decide our eternal destiny there; it is left with us to say whether we shall be with those who inherit the kingdom of God, or with those who go away into outer darkness. God has made every provision for our salvation; then let us avail ourselves of that which has been purchased at infinite cost. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Mrs. E. G. White. [Cf: The Youth's Instructor 08-03-93 para. 04] p. 567, Para. 1, [1893MS].

The Lord says to the young, "My son, give me thine heart." The Saviour of the world loves to have children and youth give their hearts to him. There may be a large army of children who shall be found faithful to God, because they walk in the light, as Christ is in the light. They will love the Lord Jesus, and it will be their delight to please him. They will not be impatient, if reproved; but will make glad the heart of father and mother by their kindness, their patience, their willingness to do all they can in helping to bear the burdens of daily life. Through childhood and youth, they will be found faithful

disciples of our Lord. [Cf: The Youth's Instructor 08-10-93 para. 01] p. 567, Para. 2, [1893MS].

Children and youth, in your earliest years you may be a blessing in the home. What a grief it is to see children of God fearing parents, unruly and disobedient, unthankful and self-willed, full of determination to have their own way, irregardless of the inconvenience or sorrow it causes their parents. Satan takes delight in ruling the hearts of children, and if he is permitted, he will inspire them with his own hateful spirit. Parents may do everything in their power to give their children every privilege and instruction, in order that they may give their hearts to God; yet the children may refuse to walk in the light, and, by their evil course, cast unfavorable reflections upon their parents who love them, and whose hearts yearn after their salvation. [Cf: The Youth's Instructor 08-10-93 para. 02] p. 567, Para. 3, [1893MS].

It is Satan who tempts children to follow in a course of sin and disobedience; and then if he is permitted, he will take the life of the children while they are yet in their sins, in order to cut them off from all hope of salvation, and to pierce, as with a sword, the hearts of the God fearing fathers and mothers, who will be bowed down with a sorrow that never can be lifted, because of their children's final impenitence and rebellion against God. [Cf: The Youth's Instructor 08-10-93 para. 03] p. 568, Para. 1, [1893MS].

Though the parents of such children may have done everything in their power to bring their children up in the love and fear of God, they will feel remorse, and again and again they will go over the words and actions of the past, saying to themselves, over and over, "Did I do my whole duty to my child? What did I do that I should have left undone? What should I have done that I did not do?" Will children consider these things? If they refuse to walk in the light, if they refuse to submit their will and way to God, and persist in following a course of sin in their impenitence, the light and privileges they have had will rise up in judgment against them, because they did not walk in the light, and knew not whither they went. Satan is leading them, and they become a subject of remark in the world. People will say, "Why, look at those children! their parents are very religious, but you see they are worse than my children, and I do not profess to be a Christian." In this way, children who receive good instruction and yet do not heed it, cast a reproach upon their parents, dishonoring them, and putting them to shame before an ungodly world. They also bring a reproach upon the religion of Jesus Christ, through their wicked course of action. What grief, what sorrow, what heavy burdens, they bring upon those who watched over them in their helpless infancy, who have cared for them in health and sickness, and when death came near, wrestled in prayer with God for the lives of their loved ones. How they have rejoiced when their little ones were given back to them as from the grave; and yet some of these very children have grown up wayward, self-willed, and rebellious, and their godly parents are led to regret that they prayed so earnestly that God would spare the lives of their suffering children. [Cf: The Youth's Instructor 08-10-93 para. 04] p. 568, Para. 2, [1893MS].

I have heard a mother say, "O that he had died in his innocent childhood! I prayed for his life, I gave him to the Lord, even as

Hannah gave Samuel; and yet he would not give himself to Jesus, and submit his will to the will of God, and now he is a constant burden to my soul." The ungodly look upon such children, and wonder what kind of bringing up they have had, to pursue so persistently a wrong course of action. The religion of their parents is brought into reproach because of the perversity of their children. What excuse will these children have to render to God, that they did not walk in the light, while they had the light? Have they not been warned that he that walketh in darkness knoweth not whither he goeth? [Cf: The Youth's Instructor 08-10-93 para. 05] p. 568, Para. 3, [1893MS].

Children and youth, I entreat you, for Christ's sake, to walk in the light. Submit your will to the will of God. When sinners entice thee, consent thou not. Keep the way of the Lord, for you will have no peace in transgression. By an evil course you bring discredit upon your parents and dishonor upon the religion of Christ. Remember that your life is recorded in the books of heaven, to be opened before the assembled universe. Think what shame, what remorse, would be yours, should it be your unhappy lot to lose eternal life! "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. . . . Then shall they call upon me. . . . Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." Heed the instruction of Christ, "Walk while ye have the light, lest darkness come upon you." Mrs. E. G. White. [Cf: The Youth's Instructor 08-10-93 para. 06] p. 568, Para. 4, [1893MS].

There were many who came from all parts of the world to see Jesus. They had heard of his fame, and desired to hear his words and see his works. Many who came to him bore the knowledge they had obtained from the wonderful Teacher, to distant nations, and rehearsed to wondering ears the miracles he had wrought. As his sojourn on earth came near its close, he urged upon those who listened to his teaching, the necessity of appreciating the light, and walking in it while they had it. He said to his disciples, "Walk while ye have the light, lest darkness come upon you." This admonition is practical to us today. It is not safe for us to turn away from the light that Heaven sends to us, although walking in the light sometimes involves a cross. If we make a fire, and walk in the sparks of our own kindling, our darkness will be in proportion to the light so graciously given us. [Cf: The Youth's Instructor 08-17-93 para. 01] p. 569, Para. 1, [1893MS].

The Lord Jesus came to our world full of mercy, life, and light, ready to save those who should come unto him. But he can save no one against his will. God does not force the conscience; he does not torture the body that he may compel men to compliance with his law. All this work is after the order of Satan. Through the papacy Satan has carried out his decree by compelling men to acquiesce to his will, and in this way will seek to restrict religious liberty. But God deals with men after a different plan. He will give the sinner sufficient evidence to convict his conscience, and then if, of his own free will, he yields to the winning invitation of Jesus, he will receive the Spirit of God. Jesus pleads with the world, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: The Youth's Instructor 08-17-93 para. 02] p. 569, Para. 2, [1893MS].

The Lord has made it apparent that he proffers to the sinner the privilege of cooperating with God. He gives light, and furnishes evidence of the truth. He makes plain what are his requirements, and it is left with the sinner as to whether he will accept the truth, and receive grace and power by which he may comply with every condition, and find rest in giving willing service to Jesus Christ, who has paid the price of his redemption. If the sinner hesitates, and fails to appreciate the light that has reached his intellect and stirred the emotions of his soul, and refuses to render obedience to God, the light grows dim, has less and less force, and finally vanishes from his view. Those who fail to appreciate the first rays of light, will not heed more decided evidences of the truth. If the tender appeals of God fail to meet with a response in the heart of the sinner, the first impressions made upon his mind lose their significance, and he is finally left in darkness. The invitation is full of love. The light is as bright when he finally refuses it, as when it first dawned upon his soul; but through rejection of light, his soul becomes full of darkness, and does not realize what is the peril of disregarding the light. Christ says to such a soul, "Yet a little while is the light with you." [Cf: The Youth's Instructor 08-17-93 para. 03] p. 569, Para. 3, [1893MS].

The peril of impenitence is just as great now as it was in the days of Christ. How many might be colaborers with the Saviour of the world, receiving light, walking in the light, and diffusing it through others; but instead of this, few manifest a burden for the souls of those for whom Christ died. Yet, in working interestedly for the salvation of those with whom we come in contact, we work out our own salvation; for it is God that worketh in us both to will and to do of his own good pleasure. [Cf: The Youth's Instructor 08-17-93 para. 04] p. 569, Para. 4, [1893MS].

There is work that all of us may do for the Master. We are to watch and to pray, to keep our souls in the love of God, that we may render unto him willing obedience. We are to cherish every ray of light received through searching the Scriptures. The Holy Spirit will work upon the heart of him who is sincere and earnest in seeking for God's blessing, and will enable him to resist temptation. We are to cease to sin, and to become holy in all manner of conversation. Then we will see and appreciate the light as those can who walk in the light. The Lord Jesus does not give increased light to those who refuse to act upon and walk in the light already given. If everyone would seek by prayer and searching the Scriptures, he would understand the greatness of the work to be done, and would be incited to walk in the light, as it shines upon his pathway. We are to be an example to those who are walking away from the light. [Cf: The Youth's Instructor 08-17-93 para. 05] p. 570, Para. 1, [1893MS].

If the youth would do what they could according to their limited years and experience, they would be a blessing to others. Let them do work according to the best of their ability, and ways and opportunities will open before them to do more. Of John it was written, "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his way; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death,

to guide our feet in the way of peace. And the child grew and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel." "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." [Cf: The Youth's Instructor 08-17-93 para. 06] p. 570, Para. 2, [1893MS].

Even through children and youth, the light of life may shine upon those who sit in darkness. Then watch and pray, and obtain a personal experience in the things of God. Your parents may teach you they may try to guide your feet into safe paths; but it is impossible for them to change your heart. You must give your heart to Jesus, and walk in the precious light of truth that he has given you. Faithfully take up your duties in the home life, and, through the grace of God, you may grow up unto the full stature of what Christ would have a child grow to be in him. The fact that your parents keep the Sabbath, and obey the truth, will not insure your salvation. For though Noah and Job and Daniel were in the land, "As I live, saith the Lord God, they shall deliver neither sons nor daughters; they shall but deliver their own souls by their righteousness." [Cf: The Youth's Instructor 08-17-93 para. 07] p. 570, Para. 3, [1893MS].

In childhood and youth you may have an experience in the service of God. Do the things that you know to be right. Be obedient to your parents. Listen to their counsels; for if they love and fear God, upon them will be laid the responsibility of educating, disciplining, and training your soul for the immortal life. Thankfully receive the help they want to give you, and make their hearts glad by cheerfully submitting yourselves to the dictates of their wiser judgments. In this way you will honor your parents, glorify God, and become a blessing to those with whom you associate. You will be following the example of Jesus, who, when twelve years old, was wise beyond his years, and was found sitting among the learned rabbis, hearing them and asking them questions, so that they were astonished at his wisdom; yet he returned with his parents to Nazareth, and was subject unto them. Mrs. E. G. White. [Cf: The Youth's Instructor 08-17-93 para. 08] p. 570, Para. 4, [1893MS].

"Beloved, now are we the sons of God, and it doth not yet appear [to worldly associates] what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [Cf: The Youth's Instructor 08-24-93 para. 01] p. 571, Para. 1, [1893MS].

We are not to settle down, expecting that a change of character will come to us by some miraculous work, when Jesus shall appear in the clouds of heaven with power and great glory. No, my young friends, we are judgment-bound, and probation is granted to us here in this life, in order that we may form characters for the future, immortal life. If the truth of God is abiding in our hearts, it will work by love, and sanctify the soul from every defilement. "And every man that hath this hope in him, purifieth himself, even as he is pure." There is no chance to plead for the retention of one idol, for the cherishing of one wrong hereditary or cultivated habit. We are called upon to have complete government over our bodies, as God's special habitation. The body is not to be treated carelessly. There is to be no reckless action, no

needless imperiling of any organ of the body or faculty of the mind. We are not to indulge in any habit that will weaken physical or mental strength, or abuse our powers in any way. We are to do all in our power to keep ourselves in health, in order that we may have sweetness of disposition, a clear mind, and be able to distinguish between the sacred and the common, and honor God in our bodies and in our spirits, which are his. [Cf: The Youth's Instructor 08-24-93 para. 02] p. 571, Para. 2, [1893MS].

If we indulge in sinful practices through the gratification of appetite or passion, we unfit ourselves for the service that we are called upon to render to God in blessing humanity. If we injure the body by unlawful practices, we shall be held accountable for our failure to act the part for which God has given us talents and capabilities; for if we would live in harmony with God's requirements, we should each have a part to act in doing good to all mankind. This fact should be kept before all those who claim to be the sons and daughters of God,--that ye are not your own, but have been bought with a price, and redeemed from the slavery into which Satan has led all the children of men. [Cf: The Youth's Instructor 08-24-93 para. 03] p. 571, Para. 3, [1893MS].

We are pained to see that children are not better educated, that they do not realize that they are under obligations to bring themselves under the rule of Jesus Christ, whose possession they are, every day. Our very bodies and souls are God's, and yet so little do our youth, children, and even those of more mature years, realize this, that they make little or no effort to rid themselves of their evil hereditary and cultivated habits. They seem content to be ignorant of their duty to God and to their fellow-men. [Cf: The Youth's Instructor 08-24-93 para. 04] p. 571, Para. 4, [1893MS].

This world is the place wherein we are fitting up for the future, immortal world, and a solemn charge has been given to us, that we should in no case defile the temple of the Holy Spirit. Our heavenly Father constantly provides for our wants. Our time, talents, influence, property, are his, and by devoting ourselves to the service of God, our capabilities will be ever growing in strength, in efficiency, and in power to do more advanced work. But if the body is abused, it becomes diseased, and the relation between soul and body is so intimate that one suffers with the other, and the temple of God is defiled. By virtue of creating us, God has a right to our bodies, our souls, our spirit. "Hath not the potter power over the clay?" God has actually produced the entire being of man, and therefore ye are not your own. But we are his by virtue of a still greater reason. He has paid an infinite price, in order that we might render obedience to his requirements, and keep his commandments. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: The Youth's Instructor 08-24-93 para. 05] p. 571, Para. 5, [1893MS].

Paul uses this argument to incite the Corinthians to surrender themselves to God. He says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." To obey this injunction takes all there is in us. God has a double claim upon us;

for we are his by virtue of creation, and by virtue of redemption. [Cf: The Youth's Instructor 08-24-93 para. 06] p. 572, Para. 1, [1893MS].

Let no one deceive himself with the idea that his imperfections are not so grievous as are the faults of others, and that therefore he will not have to watch, and need not think soberly as to what will be his influence upon others. Those who do not feel that God requires them to think soberly, and pray unceasingly, that they may not be overtaken by temptation, are deluded by the enemy, and will not grow in the knowledge of our Lord and Saviour Jesus Christ. [Cf: The Youth's Instructor 08-24-93 para. 07] p. 572, Para. 2, [1893MS].

Old and young, we need to pray most earnestly and believe most trustingly, that the merits of Jesus Christ will suffice to bring grace and strength and determination to enable us to overcome every defect. O pray that "the eyes of your understanding being enlightened, . . . ye may know what is the hope of His calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power." How many who are retaining their own ways and habits and practices, think that they cannot overcome, and so make no determined effort. They accept the old natural hereditary tendencies, and cherish them, as though they were the most precious jewels. If they are reproved or counseled, they manifest a murmuring spirit, and retaliate upon the one who watches for their souls as one who must give an account. Others show disrespect to the one who points out to them the fact that they are misrepresenting the Saviour by cherishing un-Christlike traits of character. These poor souls need to be converted. "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. . . . Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Cf: The Youth's Instructor 08-24-93 para. 08] p. 572, Para. 3, [1893MS].

Let none be impatient and angry when friends set before them the errors, mistakes, and dangers of the course they have been taking. So long have they cherished their own ways, that they have become self-confident, and do not discern that they have serious defects of character which exert an influence over those with whom they are brought in contact. They do not realize that their influence will cause others to cherish a wrong spirit, to rise up against order and discipline, to disregard the wishes of those who have the rule over them, and who watch over their souls as they that must give an account. Shall those who are cherishing serious defects of character, and sowing their evil seeds in the souls of others, continue in this course of action? Let us read what the apostle has written in the word of God: "Do all things without murmurings and disputings." How much murmuring and disputing is indulged in by those who are counseled and reproved!

They dispute with the one who labors for their good. They refuse to believe that their influence is anything but good and praiseworthy. They make it manifest by their course that they do not believe that there is any reason for words of caution from any one, and they show disrespect of authority. Is it any marvel that they are not renewed in the spirit of their mind? But if they become the children of God, they will make changes. The apostle thus describes those whom God approves: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." [Cf: The Youth's Instructor 08-24-93 para. 09] p. 572, Para. 4, [1893MS].

If those who witness our course of action see that our influence is not safe, there must be crookedness somewhere, and it is best for us to put our souls under discipline. If self-indulgence blinds our eyes to our faults, if pride rises up against the reprover, and sets our will in defiance, let conscience be heard. Do not try to put away the reproof by saying it is too small a matter to dwell upon. A defective character is not a small matter. Put forth an effort proportionate to the object which you hope to attain, even the crown of eternal life, and be not slothful and indolent in the matter of overcoming, when you are on the very borders of the eternal world. Will it not pay to put to the stretch every spiritual muscle and sinew, that you may come off victorious? Infinite resources are opened for you in God. Then do not fail of being complete in Jesus Christ. Mrs. E. G. White. [Cf: The Youth's Instructor 08-24-93 para. 10] p. 573, Para. 1, [1893MS].

"Be ye therefore perfect, even as your Father which is in heaven is perfect." "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." The Lord appeared unto Abraham, and said, "Walk before me, and be thou perfect." Enoch walked with God three hundred years. "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." [Cf: The Youth's Instructor 08-31-93 para. 01] p. 573, Para. 2, [1893MS].

The faithful servants of Christ are called upon to warn every man, teaching every man in all wisdom; and in those whom they are called upon to instruct, there should be a teachable spirit, a willingness to receive instruction. Young men and women are to take heed to their ways, and to correct every wrong habit, as it is made apparent to their understanding. The one who is cherishing the wrong may not see his defects, although they are plainly discerned by those with whom he associates. Because of relationship or connection with those who are in error, we are under obligation to set before them, not indifferently, but in a serious manner, the wrongs and defects that are marring their character and conduct, and exercising an evil influence upon those around them, detracting from the peace and happiness of the family, or from the happiness of those with whom they are associated. Can we look

on indifferently, and know that the course that one of our relatives or friends is pursuing, is a course that will greatly hinder his usefulness, and, because we fear he will take offense at a word of reproof, warning, or instruction, keep our lips closed? Shall we not advise, counsel, and caution him concerning his danger? Shall we see persons pursuing a wrong course to their own detriment and to the injury of others, and yet have nothing to say? Do we love souls, and still let them pass on in evil, flattering themselves that they are all right, and never tell them that the work they are doing will not stand the test of the judgment? [Cf: The Youth's Instructor 08-31-93 para. 02] p. 573, Para. 3, [1893MS].

Shall the faithful servant of God keep silent when there is under his notice one who makes it evident by the way he performs his daily duties, that unless his evil habits are changed, he will work at a great disadvantage? There are some young men and women who have no method in doing their work. Though they are always busy, they can present but little results. They have erroneous ideas of work, and think that they are working hard, when if they had practised method in their work, and applied themselves intelligently to what they had to do, they would have accomplished much more in a shorter time. By dallying over the less important matters, they find themselves hurried, perplexed, and confused when they are called upon to do those duties that are more essential. They are always doing, and they think, working very hard; and yet there is little to show for their efforts. Under circumstances like these, where young men and women are making such mistakes in their life discipline, it would be sinful not to speak words of advice and counsel. [Cf: The Youth's Instructor 08-31-93 para. 03] p. 573, Para. 4, [1893MS].

It is an extremely delicate thing to tell people of their faults. The reprover is likely to find that in those reprovved, pride and stubbornness assert themselves, and the will is arrayed in defiance and opposition. But for all this, advice should be given, and faults should be laid bare. Let the young cultivate a teachable spirit, that they may be benefited by the efforts of those who seek to help them. You may feel that you are doing your best, and that you have been reprovved for very trifling matters, and you may be impatient that anyone should feel it his duty to reprove you for such small matters; but this is the injunction given by the apostle: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for this is unprofitable for you." These specific directions would not have been given, unless there were those who needed reproof and counsel. [Cf: The Youth's Instructor 08-31-93 para. 04] p. 574, Para. 1, [1893MS].

There are persons who will never receive reproof, who build themselves up in their own way, and insist on clinging to their own evil habits and practices. When reprovved, they say, "Why do you tell of these things? I cannot be any different." But they deceive themselves in saying this. They could make changes if they would; but they prefer to have their own way, rather than make a determined effort to seek a better and more perfect way, by which their usefulness might be greatly increased, and their ability developed to fill positions of trust. Those who will never admit that they are wrong, feel injured when reprovved, and bring forth reasons as numerous as vain, to justify

themselves. They always think they are right, and so continue to practise their wrong habits, thus making it more and more improbable that they will reform. They are too indolent to put forth a determined effort to make reformation. Cautions, counsels, prayers, entreaties, result in making little change in their course of action. They do not see that they are defective, and are satisfied with their own erroneous way of doing, and think that everyone else should be as satisfied with them as they are with themselves. They see no necessity for reproof and counsel. The word of God describes such cases in this language: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him? Will those who are so well satisfied with themselves, consider that in order to become perfect in character, it is necessary to be under discipline and training in the school of Christ? The great Teacher has his human agents, whom he terms under shepherds; and to these, under his direction, he commits the work of setting things in order. The human agent is to do thorough and earnest work, both in preaching the word and in personal labor, watching for souls as one that must give account. [Cf: The Youth's Instructor 08-31-93 para. 05] p. 574, Para. 2, [1893MS].

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Those who are defective in character, in conduct, in habits and practices, are to take heed to counsel and reproof. This world is God's workshop and every stone that can be used in the heavenly temple, must be hewed and polished, until it is a tried and precious stone, fitted for its place in the Lord's building. But if we refuse to be trained and disciplined, we shall be as stones that will not be hewed and polished, and that are cast aside at last as useless. [Cf: The Youth's Instructor 08-31-93 para. 06] p. 574, Para. 3, [1893MS].

Human agents are not able to read our hearts, but they can observe our lives, watch our actions, scrutinize our manners, and weigh us in the scales of human judgment. "We are made a spectacle unto the world, to angels, and to men." It may seem that we are to study our own hearts, and square our own actions by some standard of our own; but this is not the case. This would but work deform instead of reform. The work must begin in the heart and then the spirit, the words, the expression of the countenance, and the actions of the life, will make manifest that a change has taken place. In knowing Christ through the grace that he has shed forth abundantly, we become changed, and the character is sanctified through belief of the truth. The inward life grows strong, and the entire conduct will be in conformity to the will of God. Humility will be cultivated, because we shall feel our nothingness, and realize our dependence upon God. We shall remember that we have been bought with the price of the blood of the Son of God, and that every faculty of our being must be brought into captivity to Christ, that we may glorify him. In humility we shall correct every fault and defect of character; because Christ is abiding in the heart, we shall be fitted up for the heavenly family above. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in

his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Mrs E. G. White. [Cf: The Youth's Instructor 08-31-93 para. 07] p. 575, Para. 1, [1893MS].

Let us not lose sight of the fact that we are probationers here, on test and trial, and that everything is at stake, to be lost or won. Individually we are daily deciding our own destiny either for eternal life or eternal death. If we would have eternal life, we must cooperate with God, and thus reach the Bible standard, conforming our characters to the character of our Lord Jesus Christ. All the heavenly intelligences are interested in the great strife that is going on, and angels long to have us earnestly seek for the crown of immortal glory. Let every soul strive most zealously during these precious hours of probation, to form the very character that he would wish to have completed and perfected when our Lord comes in power and great glory. [Cf: The Youth's Instructor 09-07-93 para. 01] p. 575, Para. 2, [1893MS].

Listen to the words of John, that come down the lines to us: "Every man that hath this hope in him purifieth himself, even as he is pure." In this world we have temporal duties to perform, and in the performance of these duties we are forming characters that will either stand the test of the judgment or be weighed in the balances and found wanting. We may do the smallest duties nobly, firmly, faithfully, as if seeing the whole heavenly host looking upon us. Take a lesson from the gardener. If he wishes a plant to grow, he cultivates and trims it; he gives water, he digs about its roots, plants it where the sunshine will fall upon it, and day by day he works about it; and not by violent efforts, but by acts constantly repeated, he trains the shrub until its form is perfect, and its bloom is full. The grace of our Lord Jesus Christ works upon the heart and mind as an educator. The continued influence of his Spirit upon the soul, trains and molds and fashions the character after the divine model. Let the youth bear in mind that a repetition of acts, forms habit, and habit, character. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Are you, my youthful friends, able to look forward with joyful hope and expectancy toward the day when the Lord, the righteous Judge, shall appear? and will he confess your name before the Father and before his holy angels? [Cf: The Youth's Instructor 09-07-93 para. 02] p. 575, Para. 3, [1893MS].

The very best preparation we can have for his second coming, is to rest with firm faith, with trust and unshaken confidence, in the great salvation brought to us at his first advent. We must believe that Christ was once offered to bear the sins of many. Is he your personal Saviour? Are you, because the love of Jesus is abiding in your heart, saved from making mistakes and errors? Is the love of Christ a living, active agent in your soul, correcting, reforming, refining you, and purifying you from your wrong practices? There is need of cultivating

every grace that Jesus, through his suffering and death, has brought within your reach. You are to manifest the grace that has been so richly provided for you, in the small as well as in the large concerns of life. [Cf: The Youth's Instructor 09-07-93 para. 03] p. 576, Para. 1, [1893MS].

There are young men and young women who are very much opposed to order and discipline. They pay no heed to rules for rising and retiring at regular hours, but burn the midnight oil, and then lie in bed in the morning for one or two hours after daylight. At night they depend upon artificial light; for they regard the expenditure of money for artificial light as a trivial matter, and break up all the precious habits of order. They idle away their time in the morning hours, and thus make it necessary to stay up at night, and use fuel and light for which there must be extra expense, when, had they properly employed the early hours, there would have been no need of late hours. It is true they will make the excuse for their late hours, that they cannot get through their work. They will say, "There are things that I must do before I can retire for the night." Would it not be well to break up the habit of turning the precious morning hours into night, and turning the hours of night into day by the use of artificial light? [Cf: The Youth's Instructor 09-07-93 para. 04] p. 576, Para. 2, [1893MS].

How prevalent is the habit of turning day into night, and night into day. Many youth sleep soundly in the morning, when they should be up with the early singing birds, and be stirring when all nature is awake. Let youth practise regularity in the hours for going to bed, and for rising and they will improve in health, in mind, in spirit, in disposition. Let them purpose in their hearts that they will bring themselves under discipline, and practise orderly rules. God is a God of order, and it is the duty of the youth to observe strict rules; for such practices will work for their advantage. [Cf: The Youth's Instructor 09-07-93 para. 05] p. 576, Para. 3, [1893MS].

As far as possible, it is well to consider what is to be accomplished through the day. Make a memorandum of the different duties that await your attention, and set apart a certain time for the doing of each duty. Let everything be done with thoroughness, neatness, and dispatch. If it falls to your lot to do the chamber work, then see that the rooms are well aired, and that the bed clothing is exposed to the sunlight. Give yourself a number of minutes to do the work, and do not stop to read papers and books that take your eye, but say to yourself, "No, I have just so many minutes in which to do my work, and I must accomplish my task in the given time." If the room is decorated with little ornaments, and you would have an eye single to the glory of God, let these little idols be stored away; but if this cannot be done, and these ornaments must be exposed for your admiration, then handle them expeditiously. Do not take them up, one after another, and as you dust them, dream over each one, and hesitate and admire, keeping it in your hand as though you were loth to replace it. Let those who are naturally slow of movement, seek to become active, quick, energetic, remembering the words of the apostle, "Not slothful in business; fervent in spirit; serving the Lord." [Cf: The Youth's Instructor 09-07-93 para. 06] p. 576, Para. 4, [1893MS].

If it falls to your lot to prepare the meals, make careful calculations, and give yourself all the time necessary to prepare the

food, and set it on the table in good order, and on exact time. To have the meal ready five minutes earlier than the time you have set is more commendable than to have it five minutes later. But if you are under the control of slow, dilatory movements, if your habits are of a lazy order, you will make a long job out of a short one; and it is the duty of those who are slow, to reform, and to become more expeditious. If they will, they can overcome their fussy, lingering habits. In washing dishes, they may be careful, and at the same time do quick work. Exercise the will to this end, and the hands will move with dispatch. [Cf: The Youth's Instructor 09-07-93 para. 07] p. 577, Para. 1, [1893MS].

When I have been looking for a girl to do my housework, and a certain person was spoken of, those who had her in their employ have said, "O, she will not suit you, because she is so very slow. She will try your patience, and you will have to pay out more money for having your work done in a sluggish manner, than you would have to pay for having it done as it should be." Another would say, "O, she has no method. You will need some one to be brains for her; for she has not cultivated herself in lines of caretaking. Someone will always have to direct her what to do. She has no breadth of mind, no capacity to comprehend what is involved in being an acceptable housekeeper." Of one girl whom I employed, I was told that she would sit down in the midst of her unfinished work, when the dishes were not washed, or the beds made, and forget her duties while she read a book or a newspaper. In this way she would spend hours of time that should have been employed in doing the work for which she was paid. The house would be left in confusion for hours after it should have been in perfect order, because of this untidy habit. Of another whom I thought of employing. I learned that she was disrespectful to those who employed her, unless she took a fancy to them. Those whom she fancied, she would serve to her utmost, and the friends whom she chose, who flattered and approved her course, received her affection and favors. But I reasoned, "If she is a Christian, she will certainly take counsel and advice." A sorrowful expression came over the face of the person to whom I was speaking, as she said, "I am afraid you will be disappointed. If you seek to show her where she is erring, she will insist that she is doing the best she knows how, and instead of correcting her faults, will take on the air of one who is much injured. She does not respect authority, and will keep up rebellion in her mind, which, if not expressed in words, will be plainly revealed in her countenance. She will not keep her opinions to herself, but will freely tell others what she thinks about those who seek to correct her errors." [Cf: The Youth's Instructor 09-07-93 para. 08] p. 577, Para. 2, [1893MS].

Another defect that has caused me much uneasiness and trouble, is the habit some girls have of letting their tongues run, wasting precious time in talking of worthless things. While girls give their attention to talk, their work drags behind. These matters have been looked upon as little things, unworthy of notice. Many are deceived as to what constitutes a little thing. Little things have an important relation to the great whole. God does not disregard the infinitely little things that have to do with the welfare of the human family. He is the owner of the whole man. Soul, body, and spirit are his. God gave his only begotten Son for the body as well as the soul, and our entire life belongs to God, to be consecrated to his service, that through the exercise of every faculty he has given, we may glorify him. [Cf: The

Youth's Instructor 09-07-93 para. 09] p. 577, Para. 3, [1893MS].

Let no one say, "I cannot overcome my defects of character;" for if this is your decision, then you cannot have eternal life. The impossibility is all in your will. If you *will not*, that constitutes the *cannot*. The real difficulty is the corruption of an unsanctified heart, and an unwillingness to submit to the will of God. When there is a determined purpose born in your heart to overcome, you will have a disposition to overcome, and will cultivate those traits of character that are desirable, and will engage in the conflict with steady, persevering effort. You will exercise a ceaseless watchfulness over your defects of character; and will cultivate right practices in little things. The difficulty of overcoming will be lessened in proportion as the heart is sanctified by the grace of Christ. Earnest, persevering effort will place you on the vantage ground of victory; for he who strives to overcome in and through the grace of Christ, will have divine enlightenment, and will understand how great truths can be brought into little things, and religion can be carried into the little as well as into the large concerns of life. [Cf: The Youth's Instructor 09-07-93 para. 10] p. 578, Para. 1, [1893MS].

The commandments of God are exceeding broad, and the Lord is not pleased to have his children disorderly, to have their lives marred by defects, and their religious experience crippled, their growth in grace dwarfed, because they persist in cherishing hereditary and cultivated deficiencies in wrong habits that will be imitated by others, and thus be perpetuated. If the grace of Christ cannot remedy these defects, what, then, constitutes transformation of character? "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; . . . who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, without having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Mrs. E. G. White. [Cf: The Youth's Instructor 09-07-93 para. 11] p. 578, Para. 2, [1893MS].

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." [Cf: The Youth's Instructor 09-14-93 para. 01] p. 578, Para. 3, [1893MS].

Young men and young women need more of the grace of Christ, in order that they may bring the principles of Christianity into their daily life. The grace and righteousness of Christ are offered as a free gift; the subject of justification by faith is to be studied and put into practice. Let us all realize that young and old, if they would behold the glory of Christ, must go into the cleft of the Rock. If we would become Christians, we cannot retain our natural habits, and hold fast to the weakness of our character that dishonors our Saviour. We can

find no excuse in the plea that this or that sin is the result of "my way." The professed followers of Christ will always be filled with wavering, will always be tossed like the waves of the sea, unless they give up their way, and take Christ's way. To cherish our own way, to do those things which naturally please us, will bring upon us the sure result of separation from the presence of Christ, and then we shall be without strength. [Cf: The Youth's Instructor 09-14-93 para. 02] p. 578, Para. 4, [1893MS].

God is our owner. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What a price has been given to redeem men from the slavery of sin! We are not to love the world, or to be conformed to its customs and practices. Jesus says of his followers, "They are not of the world, even as I am not of the world." If we have true religion, we shall consider how we should dress, how we should speak, and how we should deport ourselves, realizing that we have been redeemed, soul, body, and spirit, and that we are to be wholly sanctified. [Cf: The Youth's Instructor 09-14-93 para. 03] p. 579, Para. 1, [1893MS].

This subject has relation to the practice in which the women of this day indulge, that of compressing the waist by tight lacing. This practice has no sanction in the word of God, and is injurious to the health of those who follow it. Those who profess to be children of God, who acknowledge that they have been bought with a price, dishonor their Maker when they employ any means, or follow any practice, whereby physical strength is lessened. Do you think to improve upon the form that God has made, by compressing the vital organs, and dishonoring your body? David says, "I am fearfully and wonderfully made." The habitation of the body should be tenderly guarded; for it is the habitation of God, the property of God, and it is to be preserved in soundness. [Cf: The Youth's Instructor 09-14-93 para. 04] p. 579, Para. 2, [1893MS].

The human body has been terribly abused by following the fashions, by conforming to that demand that requires the compression of the delicate, vital organs. Those who are given to this practice, bring injury upon the lungs, the heart, the stomach, the liver, the kidneys, and the delicate organs of the abdomen. We see women about us who have broad shoulders, broad hips, and wasp like, waists, and their very appearance is painful, and testifies against the character of the fashion maker and the fashion devotee. Common sense, reason, and conscience are all laid aside, that the body, mind, and spirit of these fashion followers may be laid upon the altar of custom; but women who ruin their health by this injurious practice, shorten the life God has given them, and will be held accountable. [Cf: The Youth's Instructor 09-14-93 para. 05] p. 579, Para. 3, [1893MS].

Our Creator made no mistake in fashioning the human body. He gave appropriate space for the free action of every organ, and formed us in such a way that every muscle could come into play without trespassing upon the function of any other muscle. But health and life are imperiled by becoming a slave to injurious fashions, and the offspring of those who thus injure themselves come into the world robbed of their rightful vitality, because of the sins of the mother. If women would allow reason to control them, and intelligence to be their guide, these harmful fashions would soon die a natural death. In sustaining fashions

of this character, you exert a wrong influence in the world, sin against the body God created for you, sin against Christ, who gave his life to redeem you from the thralldom of all health and life destroying practices. [Cf: The Youth's Instructor 09-14-93 para. 06] p. 579, Para. 4, [1893MS].

God is the owner of the body; and when the body, purchased at infinite cost, is made to serve the customs and practices of this world, by following the fashions of this degenerate age, the testimony is borne to the world that pride and sin reign in the heart, that Christ does not abide in the soul temple. The Lord Jesus will not be made to serve with your sins. He claims the undivided throne of the heart, and would banish from the life every worldly, unsanctified action, whose influence would tell against the fact that you are his sons and daughters. We must remember that we are the purchase of Christ's blood. Body, soul, and spirit are his, and we are to be his agents, and not serve sin and the world, but yield to him, that we may be wholly sanctified. "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." [Cf: The Youth's Instructor 09-14-93 para. 07] p. 579, Para. 5, [1893MS].

The moment the eye of faith is turned away from Christ, and there is a seeking after the world in conforming to health and life destroying fashions, that moment the soul begins a course that will lose for it the favor of God. Ye cannot serve God and Baal. The Lord Jesus died in order that we might have tender consciences through committing ourselves to God, and having our mind and will in harmony with God's mind and will. The reason why so many have a crippled experience in the things of God, is that they do not commit themselves, soul and body, to do God's will, to be conformed to God's way. The world is permitted to creep into the heart, and is there cherished as a welcome guest. When the world holds control over us, the atmosphere we breath is of a dark, murky character, and body and soul deteriorate. The soul becomes diseased, and spiritual life is infected with spiritual consumption. The world steals the thought, and self is served and indulged, and views of the purity, goodness, and matchless love of Jesus, are eclipsed and dimmed. Peace is gone, and the soul is no longer committed to Christ in simple trust, and the whole Christian life becomes wavering and uncertain. The Holy Spirit of God is not welcomed into the soul as a reprover and comforter. The eye is no longer fixed steadfastly upon Jesus, but turned upon self, and thus contemplates the spiritual weakness of the natural character separated from God. The time that should be spent in communion with God, is spent in looking at the feelings. The moment the eye is turned from Jesus, darkness is seen, darkness is felt; for Jesus only is light and life and peace and assurance forever. "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" What is it to have a single eye? It is to have a disposition to look upon Christ; for by beholding, we become changed from glory to glory, from character to character. [Cf: The Youth's Instructor 09-14-93 para. 08] p. 580, Para. 1, [1893MS].

As we keep Christ in view, the bright rays of the Sun of Righteousness shine upon us, and flood the chambers of the mind and heart, and fill

the soul temple with light. As the Light of the world shines upon us, we diffuse it to those around, "as when the bright shining of a candle doth give light." The soul that is stayed upon God, commits to Christ all that perplexes, all that annoys, all that gives anxiety. The light of Christ shines in the soul in all goodness and peace; for in him dwelleth all the fullness of the Godhead bodily in whom are hid all the treasures of wisdom and knowledge. [Cf: The Youth's Instructor 09-14-93 para. 09] p. 580, Para. 2, [1893MS].

Those who behold Christ will never plead that their own will may be done, or that their old ways and habits may be left undisturbed. As they behold Jesus, his image becomes engraved on heart and soul, and in all their practices they reflect his example upon the world. Day by day, the hands, the feet, the tongue, follow the dictates of the spiritual nature, and faith makes their path a path that grows brighter and brighter unto the perfect day. Everything that keeps us from attaining unto the likeness of Christ, is working out for us eternal loss. Then let no one plead for a continuance of his own way. Let no one seek to excuse his deficiencies of character by saying, It is "my way." Cooperate with Jesus Christ, and you will see that your own way is a way full of deficiency and fault, and that if it is not corrected, it will cause you to put into your character building, traits that will be as rotten timbers that will not stand the test of the judgment. Let none of your own way appear; let nothing of these defects of character be found in your building. Build on the rock Christ Jesus. Mrs. E. G. White. [Cf: The Youth's Instructor 09-14-93 para. 10] p. 580, Para. 3, [1893MS].

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The love of God is unmistakable and unquestionable, if we accept the word of God as his word. But when those who claim to be followers of Christ, still cherish idols of sinful practices that annoy their friends and those who have their good at heart, and still cling to their own way, which is full of defects, they misrepresent Christ. They claim to be converted, but what is the character of such a conversion? Have they met the high claim that is presented as service to God? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed [how? By keeping the old ideas of sin, the old practices of evil, the old objectionable traits of character?--No] by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Mrs. E. G. White. [Cf: The Youth's Instructor 09-21-93 para. 01] p. 581, Para. 1, [1893MS].

There is a witness present with us, even as there was at the sacrilegious feast of Belshazzar. "The king made a feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and

the king and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." [Cf: The Youth's Instructor 11-09-93 para. 01] p. 581, Para. 2, [1893MS].

There was a witness present on this occasion, just as there is a witness present at all such times of feasting and frivolity. The witness was not an invited guest, yet when the hilarity was at its height, when God's name and honor were profaned, the bloodless hand wrote the sentence of judgment on the wall. "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." [Cf: The Youth's Instructor 11-09-93 para. 02] p. 581, Para. 3, [1893MS].

In all the gatherings of young and old, there is present an uninvited guest, a witness from heaven, as there was a witness at the sacrilegious feast of Belshazzar. Could those who dishonor God by their words and actions, behold the writing in the record, their countenances would change, as surely as did the countenance of the king when he saw the part of the bloodless hand that wrote on the wall of his palace. You may think that you are sinning in secret, or you may be entirely indifferent to the matter; but for all that, every dishonoring word spoken against God will bring its sure reward. That which you sow you will also reap. The Lord has said, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." You may suppose that your reasonings are very clear and sharp. Nebuchadnezzar thought the same. Warnings were given him in dreams, and no one of his wise men could interpret them. Daniel alone was found to interpret the dreams of the king, and to add words given him of God, to exhort the king to repentance and reformation. [Cf: The Youth's Instructor 11-09-93 para. 03] p. 581, Para. 4, [1893MS].

Daniel said to the king, "O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." But the king did not heed the message of Daniel. For twelve months he was tested and proved of God, to see if he would humble his proud heart, and the witness was with him when he came in and when he went out; and at the end of the twelve months he walked in his palace in the kingdom of Babylon. "The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." [Cf: The Youth's Instructor 11-09-93 para. 04] p. 582, Para. 1, [1893MS].

The king's reason was taken away, and the word of God was fulfilled to the very letter. For seven years his kingdom was ruled by others, while

the might and mind and power of the king were humbled. He ate grass as an ox, and his body was wet with the dew of heaven. "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." [Cf: The Youth's Instructor 11-09-93 para. 05] p. 582, Para. 2, [1893MS].

Before Daniel interpreted the writing on the wall of the king's palace, he rehearsed the experience of Nebuchadnezzar before Belshazzar. "Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruleth in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them: and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians." [Cf: The Youth's Instructor 11-09-93 para. 06] p. 582, Para. 3, [1893MS].

The Lord exalted his name even among the heathen, and kings honored God because of his wonderful works, which revealed him to be the only true God. Mrs. E. G. White. [Cf: The Youth's Instructor 11-09-93 para. 07] p. 583, Para. 1, [1893MS].

"And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together,

and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver." [Cf: The Youth's Instructor 11-16-93 para. 01] p. 583, Para. 2, [1893MS].

When the Ephesians were converted, they changed their habits and practices. Under the conviction of the Spirit of God, they acted with promptness, and laid bare all the mysteries of their witchcraft. They came and confessed, and showed their deeds, and their souls were filled with holy indignation, because they had given such devotion to magic, and had so highly prized the books in which the rules of Satan's devising had laid down the methods whereby they might practice witchcraft. They were determined to turn from the service of the evil one, and they brought their costly volumes, and publicly burned them. Thus they made manifest their sincerity in turning to God. [Cf: The Youth's Instructor 11-16-93 para. 02] p. 583, Para. 3, [1893MS].

This portion of history has been written for our admonition, upon whom the ends of the world are come. The Ephesians claimed to have intercourse with invisible beings, from whom they derived their knowledge of that which was to come to pass. In our day this communion with spirits is called Spiritualism, and the arts practiced by mediums are not all slight of hand, cunning, and pretense. The visible and invisible worlds are in close connection. Satan is the master deceiver, and his confederates in evil are in training under him to work in the same line in which he works. The apostle says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." [Cf: The Youth's Instructor 11-16-93 para. 03] p. 583, Para. 4, [1893MS].

Those who surrender their will and their way to God, doing as did Abraham in keeping the way of the Lord, will be guided into safe paths. Their prayers will go up continually to God for help, and holy angels will be on their side, working through them, that they shall not be overcome of the evil one. [Cf: The Youth's Instructor 11-16-93 para. 04] p. 583, Para. 5, [1893MS].

The books the Ephesians committed to the flames on their conversion to the gospel, they formerly delighted in, and permitted them to rule their consciences and guide their minds. They might have sold them, but by so doing the evil would be perpetuated. They now abhor the Satanic mysteries, the magical arts, and regard with aversion the knowledge they obtained from them. I would ask the young who have been connected with the truth, Have you burned your magical books? We do not charge you with the evil that had bound the Ephesians, or claim that you have practiced magic, and dealt in the arts of sorcery in the same way as they have. We do not say that you have followed the mysteries of necromancy, or held communion with evil spirits. But are you not in

communion with the author of all evil, with the deviser of all these mysteries and hellish arts? Do you not listen to the suggestions of him who is the god of this world, the prince of the power of the air? Have you not submitted to his falsehoods, and yielded yourselves as his agents to work that which was in harmony with your life before conversion? Have you not given yourselves up to be Satan's agents, and in a broader sense, are you not holding intercourse with fallen angels, and learning lessons from them in the art of deceiving your own soul and the souls of others? [Cf: The Youth's Instructor 11-16-93 para. 05] p. 583, Para. 6, [1893MS].

What about the magical books? What have you been reading? How have you been employing your time? Have you been seeking to study the sacred oracles in order that you may hear the voice of God speaking to you out of his word? The world is deluged with books which sow the seeds of skepticism, infidelity, and atheism, and to a larger or less degree you have been learning your lessons from these books, and they are magical books. They put God out of the mind, and separate the soul from the true Shepherd. The volumes you have read have been devised by the agents of Satan to bewitch the mind with theories formed in the synagogue of Satan, to show you how you may serve the evil one with satanic dignity. How numerous are the books of infidel tendencies, which are calculated to unsettle the mind through specious doubts! Satan has breathed his poisonous breath upon them, and a deadly, spiritual malaria affects the soul that reads them. What a mass of fictitious reading is there in the world, to fill the mind with fancies and follies, thus creating a disrelish for the words of truth and righteousness! The mind is thus unfitted for solemn thought, for patient, persevering investigation of the Scriptures, which is the guide book by which you are to be directed to the paradise of God. [Cf: The Youth's Instructor 11-16-93 para. 06] p. 584, Para. 1, [1893MS].

Much is written in regard to gaining earthly treasure, as though the wealth of this world would buy us a passport into heaven. What volumes of history have been written, filled with the daring, presumptuous achievements of men whose lives do not throw one glimmer of light upon the pathway that leads to the better country! How many books are there concerning war and bloodshed, which mislead the youth! As they read, Satan stands at their side to inspire them with the spirit of the warrior of whom they read, and their blood becomes heated in their veins, and they are stirred up to do cruel actions. How numerous are immoral books, which lead to unholy desires, and fire the passions of the heart, and lead away from all that is pure and holy! [Cf: The Youth's Instructor 11-16-93 para. 07] p. 584, Para. 2, [1893MS].

You have had your magical books, in which the very scenes and pictures were inspired by him who was once an exalted angel in the courts of heaven. He had knowledge; he possessed wisdom high and deep. Long was he in connection with God, and was trained in the school of Christ. He had a masterly mind, a powerful intellect, and yet he apostatized, and now his one aim is to lead men in various ways, according to their gifts, to array themselves against God, that he may counteract the influence of the Spirit of God on human hearts. [Cf: The Youth's Instructor 11-16-93 para. 08] p. 584, Para. 3, [1893MS].

I would ask, Shall the magical books be burned up? In the synagogue of Satan, there are places of attraction where licentiousness is fostered

and indulged; but the witness is there, and an unseen visitant testifies to the deeds done in darkness. In the associations of the vain, the proud, the mirthful, Satan presides, and is the chief mover in scenes of gayety. He is there in disguise. Witchcraft is going on around us on every hand, and the world and the church are under the influence of one who will lead them to do things they never dreamed of doing. Should they be informed of the deeds they will perform, they would be as much astonished as was Hazael when the prophet told him of his future course. The apostle asks the Galatians, "Who hath bewitched you, that ye should not obey the truth?" [Cf: The Youth's Instructor 11-16-93 para. 09] p. 584, Para. 4, [1893MS].

Every man, woman, and child that is not under the control of the Spirit of God, is under the influence of Satan's sorcery, and by his words and example, he will lead others away from the path of truth. When the transforming grace of Christ is upon the heart, a righteous indignation will take possession of the soul because the sinner has so long neglected the great salvation that God has provided for him. He will then surrender himself, body, soul, and spirit to God, and will withdraw from companionship with Satan, through the grace given him of God. He will, like the Ephesians, denounce sorcery, and will cut the last thread that binds him to Satan. He will leave the banner of the prince of darkness, and will come under the bloodstained banner of Prince Emmanuel. He will burn the magical books. Mrs. E. G. White. [Cf: The Youth's Instructor 11-16-93 para. 10] p. 585, Para. 1, [1893MS].

The history of nations is the strongest evidence of the verity of God's word. Those who have regarded with indifference the word of God, bear the signature of the earthliness of all their acquirements and pursuits. Equity, truth, order, purity, peace, follow in the track of all who practice the teachings of Christ as contained in the Old and New Testaments. The real doers of the word of God are described as those who draw out their souls to the hungry, and satisfy the afflicted soul. God speaks in his word, and let everyone listen to his voice. He who has educated himself in such a way that he gives credence to the sophistry of Satan, and who thinks it is a mark of high intelligence to boast of his skepticism and infidelity, needs to become a fool in the eyes of the worldly wise, in order that he may have the true wisdom that cometh down from the source of all wisdom. To argue with persons who are established in infidel principles, is of no avail; for as fast as you overthrow one point, Satan suggests to them another criticism. [Cf: The Youth's Instructor 11-23-93 para. 01] p. 585, Para. 2, [1893MS].

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever. . . . Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of

the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom will ye liken God? or what likeness will ye compare unto him? . . . Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." [Cf: The Youth's Instructor 11-23-93 para. 02] p. 585, Para. 3, [1893MS].

The time is not far distant when there will be no one to lift up his head and voice in pride, saying, I am an infidel. How is it that men make this boast, and walk in false paths? Life and death are set before them. If men do not continually seek for higher good, if they do not appropriate the precious promises, warnings, and reproofs in the word of God, they will not be refined and ennobled. The bewitching power of Satan will take control of the mind, and they will use the God given faculties to serve the natural evil desires of the mind. If men do not grow in grace, they will grow in worldliness and sin. Every evil inclination gratified, every action of the person, leaves its impress upon the soul, and is revealed in the character. The conversation we have by the fireside, the books we read, the business we transact, are all agents in forming our characters, and day by day decide our eternal destiny. [Cf: The Youth's Instructor 11-23-93 para. 03] p. 586, Para. 1, [1893MS].

Every one who neglects to read and search the Scriptures is in danger; for he loses the hidden treasures of truth. To take up fictitious stories, the fruits of somebody's imagination, is to lay the mind open to the bewitching power of Satan; and this kind of reading creates an unnatural appetite for fictitious stories, from which no moral strength is derived. Fictitious stories leave the mind and heart as destitute of the grace of God as were the hills of Gilboa of dew and rain. Let everyone who claims to be a child of God, burn the magical books. If the mind is filled with that which is like to chaff, only chaff will come forth from the mind. [Cf: The Youth's Instructor 11-23-93 para. 04] p. 586, Para. 2, [1893MS].

Books from the pens of infidels should have no place in the libraries of those who would serve God. They will make better kindling material for your stove, than food for the mind. Infidel books have been a cause of ruin to many souls. Men have studied these books of Satan's

inspiration, and they have become confused in regard to what was truth. Satan stands at the side of him who opens an infidel book, and he will educate the mind that peruses such literature, and so bewitch the soul that it will be almost impossible to break the infatuation. [Cf: The Youth's Instructor 11-23-93 para. 05] p. 586, Para. 3, [1893MS].

Let no believer flatter himself that his mountain standeth sure, and that he will never be moved away from his position of faith. No confidence can be placed in human nature, when the soul is separated from God. On every side avenues open naturally from the safe path, and the wary as well as the unsuspecting are in positive danger, unless they do as did Daniel, make the Lord their strength. The intellect is composed of that upon which it feeds. I would speak to the young men who suppose themselves to be free men, because they are cherishing infidel principles. You are not free. You are bound with bands like steel, and the only one who can free you, is the "Lamb of God, which taketh away the sin of the world." Jesus has purchased you from the slavery of sin and death, in order that he may make you sons of God. But you must cooperate with God in the work of your salvation, else Christ will have died for you in vain. [Cf: The Youth's Instructor 11-23-93 para. 06] p. 586, Para. 4, [1893MS].

Satan imparts to those who serve under his banner his own attributes, and causes men to lose control over themselves, so that he may lead them to do the very things they have despised. They will be led to talk loftily, and make a boast of things over which they should be ashamed. Those who are thus led into the delusion of Satan, do not know that they are in bondage. The bands have been broken that bind them to that which is good and pure and holy, and they leave their allegiance to God, and become apostates. They are led of passion and blind self-will, and they permit self-will to gain ascendancy over reason and principle. Yet these are the men who call themselves free; but how deluded they are! They imagine that they have a very high standard; but O how shamefully low it is! They say, We want our own ways, not thy ways, O God. They do not realize the truth that Jesus uttered, "Without me ye can do nothing" to reach a high standard. I ask you, young men, Will you keep back from God that which is his own? Will you rob God, and misuse his time, misapply his talents, and refuse to give him the service he requires from each one of you? Will you lay yourselves, the purchased possession of Christ, upon the shrine of the world? Jesus, who has bought you with an infinite price, asks you to give him your heart. Will you give it to him? He asks your time, your money, your body, your soul. He has bought all there is of you; you are his purchased possession. O, do not yield yourselves to the service of Satan, to become a slave to the powers of darkness, and do the bidding of the prince of evil! Mrs. E. G. White. [Cf: The Youth's Instructor 11-23-93 para. 07] p. 586, Para. 5, [1893MS].

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. . . . For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting." If young men who have been perusing Satan's books of skepticism, had given the powers of their mind to the diligent searching of the field which contains the hidden treasure, they would have had a different character today from that which they have. How different would their record be in the books of heaven, and how different their cases when the books shall be opened, and every man

shall be rewarded according as his work shall be. [Cf: The Youth's Instructor 11-30-93 para. 01] p. 587, Para. 1, [1893MS].

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." The day of judgment is not far distant, and will you dare to brave that day in your own unsanctified independence? Will you stand in warfare against God and the holy angels on that day when every soul shall stand definitely under the banner of him whom he has chosen to serve? Will you care to deny your Maker to his face? [Cf: The Youth's Instructor 11-30-93 para. 02] p. 587, Para. 2, [1893MS].

We do not want your deception to continue upon you, if you have any inclination to be undeceived. We read that God hardened the heart of Pharaoh. How? It was by revealing himself as a God who had power above all gods. The Governor of the universe, the God that ruleth in the heavens and upon earth, sent this wicked, idolatrous, tyrannical king a message to let his people go. When the king refused to let Israel go, God made his power apparent in sending the plagues, and in exhibiting his might by great signs and wonders. But Pharaoh resisted the power of God. It was the king's sowing time. God does not put a spell upon men to force them to resist him, but the very evidence that should have convinced Pharaoh, only hardened him in unbelief, and at every exhibition of the power of God, his heart hardened in obstinacy. [Cf: The Youth's Instructor 11-30-93 para. 03] p. 587, Para. 3, [1893MS].

When light comes to the soul through God's appointed agencies, and it is not received and acted upon, there is manifest a contempt of God, and stubborn resistance increases as additional light comes to convince of error, and manifest truth. The case of Pharaoh stands forth in Bible history to warn men off the ground that he took. He set himself in stubborn resistance against the messages and warnings God sent. Every ray of light that comes from heaven to men, when resisted by the ungodly, increases their power of resistance, and finally sets the heart in rebellion against God. He who sows [Cf: The Youth's Instructor 11-30-93 para. 04] p. 587, Para. 4, [1893MS].

After God sends light and evidence, calculated to convince any rational, unprejudiced mind, and it is not received or acted upon, but rather treated with contempt, resisted, and refused, the Holy Spirit is withdrawn, and men are left in their chosen obstinacy. The Lord gradually removed from Pharaoh the restraint that his Holy Spirit had exercised over him, and gave him up to his own way. It was more and more evident that the heart of the king was fixed in desperate rebellion against God. In word and character he said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." [Cf: The Youth's Instructor 11-30-93 para. 05] p. 587, Para. 5, [1893MS].

Pharaoh had his sowing time, and he also had his reaping time. He sowed resistance and obstinacy. He sowed the seed in the soil. No new

power was put into operation by God. The seed was left to spring up; the man was permitted to act out his true character. When the Lord sees unbelief in the heart against light and evidence, all he has to do is to let the human agent alone; for the seed put into the soil will bring forth seed after its kind. Many have been sowing the seed of unbelief, and if this seed is cultivated, it will produce a harvest that will not be so pleasant to reap as the seed is to sow. When Pharaoh refused to heed the messages and admonitions of God, and was not admonished by the first miracle that God worked to convince him, he was in a condition more easily to say, "I will," and "I will not." His independent resistance produced a harvest after its kind, and all the evidences that God gave to set his steps in the right path, only served to fasten him in unbelief and rebellion. He went on from one degree of resistance and wilful disobedience of God to another degree, just as the ungodly of all ages have done, and will do to the close of time, until he finally looked upon the dead face of his firstborn. The character revealed by Pharaoh is similar to that of all the impenitent. God destroys no man; but after a time the wicked are given up to the destruction they have wrought for themselves. [Cf: The Youth's Instructor 11-30-93 para. 06] p. 588, Para. 1, [1893MS].

When a man chooses his own way in the face of light and evidence, and refuses to be admonished, and to turn to the Lord with contrition of soul, the next message the Lord shall send will have less effect, for he allows his independent, self-willed spirit to control his judgment. He continues to cast the seed of resistance into his heart, and every time he repeats his act of resistance, refusing to turn from his own way to God's way, he bends his inclination in the way of disobedience, loves rebellion, and at last becomes callous, and the seed of unbelief ripens for the harvest. The Holy Spirit strives with every man; resist the Holy Spirit, which is the divine voice to man, and the more you resist, the less inclination will you have to repent and reform. Satan will take you under his care, and will give you plenty to do in his line, and you will become more and more in harmony with your leader, and the company that stands under his banner. The warning of God may come to you, saying, "Turn ye, turn ye, for why will ye die?" But you will throw back the answer, "I will not serve God. I am not religiously inclined. After I go on in the way of self-pleasing as long as I wish, I will choose another leader. I do not mean always to stand under Satan's standard, and give my influence and service to him. But I will do just as I please until certain objects are gained, and then I will change." This is the way many reason. [Cf: The Youth's Instructor 11-30-93 para. 07] p. 588, Para. 2, [1893MS].

The foolish rich man is an example of what fate may come to those who think only of pleasing themselves, and living for this present world. He made up his mind what he would do, but his Maker had other plans. When he said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," God said, "This night thy soul shall be required of thee." Thus shall it be with every one who is not rich toward God. What foolish reasoning comes from the impenitent heart! How foolish is it to educate the affections away from God, in direct opposition to the plainest precepts of Jehovah, to allow Satan to control the mind, to bind the soul in service to himself, and then flatter ourselves that at any time we may be able to step from the ranks of evil into the army of the Lord Jesus Christ! Every hour we walk in the path of unrighteousness, every warning we resist, we place

ourselves farther away from the probability of repentance. Warnings, reproofs, entreaties, have less and less effect. The judgment loses its solemnity, the inclination of the heart becomes less and less toward the service of God, and more and more toward the service of self and the world. [Cf: The Youth's Instructor 11-30-93 para. 08] p. 588, Para. 3, [1893MS].

Then take heed today to the voice of the Holy Spirit. Thank God it is not too late for wrongs to be righted. Now is the accepted time, now is the day of salvation. Mrs. E. G. White. [Cf: The Youth's Instructor 11-30-93 para. 09] p. 589, Para. 1, [1893MS].

Satan is watching for an opportunity whereby he may take control of him whom God has blessed with great light. If he can work upon the soul in such a way as to transform the character of those who have been greatly enlightened of heaven, so that he may cause them to work his works, he will triumph. We are a spectacle unto the world, to angels, and to men. He who makes up his mind that he will follow his own natural, unsanctified inclination, is not placing himself where he is likely to be inclined to become religious. The unsanctified heart will never incline itself to God. Joshua said to Israel: "Now therefore put away . . . the strange gods which are among you, and incline your heart unto the Lord God of Israel." "But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. . . . But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth." "But they obeyed not, neither inclined their ear; but made their neck stiff, that they might not hear, nor receive instruction." [Cf: The Youth's Instructor 12-07-93 para. 01] p. 589, Para. 2, [1893MS].

I must impress upon you to note the agency by which the soul is destroyed. The soul's destruction cannot be laid to the charge of God. It cannot be said that he has made a decree against any man. He does not cast darkness before the eyes of him who would see light. The condition of the soul is in accordance with the seed sown. If we recklessly cast seed into the soil, whatever may be its character, the harvest will be after the kind of seed cast into the soil. [Cf: The Youth's Instructor 12-07-93 para. 02] p. 589, Para. 3, [1893MS].

God is full of mercy and goodness and truth. He forgives transgressions and sins. But if the human agent takes his case out of the hands of God, and wills to do as he pleases, irrespective of warning and reproof and counsel from the Spirit of God; if he refuses the light that is flashed athwart his pathway to reveal to him whither his feet are tending; if he chooses darkness rather than light that is of infinite value, and determinedly walks in darkness, he will come to look upon the light that is as an angel to guide him aright, as veritable darkness that is against his good; and how great is that darkness! [Cf: The Youth's Instructor 12-07-93 para. 03] p. 589, Para. 4, [1893MS].

It is a terrible thing for us to have our own way. If we indulge self

once in any known sin, unless the heart is touched by the Holy Spirit, and yields to the entreaties of God in repentance and contrition, it is easier to sin the second time. The second departure from righteousness is less offensive than the first; and thus the habit of evil is formed, and the seed sown produces a harvest. Through the germinating power of what a man sows, he proceeds from bad to worse. [Cf: The Youth's Instructor 12-07-93 para. 04] p. 589, Para. 5, [1893MS].

Those who neglect to search the Scriptures, choosing rather to read books of skeptical writers, or of writers who are frivolous or worldly, will be tempted to neglect prayer, to withdraw from religious meetings, to invest money in cheap literature, and will so educate themselves that all taste for the sacred oracles will be erased from the mind. Thus will they be led to refuse to hear, to refuse to incline the heart to seek God while he may be found, to call upon him while he is near, while he is still sending messages of reproof, warning, and entreaty. They say to all the tender entreaties of God's Spirit, "Not now; I will go into another city, and buy and sell and get gain; and after that I will begin a new life." O do not be deceived by this suggestion of the enemy to wait, and that after a time you will repent. The longer you put it off, the less will be your inclination to turn to God, and obey the invitations of mercy. The most discouraging development in your case is the very fact that you say, "Go thy way for this time; when I have a convenient season, I will call for thee." This is an evidence that conscience has become aroused, and then put to sleep again with an opiate. But think of this; conscience may never wake again! While God grants you life, while you are sure of probation, embrace your day of opportunity and privilege. [Cf: The Youth's Instructor 12-07-93 para. 05] p. 590, Para. 1, [1893MS].

On the morning of June 29, a brother came to the house where I was visiting. He had a conversation with the lady of the house at twelve o'clock; he ate a hearty dinner, and afterward went to work in his garden. After working for awhile, he became heated and thirsty, and drank a cup of cold water. His wife stepped out of the room, but hearing a noise, she returned. She found her husband standing leaning against the wall, but he fell that moment on the floor, unconscious. She asked him if he knew her, as he opened his eyes, but he was unable to answer; for he gasped and died. [Cf: The Youth's Instructor 12-07-93 para. 06] p. 590, Para. 2, [1893MS].

How uncertain is life! Today many of you may go out in usual health, and you may be brought home lifeless. Your unfinished work is left for other hands to do. Today is the time to enroll your name with those who love God, and who keep his commandments. Today make your calling and election sure. Peter gives a copy of the best life insurance policy in the world. He says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness, and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make

you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for it ye do these things, ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Mrs. E. G. White. [Cf: The Youth's Instructor 12-07-93 para. 07] p. 590, Para. 3, [1893MS].

It is the purpose of God that we are to make continual progress in divine knowledge and virtue. We are surrounded by wicked men, beset with Satan's temptations, and we should understand how necessary it is to have a right hold above. Where shall we spend our eternity? In the presence of the omnipotent God. Then, is it not best to become acquainted with him, to understand our obligation to him? Or do you think it wise to live according to our own finite desires, and to be governed by our own finite speculations? Shall we follow our own human wisdom, and bury in the earth our Lord's entrusted talent, instead of putting it out to usury? In hoarding the Lord's goods we become alienated from God. Instead of having a heart of gratitude, to show forth the praises of him who hath called us out of darkness into his marvelous light, we make the complaint of the unfaithful servant, "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." [Cf: The Youth's Instructor 12-14-93 para. 01] p. 590, Para. 4, [1893MS].

The unfaithful servant was a poor, deceived, dishonest soul. He said, "I knew thee that thou art a hard man." But was this accusation true? He makes it manifest by his charge that he was not acquainted with God, and judged God to be one altogether like himself. Had he made a diligent use of his Lord's entrusted goods, had he been thankful for the trust the Lord had reposed in him, had he qualified himself to make the best use possible of what God had given him, he would never have uttered the words, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." How deceived the sinner shows himself to be! He thinks he has a perfect knowledge of God, and that he knows his own heart, when he neither knows himself nor God. His supposed knowledge is only deception. He knows nothing as he ought to know it. [Cf: The Youth's Instructor 12-14-93 para. 02] p. 591, Para. 1, [1893MS].

Unbelief in regard to God and dishonesty in dealing with God, lead to dishonesty in dealing with men. Separation from God means the corruption of morals while fear and love of God produce faithfulness and integrity. Thus it is that each one of us is sealing his destiny. That which we sow, we shall reap. This is our sowing time, and as beings accountable to God, we should take heed as to the kind of seed we are sowing. Let us bear in mind that the reaping time will surely come. [Cf: The Youth's Instructor 12-14-93 para. 03] p. 591, Para. 2, [1893MS].

Christ is still our great High Priest in the heavenly sanctuary, and we may yet have faith in Christ. We may repent of our sins. Jesus says, "Ye believe in God, believe also in me." Every provision has been made

to meet the needs of our spiritual and our moral nature. God is love, and he cares for us. "Like as a father pitieth his children, so the Lord pitieth them that fear him. Light and immortality are brought to light through the Lord Jesus Christ. Jesus has said that he has set before us an open door, and no man can shut it. The open door is before us, and through the grace of Christ, beams of merciful light stream forth from the gates ajar. [Cf: The Youth's Instructor 12-14-93 para. 04] p. 591, Para. 3, [1893MS].

The bitterness of life is caused by the labors, the mortifications, the humiliations and sufferings, that result from sin. But if pardon is sought, it will be obtained. We shall be conscious of our unworthiness, and acknowledge the justice of our humiliation and chastisement. "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Let not your heart and mine be filled with the falsehood that came from the unfaithful servant's lips, "I knew thee that thou art a hard man." Reproof must come to the wrongdoer, and those who are faithful ministers of God will have to deal with men in a close way if they are faithful to their charge. [Cf: The Youth's Instructor 12-14-93 para. 05] p. 591, Para. 4, [1893MS].

The apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." We are all in need of reproof, of correction, of instruction in righteousness; and it is hard for us to kick against the pricks. We are to give all diligence, and add to "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: The Youth's Instructor 12-14-93 para. 06] p. 591, Para. 5, [1893MS].

There are some who, when reprov'd, make serious charges against those who deal with their cases. They accuse those who deal faithfully with them, because they are blinded, and feel humiliated before others. But every minister is under the responsibility of reprov'ing and correcting the erring. If he shunned this duty, the blood of souls would be upon his garments. In Paul's last charge to Timothy, he said, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Again he says, "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one

before another, doing nothing by partiality." "For there are many unruly and vain talkers and deceivers, . . . whose mouths must be stopped. . . . This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith. . . . Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Marginal reading, "void of judgment.") [Cf: The Youth's Instructor 12-14-93 para. 07] p. 592, Para. 1, [1893MS].

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." Mrs. E. G. White. [Cf: The Youth's Instructor 12-14-93 para. 08] p. 592, Para. 2, [1893MS].

The case of the man who claims to know the truth, and yet neglects to become a doer of the words of Christ, is one to be pitied. He neglects to watch and pray, neglects to make God his counselor and dependence, becomes self-sufficient, and walks in the imagination of his own heart, as if he had wisdom, knowledge, and strength in himself. He fails to improve his talents, or works in a negligent, careless way, and thereby disqualifies himself for some place of usefulness he might have filled. But although he neglects the work God has given him to do, he is not released from the responsibility of the results of not doing all he might have done to bless humanity. Is God's Spirit grieved? Is God dishonored? Are souls lost through his unfaithfulness? The guilt is upon the soul that sinneth. He is accountable for all the evil arising through his influence, conscious or unconscious, that works disaster in the world. By his unfaithfulness he prepares himself for the second death. Unless he repents, confesses his wrongs, and becomes qualified through the grace of Christ for service in his cause, he is a lost man. It is not safe to take a single false step. [Cf: The Youth's Instructor 12-21-93 para. 01] p. 592, Para. 3, [1893MS].

We are free moral agents, and unless we improve the opportunities granted us, we shall be held accountable for all the good we might have done, had we done our full duty as Christians. The Judge of all the earth will require of the sinner the same duties that he requires of his servants; and those who fail to bring forth good works, will be charged as defaulters. The sinner may brave rebuke, he may appear to feel no remorse; yet the law of God holds him in its chains. Unless he exercises repentance toward God, and faith toward our Lord Jesus Christ, he will perish in his sins. All that a Christian fails to do in faithful work, is charged to his account. [Cf: The Youth's Instructor 12-21-93 para. 02] p. 593, Para. 1, [1893MS].

He is held accountable for the souls that are lost--those who might have been saved had he become a faithful watchman upon the walls of Zion. The sinner cannot be excused from his God given work because he does not profess Christ, but this is not the way in which sinners look upon the matter of their responsibility before God. They suppose that they are less accountable because they do not stand under the bloodstained banner of Prince Emmanuel; but this is not so. Their salvation cost every jot and tittle as much as did the salvation of others, and it is the same as though they were benefited by the salvation provided for a lost world. [Cf: The Youth's Instructor 12-21-93 para. 03] p. 593, Para. 2, [1893MS].

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The truth that sinners refuse to receive, works in the life from day to day, as a savor of death unto death. Every hour spent in careless inattention to the claims of God, results in terrible loss. It is a waste of the opportunities and privileges that God's mercy has provided. To refuse to serve God is keeping back part of the price, committing robbery against God. It is evident that such as do this have dropped eternity out of their reckoning. We shall receive according to our works, and our stars will differ in glory according to the degree of faithfulness that has characterized our work. O what a terrible loss will those sustain, who have had light and truth shining all around them, and who carelessly lived on, and chose not the light and peace and joy of Christ. [Cf: The Youth's Instructor 12-21-93 para. 04] p. 593, Para. 3, [1893MS].

While we are favorably situated, let us make use of every opportunity to know the one true God, and Jesus Christ whom he hath sent. We do not need to experience what are the delusive snares of Satan. It is the privilege of the young, through the grace of our Lord Jesus Christ, to return unto the Lord his own with usury. They may say, "Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more." Mrs. E. G. White. [Cf: The Youth's Instructor 12-21-93 para. 05] p. 593, Para. 4, [1893MS].

[Sermon by Mrs. G. E. White, at the Pavilion, Napier, New Zealand, Tuesday, March 28, 1893, 6:00 a.m.] Our blessed Saviour said "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). Our Saviour knew just what the disciples would pass through. They witnessed the body of the Lord hanging between the heavens and the earth, treated as a sinner, though undeserving. They had taken His body down and laid it in Joseph's new tomb. Never had they realized so much the worth of a living Saviour as in their great trial. They had not appreciated the value of the Saviour. In this, their great sorrow, was just when they needed Him. [Cf: Sermons and Talks, Volume 2 p. 100 para. 01] p. 593, Para. 5, [1893MS].

A report came that the Saviour had risen, but they did not believe it. If they had searched the Scriptures, their hopes would not have been buried in the tomb with Jesus. Their minds had hardly grasped the idea of a Saviour suffering. [Cf: Sermons and Talks, Volume 2 p. 100 para. 02] p. 594, Para. 1, [1893MS].

Afterward, as two of His big disciples journeyed toward Emmaus, they were telling of their troubles, instead of searching the Scriptures to

see if these things were so. They were talking with one another, and were sad. Jesus drew near. Their faith was so small they had not expected Him, and did not recognize Him. He said "What manner of communications are these that ye have one to another, as ye walk, and are sad" (Luke 24:17)? They turned to Him and said "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him" (Luke 24:18-20). [Cf: Sermons and Talks, Volume 2 p. 100 para. 03] p. 594, Para. 2, [1893MS].

While treading the rough way with them, He was opening the prophecies to them. They did not understand the Scriptures. It drew toward evening, and as Jesus was about to pass on farther than their abiding place, how tenderly they invited Him to abide with them, "for it is toward evening, and the day is far spent" (verse 29). [Cf: Sermons and Talks, Volume 2 p. 100 para. 04] p. 594, Para. 3, [1893MS].

How tenderly they felt toward the One who was reviving their hopes. In His conversation with them He said "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory" (verses 25, 26)? "All," not a little here and there. [Cf: Sermons and Talks, Volume 2 p. 100 para. 05] p. 594, Para. 4, [1893MS].

These disciples could not endure to be separated from Him who had instructed them, but they wanted more, so they constrained Him to abide with them. As He sat at meat with them, and took bread, and blessed it, and brake, and gave to them, He raised His hands. They noticed it was the motions of Christ, and in His hands they saw the signs of the crucifixion. "And their eyes were opened, and they knew Him; and he vanished out of their sight" (verse 31). [Cf: Sermons and Talks, Volume 2 p. 101 para. 01] p. 595, Para. 1, [1893MS].

Now they knew for themselves that their Lord had risen, and they did not remain in their home to rejoice over it themselves; the good news must be carried to His disciples. They started the same hour, and returned to Jerusalem. They did not mind the roughness of the way nor the darkness of the night, for now they knew their Lord had risen, and they were infused with a spirit of hope, and they could give the trumpet a certain sound. They knew just where to go to find the disciples. [Cf: Sermons and Talks, Volume 2 p. 101 para. 02] p. 595, Para. 2, [1893MS].

They were in an upper chamber, and alone for secrecy, and they had the door closed. The two disciples soon found access, and they communicated to the assembled company the wonderful news that Christ had risen. But the disciples did not believe their report. They had not believed the women who had brought them the same report, that Christ had risen. But lo, Jesus enters, the door being closed, and He is now in their midst, and He ate before them, and then He went on explaining and opening the Scriptures before them, beginning at what was written in the law of Moses and the prophets. [Cf: Sermons and Talks, Volume 2 p. 101 para. 03] p. 595, Para. 3, [1893MS].

Why did He not work a miracle before them instead of opening the Scriptures to their minds? "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (verses 46, 47). How precious was the presence of Jesus to them! He was with them forty days and forty nights before His ascension. [Cf: Sermons and Talks, Volume 2 p. 101 para. 04] p. 595, Para. 4, [1893MS].

We do not study the Scriptures as much as we should. Instead of spending our time in studying the various themes of the day we, need to devote that time to the study of the Scriptures. We want to come with our Bibles on our knees before God and ask for wisdom from God to comprehend the treasures of truth. We cannot have root in ourselves unless we do this, for everything is to be shaken that can be shaken. The devil is working in a special manner with the popular churches to pick flaws with the Bible and with those who are working in Christ's lines, and infidelity prevails everywhere. It is the mystery of iniquity, the superhuman working of Satan, bewitching human minds with his power. [Cf: Sermons and Talks, Volume 2 p. 101 para. 05] p. 596, Para. 1, [1893MS].

The heavenly angels are also at work to take hold of reasoning minds, and their power is mightier than the hosts of darkness. There are minds that are dealing with sacred things who are not in close connection with God and who do not discern the Spirit of God. Unless His grace transforms them into the image of Christ's likeness, His Spirit will leave them as water leaves a leaky vessel. Their only hope is to seek God with all their mind, heart, and soul. Then they will lawfully strive for the mastery. Satan will steal the imagination and affections if you give him a chance. [Cf: Sermons and Talks, Volume 2 p. 102 para. 01] p. 596, Para. 2, [1893MS].

Among the ten virgins only half were wise. We must not trust to mere theory, but [use] the oil of grace that our lamps may shine so that the world will take knowledge of us that we have been with Jesus and learned of Him. Satan is watching that he may find the mind in an unguarded moment and so get possession of it. We do not want to be ignorant of his devices, neither do we want to be overpowered by his devices. He is pleased with the pictures that represent him as having horns and hoofs, for he has intelligence; he was once an angel of light. To these that trust in their intelligence he will make believe that they can correct the Scriptures. You are going to meet this infidelity in high places. You need the Holy Spirit of God, the divine power to cooperate with you to discern the track that the devil is preparing, and escape it. He is going to lead the religious world captive (2 Thess. 2:11). How dare they to lay their sacrilegious hands upon the Scriptures! We must bring the Sabbath of the Lord to the front. [Cf: Sermons and Talks, Volume 2 p. 102 para. 02] p. 596, Para. 3, [1893MS].

It is so plain, and so decided. It is a sign between the children of

God and the children of the world. Please read Ex. 31:17: "It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." [Cf: Sermons and Talks, Volume 2 p. 102 para. 03] p. 597, Para. 1, [1893MS].

When Christ delivered His memorial Sermon on the Mount, He gave the exposition of His own law. The Pharisees thought He was dishonoring the law, for their traditions so covered the law that it could not be kept. Christ was bringing right principles before them, and these words fell upon their astonished ears: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17,18). [Cf: Sermons and Talks, Volume 2 p. 102 para. 04] p. 597, Para. 2, [1893MS].

If men with reasoning faculties pass over what the Lord Jesus Christ says, it becomes us to stand where we can defend the honor of the law of the Lord God of Israel. We can do so by presenting the truth as it is in Jesus. The enemy has ever labored to disconnect the law and the gospel. They go hand in hand. [Cf: Sermons and Talks, Volume 2 p. 103 para. 01] p. 597, Para. 3, [1893MS].

We know not how soon we shall be singled out as not being law-abiding citizens, because the prince of the power of the air is getting possession of the minds of men. We can choose between obeying the powers that be and dishonoring God, or disobeying the powers that be and honoring God. If we obey God, His Holy Spirit is resting upon us, and we are not fighting with our own assertions, but with "It is written." All we have to do is to go back to the fourth commandment. Read the testimony of Jesus Christ that not even a little dot was to be altered, but it is just as written by the finger of God on the tables of stone. We should love the truth because it is truth. [Cf: Sermons and Talks, Volume 2 p. 103 para. 02] p. 597, Para. 4, [1893MS].

It makes every difference whether we are on God's side of the question or not. You may be summoned to the courts, and in these emergencies think on the Saviour's promise "that I am there." We cannot stand on sliding sand, but we can [stand] on Christ Jesus. And we can stand there though the whole world may be arrayed against us. [Cf: Sermons and Talks, Volume 2 p. 103 para. 03] p. 598, Para. 1, [1893MS].

Don't bring your suppositions to the Bible, but lay your ideas at the door of investigation of the Scriptures. Take the mighty assertions that God has given and you are safe. A certain man who kept the Sabbath, but did not believe in the second coming of Christ, said, "I made a center that it was not so, and then the Scriptures proved to my mind that the second coming of Christ was not near." Are you going to make a center of Sunday as the Sabbath, and then come with unmitigation to the Scriptures? If you do, you will surely hear a voice, "Believe not in the fourth commandment as it reads." [Cf: Sermons and Talks, Volume 2 p. 103 para. 04] p. 598, Para. 2, [1893MS].

But I tell you to build your holy faith on it, because it is the everlasting word of Jehovah. As John has a view of the people of God, he says "Here are they that keep the commandments of God." "And the

temple of God was opened in heaven, and there was seen in His temple the ark of His testament" [Rev. 11:19]. Everyone has his eye directed to the sanctuary where the commandments of God are. Right over the ark of His testament is the mercy seat. Written over the throne of God is His bow of promise. Why, the commandment keeping people, they shall not perish, but have everlasting life. Here is the bow of promise. God has covenanted and He will be with His people. How dare any give the trumpet an uncertain sound, as they do when they say Sunday is the Sabbath, when God has not given them one syllable to say so? But He says, "I will not alter nor change the thing that has gone out of My mouth."--Ms. 11, 1893. [Cf: Sermons and Talks, Volume 2 p. 103 para. 05] p. 598, Para. 3, [1893MS].

George's Terrace, St. Kilda Road Melbourne, January 9, 1893 Captain C. Eldridge Battle Creek, Michigan Dear Brother: The word of the Lord has come to me in clear lines in reference to the principles and practices of those connected with the Review Office. There has been need of self-examination on the part of the workers. Every man who has to do with sacred things should perform his work in a Christ like manner. There must be no sharp practice. "A false balance is abomination to the Lord." A false balance is a symbol of all unfair dealings, all devices to conceal selfishness and injustice under an appearance of fairness and equity. God will not in the slightest degree favor such practices. He hates every false way. He abhors all the selfishness and covetousness. Unmerciful dealing He will not tolerate, but will repay in kind. God can give prosperity to the working man whose means acquired honestly. But His curse rests upon all that is gained by selfish practices. When one indulges in selfishness or sharp dealing he knows that he does not fear the Lord or reverence His name. Those who are connected with God will not only shun all injustice, but will manifest His mercy and goodness toward all with whom they have to do. The Lord will sanction no respect of persons; but He will not, approve the course of those who make no difference in favor of the poor, the widow, and the orphan. . . . [Cf: Paulson Collection p. 147 para. 04] p. 599, Para. 1, [1893MS].

The Lord is looking upon men in the different spheres in which they move, and the character is tested under the different circumstances in which they are placed. The truth, pure, refined, elevating, is a continual test, to measure the man. If truth controls the conscience and is an abiding principle in the heart, it becomes an active, working agent; it works by love, and purifies the soul. But if the knowledge of the truth produces no beauty in the soul, if it does not, subdue, soften, and recreate the man after God's own image, it is of no benefit to the receiver; it is as sounding brass or tinkling cymbal. The truth as it is in Jesus, planted in the heart by the Holy Spirit, always works from within outward; it will be revealed in our words and spirit and actions toward every one with whom we are connected. [Cf: Paulson Collection p. 148 para. 01] p. 599, Para. 2, [1893MS].

The wave of truth flowing from the infinitely wise God to His frail human agents, is not subject to the will of man. God prescribes the terms, and specifies every condition upon which we may receive His gifts. With the one party there is infinite power, wisdom, mercy, and goodness; with the other party is weakness, and ignorance, and helplessness, and sin. Even the faculties and resources of men, which God will accept in cooperation with the divine, are ours only in trust.

In the great condescension of God to admit finite beings as co-laborers in the saving of the world, He makes it a condition that the human agent shall receive counsel from God, diligently obeying every word that proceedeth out of the mouth of God. And our success in the religious life will be according to the integrity and thoroughness with which these conditions are fulfilled. . . . [Cf: Paulson Collection p. 148 para. 02] p. 599, Para. 3, [1893MS].

God designs that all who are laborers together with Him should have a rich experience in His love and His power to save. Never should we say, "I have no experience;" for that God who gave Paul an experience will reveal Himself to every one who will earnestly seek Him. What said God of Abraham? "I know him," saith the heart-searching God, "that He will command His children and His household after Him; and they shall keep the way of the Lord, to do justice and judgment." Abraham would cultivate home religion, and the fear of the Lord would lead to integrity of life. He who blesses the habitation of the righteous says, "I know Him, that He will command." There is no betraying of sacred trusts, no hesitating between right and wrong. The Holy One has given rules for the guidance of all, the standard of character from which none can swerve and be guiltless. God's will is to be diligently and conscientiously studied, and it must be made paramount in all the affairs of life. The laws which every human agent is to obey flows from the heart of infinite love. [Cf: Paulson Collection p. 148 para. 03] p. 600, Para. 1, [1893MS].

That same holy Watcher who says, "I know Abraham," knew Cornelius also, and sent His angel with a message to the man who had received and improved all the light God had given him. The angel said, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter." Then the specific directions are given, "He lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do." Thus the angel of the Lord works to bring Cornelius in connection with the human agent through whom he might receive greater light. Study the whole chapter carefully, and see the simplicity of the whole transaction. Then consider that the Lord knows every one of us by name, and just where we live, and the spirit we possess, and every act of our life. The ministering angels are passing through the churches, noting our faithfulness in our individual line of duty. . . . [Cf: Paulson Collection p. 149 para. 01] p. 600, Para. 2, [1893MS].

George's Terrace, St. Kilda Road Melbourne, January 9, 1893 This afternoon I had a long conversation with Brother Foster a member of the Prahran Church, who is in perplexity and trial. He is a tailor by trade, and is a first class workman. Before accepting the truth he had a position that commanded \$30.00 a week. When he began to keep the Sabbath, he was permitted to retain his position, losing only the day's wages for the Sabbath. He is a man of good address, and has good ability to teach the truth. He left his position, and went into the field as a laborer, but was sent alone into a hard field, and became discouraged and confused, and almost fell under the delusive power of Satan. At the conference one year ago he had a conversation with me. He became free, the meeting did him good. He has since moved to Melbourne, and works at his trade and leads the meetings in Prahran. But in the present depression of business, he is in close circumstances; and being in poor health, with a large family, he has become much discouraged,

and in this state of mind Satan has pressed temptation and darkness upon him. For weeks he has been in sore trial, and today he came to tell me his troubles. [Cf: Paulson Collection p. 149 para. 02] p. 600, Para. 3, [1893MS].

He says he knew so little of the testimonies, he did not understand the relation they sustained to the cause. Some time since, while he was in perplexity, asking the Lord for light, he had a very striking dream. He saw Sister White in a boat riding on the billows, which were sending the spray like light in every direction. It came into the room where he was with many others; he moved to get beyond its reach, when a hand stretched out to him gave him a paper. The paper was on fire, and a voice said, "Read quickly." He put out the fire, and opened the paper. There was a testimony, and a key lying upon the testimony. The interpretation came to his mind with great force, "The key to the testimonies is the testimonies themselves." He woke with the blessing of God upon him. Then he prayed, "Lord direct me to the testimony I should read to help my case." He took up testimony 31 and opened at the article, "The testimonies rejected." He read it through with intense interest and was deeply impressed that the testimonies were from God. [Cf: Paulson Collection p. 149 para. 03] p. 601, Para. 1, [1893MS].

After this he saw in the Review the article of Brother A. T. Jones in regard to the image of the beast, and then the one from Elder Smith presenting the opposite view. He was perplexed and troubled. He had received much light and comfort in reading articles from Brethren Jones and Waggoner; but here was one of the old laborers, one who had written many of our standard books, and whom we had believed to be taught of God, who seemed to be in conflict with Brother Jones. What could all this mean? Was Brother Jones in the wrong? Was Brother Smith in error? Which was right? He became confused. When the important laborers in the cause of God take opposite positions in the same paper, whom can we depend upon? Who can we believe has the true position? [Cf: Paulson Collection p. 150 para. 01] p. 601, Para. 2, [1893MS].

Brother Foster was in such perplexity, that he sent word by letter that he could not lead in the meetings. Since the beginning of the week of prayer, temptations have pressed so strongly upon him that he has received no benefit. These differences among our leading men have absorbed all his thoughts and he is much distressed over the matter. I told him I expected that others who should read these articles would have the same experience. These differences should not have been made public, for some who are weak in the faith would be caused to stumble, and as the result might lose their souls. I felt keen regret and deep sorrow of heart, for I knew that the Lord was displeased. [Cf: Paulson Collection p. 150 para. 02] p. 601, Para. 3, [1893MS].

But I said, "Brother Foster, you have the Bible. Search its pages with a prayerful heart; your Redeemer has promised that the Holy Spirit shall lead you into all truth. You have an Instructor that is full of wisdom, one who never errs. I charge you before God to cease worrying, receive the precious rays of light that come to you, feast upon the truth as it is in Jesus, walk in the light while you have the light, and more light will shine upon you from the Source of all light. Do not suffer your mind to dwell upon the differences you think you discern. If our leading Brethren are so unwise as to allow their conflicting views to appear in the paper published to go to the world; if they

present these differences before the large gatherings that assemble to worship God in the tabernacle or else where, they are doing the very things the Lord Jesus told them not to do, and going directly contrary to the light given them through the testimonies." [Cf: Paulson Collection p. 150 para. 03] p. 601, Para. 4, [1893MS].

Now, brethren, the zeal that leads to this kind of work is not inspired of God; Christ never prompts any man to work against Christ. He will not lead us to counteract His own instruction, or to act contrary to the spirit of the prayer He offered for His disciples just before He left them. He knew they would be exposed to trials from the opposition of the world, and He said, "While I was with them in the world, I kept them in Thy name: Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now I come to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves and I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, but that Thou shouldst keep them from the evil." [Cf: Paulson Collection p. 151 para. 01] p. 602, Para. 1, [1893MS].

Our work is clearly aggressive. Our warfare is to be directed against error and sin, not against one another. God requires us to be a strength to one another, to heal, not to destroy. We are to be constantly receiving light; and we are not to spurn the message or the messengers by whom God shall send light to His people. [Cf: Paulson Collection p. 151 para. 02] p. 602, Para. 2, [1893MS].

If before publishing Elder Jones' article concerning the image of the beast, Elder Smith had conferred with him, plainly stating that his own view differed from that of Brother Jones, and that if the article appeared in the Review, he himself must present the opposite position, then the matter would appear in a different light from what it now does. But the course pursued in this case was the same as that taken at Minneapolis. Those who opposed Brethren Jones and Waggoner manifested no disposition to meet them like brethren, and with the Bible in hand consider prayerfully and in a Christ-like spirit the points of difference. This is the only course that would meet the approval of God, and His rebuke was upon those who would not do this at Minneapolis. Yet this blind warfare is continued; men of the same faith, in the same city, turn their weapons against each other. It is an astonishment to the heavenly universe. I feel deeply grieved, and if these things are a grief to me, how do they appear to Jesus, who suffered untold agony upon the cross to redeem men from the power of Satan and make them one in Christ? "All ye are brethren." What can lead brethren to present before the world opposite opinions, without first coming together in love, and comparing views to see if they cannot come into harmony? Will my brethren tell me what spirit is moving them to action? [Cf: Paulson Collection p. 151 para. 03] p. 602, Para. 3, [1893MS].

We know that Brother Jones has been giving the message for this time, meat in due season to the starving flock of God. Those who do not allow prejudice to bar the heart against the heaven sent message, cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church, and from state to state; and light and freedom and the out-pouring of the Spirit of God has attended the work.

As events of a most startling nature in the fulfillment of prophecy has shown that the great crisis is rapidly approaching, Brother Jones seeks to arouse the professed people of God from their death-like slumber, to see the importance of giving the warning to the world. But he advances some ideas with which all do not agree, and instantly Brother Gage is aroused; he harnesses for the battle, and before the congregation in the tabernacle he takes his position in opposition to Brother Jones. Was this in the order of God? Did the Spirit of the Lord go before Brother Jones and inspire Brother Gage to do this work? Suppose that Brother Jones' statement concerning the formation of the image was premature; did the case demand such demonstrations? I answer No, no; not if God has ever spoken by me. [Cf: Paulson Collection p. 151 para. 04] p. 602, Para. 4, [1893MS].

The Bible rules must be strictly followed. The matter concerning which difference of opinion prevails should be calmly considered, with much prayer, with hearts yearning for unity, and with perfect love for one another's souls. Examine every point as if you could see the whole heavenly universe looking upon you. If there is positive evidence that one of the brethren is in error, try to convince him from the work of God. If success should not crown your efforts, even then the world has no business with the matter; for it would only dishonor the God of truth, and Jesus Christ whom He hath sent. [Cf: Paulson Collection p. 152 para. 01] p. 603, Para. 1, [1893MS].

I have received letters from different points telling the sad, discouraging results of these things. We have opposition enough from our foes, and we shall have conflicts fierce and strong; let us not now cause Satan to glory because of the pitched battles within our own ranks. The unity for which our Saviour prayed should be brought into our practical life. Peace, the peace of Christ, inspired by truth, and sustained by righteousness, we must each cultivate. God so loved the world, that He manifested His love by giving His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Jesus said, A new commandment I give unto you that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one for another, as I have loved you." Let your zeal be manifest, not in exposing your variances but in cultivating the precious plant of love, just as Jesus has told us to do. [Cf: Paulson Collection p. 152 para. 02] p. 603, Para. 2, [1893MS].

"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. . . My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. . . And this is His commandment, That we should believe in the name of His Son Jesus Christ, and love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. [Cf: Paulson Collection p. 152 para. 03] p. 603, Para. 3, [1893MS].

"Beloved, if God so loved us, we ought to love one another. No man

hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God loveth his brother also." [Cf: Paulson Collection p. 152 para. 04] p. 603, Para. 4, [1893MS].

I have quoted only a few passages, but the Bible abounds in just such lessons. If it is not possible to love God unless we love our brother, the case will certainly go against us in the courts of heaven if we do not cherish Christ like love for one another. The word is very explicit. I am pained beyond measure when I see how little love is cherished and manifested among brethren. How long shall Satan use his arguments against us and weaken our influence by revealing to others how little love and deference and respect are shown for one another? Is it not time we were doers of the word, and not hearers only? Shall we not closely examine our own hearts, and see whether we are in possession of the love of God? Jesus came in the likeness of sinful flesh, by a pure and holy life to condemn sin in the flesh. He came to our world to represent the character of God, and it is our work to represent the character of Christ. If we have lost His love out of our hearts, our work is to seek the Lord, that our hearts may be renewed by His Holy Spirit. [Cf: Paulson Collection p. 153 para. 01] p. 604, Para. 1, [1893MS].

"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." For it has been declared unto you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, That every one of you saith, I am of Paul; and I am of Appollis; and I of Sephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? [Cf: Paulson Collection p. 153 para. 02] p. 604, Para. 2, [1893MS].

The cause of divisions or discord in the church is separation from Christ. The secret of unity is union with Christ. Christ is the great center. We shall approach one another just in proportion as we approach the center. United with Christ, we shall surely be united with our brethren in the faith. To be a Christian means a great deal more than is supposed. A Christian is Christ-like. Membership in the church does not make us Christians. Has the light from Christ penetrated the heart? Are justice and purity and truth abiding in the soul temple? We may know; for the fruits will appear. "The fruit of the Spirit is love, joy, peace long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the Spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. This is not a time for brother to cherish prejudice against brother. Put not into our enemies' hands anything

that bears the least suggestions of differences among us, even in opinion. [Cf: Paulson Collection p. 153 para. 03] p. 604, Para. 3, [1893MS].

The conference at Minneapolis was the golden opportunity for all present to humble the heart before God, and to welcome Jesus as the great Instructor; but the stand taken by some at that meeting proved their ruin. They have never seen clearly since, and they never will; for they persistently cherish the spirit that prevailed there, a wicked criticizing, denunciatory spirit. Yet since that meeting, abundant light and evidence has been graciously given, that all might understand the truth. Those who were then deceived might since have come to the light. They might rejoice in the truth as it is in Jesus, were it not for the pride of their own rebellious hearts. They will be asked in the Judgment, "Who required this at your hand, to rise up against the message and the messengers I sent to My people with light, with grace and power? Why have you lifted up your souls against God? Why did you block the way with your own perverse spirit? And afterward when evidence was piled upon evidence, why did you not humble your hearts before God, and repent of your rejection of the message of mercy He has sent you? The Lord has not inspired these brethren to resist the truth. He designed that they should be baptized with the Holy Spirit, and be living channels of light to communicate the light to our world, in clear, bright rays. [Cf: Paulson Collection p. 154 para. 01] p. 605, Para. 1, [1893MS].

"The Lord hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Here, according to the appointment of God, are the two agencies in man's salvation, - the divine influences, and a strong, living, working faith, a faith that receives the truth. God requires no man to cast aside his reason, and yield to the control of blind credulity. But we are to search the Scriptures in the spirit of learners. In the meekness of Christ canvas every point of difference. Search for the truth as for hidden treasures. It will not do to ignore these questions of vital interest. Human assertions are as valueless as straw. Many will miss the path to heaven because they rest their faith upon men. They resist the message of mercy because some one in whom they have confidence is indifferent to it. But the soul is of too great value to rest its faith on man. No one but Christ can ransom the soul. We have the word of God, and this alone can we trust unwaveringly. Let brethren seek God together. Let them fall upon the Rock and be broken. "Ye are laborers together with God." We must understand the obligations imposed upon us by this co-operation, or we shall never stand approved in the Judgment. Laborers together with God means fellow-laborers with those of our own fallen race, but cooperating with divine agencies. It is the work of salvation to accomplish this union of the human with the divine. [Cf: Paulson Collection p. 154 para. 02] p. 605, Para. 2, [1893MS].

The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master's work, it to be employed, not to hedge up the way before the messages God sends to His people, but to labor unitedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith. There is danger

that this course of action will produce the very result assumed; and to a great degree the guilt will rest upon those who are watching for evil. Had our brethren been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them safe counsellors, men of sound judgment. [Cf: Paulson Collection p. 154 para. 03] p. 605, Para. 3, [1893MS].

God would have His people love one another and help one another, thus strengthening every good work. We should counsel with one another, the old, experienced laborers with those whom God shall raise up to advance His work as we approach the great consummation. But if such men as Elder Smith, Elder Van Horn, and Elder Butler shall stand aloof, not blending with the elements God sees essential to carry forward the work in these perilous times, they will be left behind. God will complete His work in righteousness. These brethren have had every opportunity to stand in the ranks that are pressing on to victory; but if they refuse, the work will advance without them. God will send by whom He will; His message will not return unto Him void, but will accomplish that whereunto it is sent. And if they refuse the message, the men whom God designed should hold the same relation to the younger workers as did Moses to Joshua, will fail of doing the work the Lord designed they should do. They will be a hindrance in the place of a blessing. The work will go forward; but these brethren, who might have received the richest blessings, will meet with eternal loss; for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action. They might have been God's instruments to carry the work forward with power; but their influence was exerted to counteract the Lord's message, to make the work appear questionable. Every jot and tittle of this will have to be repented of. [Cf: Paulson Collection p. 155 para. 01] p. 606, Para. 1, [1893MS].

The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul trying task; for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people, to make them willing that God should work in the day of his power, the light of the glory of God has not been shining in clear, concentrated rays to our world. Thousand who are now in darkness of error, might have been added to our numbers. All the time and thought and labor required to counteract the influence of our brethren who oppose the message has been just as much taken from the work of warning the world of the swift coming judgments of God. The Spirit of God has been present in power among His people, but it could not be bestowed upon them, because they did not open their hearts to receive it. [Cf: Paulson Collection p. 155 para. 02] p. 606, Para. 2, [1893MS].

It is not the opposition of the world that we have to fear; but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insure harmony of action, but coldness and distrust have brought disunion that has shorn us of our strengths. [Cf: Paulson Collection p. 155 para. 03] p. 606, Para. 3, [1893MS].

The Lord designed that the messages of warning and instruction given through the Spirit to His people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis tended to make of no effect the light God had given to His people through the Testimonies. Great Controversy Vol. IV, has not had the circulation it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God. [Cf: Paulson Collection p. 156 para. 01] p. 606, Para. 4, [1893MS].

The work of opponents to the truth has been steadily advancing, while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our own ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who knew the truth but did not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. What account will be rendered to God for thus retarding the work? [Cf: Paulson Collection p. 156 para. 02] p. 607, Para. 1, [1893MS].

While the angels were holding the four winds that they should not blow, giving opportunity for every one who had light to let it shine to the world, there have been influences at work among us to cry peace and safety. Many did not understand that we had not time or strength or influence to be lost through dilatory action. While men slept, Satan has been stealing a march upon us, working up the advantages given him to have things after his own order. [Cf: Paulson Collection p. 156 para. 03] p. 607, Para. 2, [1893MS].

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of Heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted, these men will never enter the mansions of the blest. Some have been preaching the word whose labors are tainted with impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with the wicked. Others have carried the truth in a very indifferent manner; they have had no real burden for the work; they have gone backward rather than forward. It is high time for these to retrace their steps; for they have lost their first love. The Lord's injunction to them is, "Remember therefore from whence thou art fallen, and repent, and do the first works; Or else I will come unto thee quickly, and will remove thy candlestick out of thy place, except thou repent." [Cf: Paulson Collection p. 156 para. 04] p. 607, Para. 3, [1893MS].

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the messages of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and

help us." God in His providence has opened fields before us, and if the human agents co-operate with the divine agencies, many souls may be made partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched. God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" There has been few voices to respond, "Here am I, send me." Through this neglect, many souls will lose the opportunity the Lord desires to give them. [Cf: Paulson Collection p. 157 para. 01] p. 607, Para. 4, [1893MS].

"A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those which were bidden shall taste of my supper." [Cf: Paulson Collection p. 157 para. 02] p. 608, Para. 1, [1893MS].

When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Men and money are needed to carry the work forward. Still there is opportunity for us to share the Saviour's self denial and sacrifice for the salvation of souls. The necessities of the work now demand a far greater outlay than ever before. The Lord calls upon His people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourselves and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, "Sell that ye have, and give alms." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Cf: Paulson Collection p. 157 para. 03] p. 608, Para. 2, [1893MS].

The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. Many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom He is testing to see what response they will make to His benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale as the thought of rendering to the Lord His own, a just tithe. Make haste, brethren, you have now opportunity to be honest with God; delay not. For your souls' sake no longer rob God in tithes and offerings. [Cf: Paulson Collection

p. 157 para. 04] p. 608, Para. 3, [1893MS].

The Lord calls for every talent of means and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom He hath sent. As in the apostles' time many souls will turn unto the Lord. The earth will be lightened with the glory of the angel from heaven. [Cf: Paulson Collection p. 158 para. 01] p. 608, Para. 4, [1893MS].

If the world are to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber; for the Lord is waiting to bless His people who will recognize His blessing when it comes, and diffuse it in clear strong rays of light. "Then will I sprinkle clear water upon you, and ye shall be clean. . . .And I will put My Spirit upon you, and cause you to walk in My statutes." If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon His people. The heavenly agencies have long been waiting for the human agents, the members of the church, to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power. [Cf: Paulson Collection p. 158 para. 02] p. 609, Para. 1, [1893MS].

At the same time there will be a power stirring every thing from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and casualties, and crimes of no ordinary character. While God employs the angels of mercy to work through His human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ, and Lo, He is there." The deep plotting of Satan will reveal its working everywhere for the purpose of distracting attention from present duty. The appearance of a false Christ will awaken delusive hopes in the minds of those who allow themselves to be deceived. The church members that are awake will rise to the emergency, manifesting greater diligence as iniquity abounds. The very manifestations of Satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature The powers of earth and heaven will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will surely come to God's people. [Cf: Paulson Collection p. 158 para. 03] p. 609, Para. 2, [1893MS].

Let all who believe the truth for this time put away their differences; put away envy and evil speaking and evil thinking. Press together, press together. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [Cf: Paulson Collection p. 158 para. 04] p. 609, Para. 3, [1893MS].

Work, O work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "Without Me ye can do nothing." Becoming partakers of the divine nature you can do all things. Through Christ you can have power with God and with men. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be known upon the earth, Thy saving health among all nations." Our God is waiting to be gracious. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Will the church give to the world the light of the knowledge of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues and peoples? [Cf: Paulson Collection p. 159 para. 01] p. 609, Para. 4, [1893MS].

"There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have no heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." [Cf: Paulson Collection p. 159 para. 02] p. 610, Para. 1, [1893MS].

"But when He saw the multitudes, He was moved with compassion because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plentious, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Our work is plainly laid down in the word of God. Christian is to be united to Christian, church to church, the human instrumentalities cooperating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God. (Signed) Ellen G. White [Cf: Paulson Collection p. 159 para. 03] p. 610, Para. 2, [1893MS].

Leaving Pitcairn, Tahiti was reached August 25. The boar remained just long enough to take on needed supplies. . . Those connected with the enterprise feel that the cruise has been a successful one in every respect. No accident or harm has come to the ship, and wherever she has touched prejudice has been disarmed. The workers were very careful not to press upon the people the peculiar views held by Seventh-day Adventists, but to preach Christ Jesus and Him crucified. Clipping from article published in Oakland Times, January 18, 1893, furnished by our people. [Cf: Paulson Collection p. 350 para. 01] p. 610, Para. 3, [1893MS].

The Bible in the Public Schools, Battle Creek, Michigan, May 17, 1893.-- Dear Will:--I received a Testimony from Sister White today, and I copy the following and send to you:--Elder A. T. Jones, [Cf: Spaulding-Magan Collection p. 8 para. 01] p. 610, Para. 4, [1893MS].

Dear Brother: There is a subject which greatly troubles my mind: While

I do not see the justice nor light in enforcing by law the bringing the Bible to be read in the public schools, yet there are some things which burden my mind in regard to our people making prominent their ideas on this point. [Cf: Spaulding-Magan Collection p. 8 para. 02] p. 610, Para. 5, [1893MS].

These things, I am sure, will place us in a wrong light before the world. Cautions were given me as to this point. There were some things shown me in reference to the words of Christ "Render therefore unto Caesar the things that are Caesar's and unto God the things which are God's"--placing the matter where the church would have no right to enforce anything of a religious character upon the world. Yet in connection with this were given words of caution. If such a law should go into effect, the Lord would overrule it for good; that an argument should be placed in the hands of those who keep the Sabbath, in their favor, to stand on the Bible foundation in reference to the Sabbath of the fourth commandment; and the book which the State and Christian world have forced upon the notice of the people to be read in the schools, shall it not speak, and shall not the words be interpreted just as they read? [Cf: Spaulding-Magan Collection p. 8 para. 03] p. 610, Para. 6, [1893MS].

My brother, this objecting to the passing of a law to bring the Bible into the schools will work against us, those of our faith who are making so much of the Bible. A year ago there was something presented before me in reference to those things, and we shall have to use the Bible for our evidence to show the foundation of our faith. We should be exceedingly cautious in every particular lest we shut out a single ray of the light from those who are in darkness. [Cf: Spaulding-Magan Collection p. 8 para. 04] p. 611, Para. 1, [1893MS].

I remember particularly this point: That anything that should give the knowledge of God and Jesus Christ whom He hath sent, should not be obstructed at all. Some things I can not present in distinct lines, but enough is clear to me that I want you to be very careful on what ground you tread; for our enemies will make a decided argument against us, if we shall give them a semblance of a chance. [Cf: Spaulding-Magan Collection p. 8 para. 05] p. 611, Para. 2, [1893MS].

I think the law-making powers will carry their point in this particular; if not now, a short period ahead. And it is very essential that as a people in a future crisis we take the greatest care that no provocation shall be given our enemies which they will make capital of against us as a people, in the matter of opposing so good a work as the introduction of the Bible into the public schools. [Cf: Spaulding-Magan Collection p. 8 para. 06] p. 611, Para. 3, [1893MS].

I wish I could lay my hand on something I wrote on this point at the last General Conference that I attended. But I can not bring it to light. I hope that the Lord will help us not to make a wrong move; but please be cautious on this point." (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 9 para. 01] p. 611, Para. 4, [1893MS].

Youth's Instructor. Aug. 31 and September 7, 1893.--Hearing and Doing.--By eating to excess the stomach is made to do double work, and the mind is affected and unfit to take in and comprehend eternal realities. Those who indulge the appetite to the expense of the brain

and nerve power will not, and can not, take the messages the Lord gives, the spiritual bread from heaven, which is the word of God. There are thousands upon thousands who are intemperate in eating, and the result is that the lust of the flesh is warring against the Spirit, and the Spirit against the flesh. [Cf: Spaulding-Magan Collection p. 80 para. 01] p. 611, Para. 5, [1893MS].

There are persons who have had great privileges and great light, and they have supposed that they would in time enter the ministry. I told them that we would just as soon send wolves among the sheep; for their consciences were seared as with a hot iron. The process that has been made thus, has been a disregard in little things, a deviation in character from right principles in little things. These dealings with these two human agents has greatly alarmed me. They fail to hear and retain the words I speak to them. And the words which they do not hear, are the words which require a reformation in life practice, to do these things which they consider will humiliate self, and they will deny that these words were spoken to them. [Cf: Spaulding-Magan Collection p. 80 para. 02] p. 611, Para. 6, [1893MS].

I have been shown that all who love indulgence in sin, are the ones who do not hear, do not perceive the words spoken. Why? Because evil angels have so long led them and controlled their powers, that the words, spoken to awaken conviction, are changed by Satan to mean something else. This is evidencing the power of Satan over human ears to hear things all crooked and strange; and the very things which the Lord would have them hear, they do not understand. They say that you never spoke to them the words that you know you did speak. But Satan interrupted the words so that they did not hear them. [Cf: Spaulding-Magan Collection p. 80 para. 03] p. 612, Para. 1, [1893MS].

Meat-Eating.--I have never felt that it was my duty to say that no one should ever taste of meat under any circumstances. To say this when people have been educated to live on flesh to so great an extent, would be to carry matters to extremes. I have never felt that it was my duty to make sweeping assertions. What I have said, I have said under a sense of duty, but I have been guarded in my statements, because I did not want to give occasion for any one to be a conscience for another. [Cf: Spaulding-Magan Collection p. 80 para. 04] p. 612, Para. 2, [1893MS].

Sister Davis has just called my attention to an article printed in the Youth's Instructor of May 31, 1894. The question asked is, Did I design to have this sentence just as it appeared in the Instructor? I am surprised to see it just as it appears -- "A meat diet is not the most wholesome of diets, and yet I would take the position that meat should not be discarded by everyone." I can not explain why this appears just as it does. Since the campmeeting at Brighton I have absolutely banished meat from my table. It is an understood thing that whether I am at home or abroad, nothing of this kind is to be used by my family, or come upon my table. I have had some representations before my mind in the night season on this subject that I feel that I have done right in banishing meat from my table. I would desire that the sentence should be modified by changing the "not" -- "Yet I would not take the position that meat be wholly discarded by everyone."-- for instance, by those dying of consumption. [Cf: Spaulding-Magan Collection p. 81 para. 01] p. 612, Para. 3, [1893MS].

In California there is an abundance for the table, in the shape of fresh fruit, vegetables, and grapes, and there is no necessity that meat be used. [Cf: Spaulding-Magan Collection p. 81 para. 02] p. 612, Para. 4, [1893MS].

There may be consumptives who demand meat, but let them have it in their own rooms, and do not tempt the already perverted appetite of those who should not eat it. [Cf: Spaulding-Magan Collection p. 81 para. 03] p. 612, Para. 5, [1893MS].

Hot biscuit and flesh meats are entirely out of harmony with health reform principles. [Cf: Spaulding-Magan Collection p. 81 para. 04] p. 612, Para. 6, [1893MS].

You may think you can not work without meat; I thought so too, but I know that in His original plan, God did not provide for the flesh of dead animals to compose the diet for man. It is a gross, perverted taste that will accept such food. To think of dead flesh rotting in the stomach is revolting. [Cf: Spaulding-Magan Collection p. 81 para. 05] p. 612, Para. 7, [1893MS].

Make fruit the article of diet to be placed on your table, which shall constitute the bill of fare. The juices of it mingled with bread will be highly enjoyed. Good, ripe, undecayed fruit is a thing we should thank the Lord for, because it is beneficial to health. Try it. To educate your children to subsist on a meat diet is harmful to them. It is much easier not to create an unnatural appetite than to correct it and reform the taste after it has become second nature. Our Sanitariums should never be conducted after the manner of a hotel. I am sorry it is such a difficult matter for you to deny your appetites and reform your habits of eating and drinking. A meat diet changes the disposition, and strengthens animalism. We are composed of what we eat, and eating much flesh will diminish intellectual activity. Students would accomplish much more in their studies if they never tasted meat. When the animal part of the human nature is strengthened by meat-eating, the intellectual powers diminish proportionately. [Cf: Spaulding-Magan Collection p. 81 para. 06] p. 613, Para. 1, [1893MS].

Physicians' Charges.--There are occupations in which it is impossible to work reform; for they are thoroughly bad, and all that can be said to those persons who persist in engaging in them is, "Depart ye, ye thieves." But the profession of medicine is an elevated, noble calling, and there is a remedy for all the evils which have become attached to this branch of work. Christ may be represented in the character and action of every physician, and all who claim to expect to become physicians should expect to work unselfishly, as He worked, requiring a fair price for their services, and exacting no more, although they see that they could obtain more by following the selfish customs of the world. It is just as consistent for the minister of the gospel to demand an excessive salary for visiting the sick, comforting the desponding, bringing peace and joy to the oppressed, as for the physician to make large charges for his professional visits. [Cf: Spaulding-Magan Collection p. 82 para. 01] p. 613, Para. 2, [1893MS].

The work of the Christian physician is to bear on its face the nature of self-denial, and not have even the appearance of fraud and

extortion. It has become general among physicians who have not the fear of God before them, to hide that which is plain and simple in the guise of mystery. When dealing with humanity, Jesus made every dark thing plain to the understanding of men, and promised at His ascension to send the Comforter, whose office was to reveal truth. [Cf: Spaulding-Magan Collection p. 82 para. 02] p. 613, Para. 3, [1893MS].

The character and destiny of a man is determined by the principles which control his actions. Selfishness is an attribute of Satan, and, if this governs his life, it will be manifested in any profession or occupation, however humble and philanthropic it might be represented to be. A multitude of sins have been covered under the profession of medicine, although there has been a witness to every unholy action, a just verdict rendered in the decision of every case. Many things that are thought lawful in this profession are unlawful, and need the small cords in the hand of Christ that they may be driven out. Many good and merciful acts have been done by practicing physicians, for they have a broad field in which to work, but I was shown that as a general thing the medical profession as a body has become a den of thieves. In connection with the cause of God the profession of medicine is to be beautified by the presence of Christ, for he would cooperate with the physician who professes His name, but when men become extortioners, all he can do is drive them from His courts. [Cf: Spaulding-Magan Collection p. 82 para. 03] p. 613, Para. 4, [1893MS].

Those who enter the medical profession should be educated from a higher point of view than that found in the popular schools of the land. [Cf: Spaulding-Magan Collection p. 82 para. 04] p. 614, Para. 1, [1893MS].

Luxuries.--I dreamed I was visiting those who believe the truth; and I saw in their houses trinkets and ornaments. But while I felt like weeping like a little child, over the future prospects -- on account of lack of means -- in regard to advancing the cause of Present Truth, the Spirit of the Lord came upon me, and I said, "In this house are many idols." If these things that can do your souls no good were sold, and the money put in the Lord's treasury, there would not be the deprivation of any of your comforts, and the means would help advance the cause of God." I went from house to house and pointed out the needless things that the Lord's money entrusted to his stewards had bought. That very means could have been a great blessing to help build our school buildings in the land, also our meetinghouses, that as churches are raised up we must hire. There are many campmeetings to be held in new places, and how to obtain the means is a problem. [Cf: Spaulding-Magan Collection p. 82 para. 05] p. 614, Para. 2, [1893MS].

If household ornaments could be disposed of and money invested in the work and cause of God, they would be as rivulets to swell into a large stream to carry forward the work of God. My heart aches to see the work advance so tardily, the little done and the great work to be done. [Cf: Spaulding-Magan Collection p. 83 para. 01] p. 614, Para. 3, [1893MS].

I implore all who have ornaments or trinkets that they could exchange into money or even into useful articles, to do so in order to help us here and to help the needy cause in America as well as in foreign countries. Let all church members individually consider what each can do now while mercy's voice is pleading, now, while the four winds are

being held, now while heaven's opened door is ready to receive every repentant soul. [Cf: Spaulding-Magan Collection p. 83 para. 02] p. 614, Para. 4, [1893MS].

We are educating the people here who are not inclined to put brain, bone and muscle into their work, that it must become a fixed conviction in their souls that religion merely handed down from our fathers will not withstand the temptations of Satan. We are trying to demonstrate to them that while there is no panoply but truth for us in order to be saved, diligence in business is essential to guard us against temptation. Indolence and idleness, games and parties and holiday picnics are opening many avenues to temptation. Doing away with these abundant pleasure gatherings and making precious time tell in doing something useful in the service of Christ, will be a greater educating force to make all-sided students than loading down the mind with studies of authors usually studied in our schools. It is not toil in trades nor in cultivation of the soil, that degrades any man; it is not hard taxing labor that weakens the brain power, and creates sickness and disease; it is the little use made of the living machinery that enfeebles and causes disease and premature death. Disease of the organs that God has given to the living human agent is the cause of disease and feebleness of all powers, the intellect included. Adam was created in innocence, yet God gave him employment, to tend the garden. This did not degrade him. Here was his book of study -- God in nature. He was to study God and obey Him. Paul had to work laboring with his hands, and felt no dishonor in it. All who would resist temptations that assail them from without and within must make sure that they are on the Lord's side, that His truth is in their hearts; that it keep a sentinel watch in their souls, ready to sound an alarm and summon them to action warring against evil. All knowledge that deserves the name of science is found in the higher education, in the Word of God and should be acquired by all human agents. True education strengthens the moral powers, expands the mind, and should be cultivated. But the grand educating book found in nature, which hears and sees God, has been greatly neglected. God help us to teach correctly what constitutes an all-sided education. [Cf: Spaulding-Magan Collection p. 83 para. 03] p. 614, Para. 5, [1893MS].

Counsellors.--Some men have insight into matters, having ability to counsel. It is a gift of God, and in moments in which the cause of God is in need of words, sound and solemn and solid, they can speak words which will lead minds perplexed and in darkness, to see as a quick flash of sunlight the course for them to pursue, which has filled them with perplexity and baffled their minds in study for weeks and months. There is an unravelling, a clearing up of the path before them and the Lord has let his sunlight in, and they see that prayers are answered, their way is made clear. [Cf: Spaulding-Magan Collection p. 84 para. 01] p. 615, Para. 1, [1893MS].

Divine wisdom has his hand hold of the living machinery in human agencies; men are selected as fitting instruments to do a given work; and O! what a precious ability is given of God to man to know his fellow men, so that he can use, through the grace of God, the human agencies and organize a working company to do the best work, according to their recognized ability. This is a sanctified gift, genius; it is a wise generalship that can make use of man according to his ability. [Cf: Spaulding-Magan Collection p. 84 para. 02] p. 615, Para. 2,

[1893MS].

Let there be much praying done and even with fasting, that not one shall move in darkness, but move in the light as God is in the light. We may look for anything to break forth outside and within our ranks, and there are minds undisciplined by the grace of the Holy Spirit, that have not practiced the words of Christ, and who do not understand the movings of the Spirit of God, and will follow a wrong course of action, because they do not follow Jesus closely. They follow impulse and their own imagination. Let there be nothing done in a disorderly manner, that there shall be a great loss or sacrifice made upon property because of ardent, impulsive speeches which stir up an enthusiasm which is not after the order of God, that a victory that was essential to be gained shall, for lack of level-headed moderation and proper contemplation of sound principles and purposes be turned into defeat. Let there be wise generalship in this matter, and all move under the guidance of a wise, unseen counsellor, which is God. Elements that are human will struggle for the mastery, and there may be a work done that does not bear the signature of God. [Cf: Spaulding-Magan Collection p. 84 para. 03] p. 615, Para. 3, [1893MS].

We can not have a weak faith now; we can not be safe in a listless, indolent, slothful attitude. Every joy or ability is to be used, and sharp, calm, deep thinking is to be done. The wisdom of any human agent is not sufficient for the planning and devising in this time. Spread every plan before God with fasting, with humbling of the soul before the Lord Jesus, and commit thy ways unto the Lord; the sure promise is, He will direct thy path. He is infinite in resources. The Holy One of Israel, who calls the host of heaven by name, and holds the stars of Heaven in position, has you individually in His keeping. [Cf: Spaulding-Magan Collection p. 84 para. 04] p. 615, Para. 4, [1893MS].

Temperance Movement.--To exalt these reforms as though they were in advance of us who, had we followed the light God has given, might have been marching steadily forward in reform for many years, is a sad mistake. If the others choose to take steps in reform hold out your hand to them; but do not step down from your own high standpoint of reform, amount them, to work for theirs. It is a shame to those who have had great light and truth upon temperance, that they have not received and practiced it more thoroughly. Had they cherished and lived up to the light they have had, they would be far in advance of what they are now. Some are far behind worldlings upon the point of temperance in many things. [Cf: Spaulding-Magan Collection p. 85 para. 01] p. 615, Para. 5, [1893MS].

Ease-loving men and women do not wish to be stirred up and obliged to change their habits and customs. They love their own way and opinions. They do not want their aspirations and ambitions broken in upon. They love self-indulgence in eating, drinking, and in display and lust for worldly gain. Time is not changing things for the better in this respect, but for the worse. Genuine reforms are always attended with loss, sacrifice and peril; opposition is provoked, calumny and hatred are called out, and the better rejected for the worse. [Cf: Spaulding-Magan Collection p. 85 para. 02] p. 616, Para. 1, [1893MS].

We can not attach our names to a pledge presented by a society which indulges the use of the body-and-soul destroying narcotic, tobacco. How

can we unite with this class, how work with them, how form a society with them? How is it possible to work successfully in their way and after their order? [Cf: Spaulding-Magan Collection p. 85 para. 03] p. 616, Para. 2, [1893MS].

As far as the temperance cause advances, we would sanction it, but ever keep aloft the higher standard. No one who views reforms from a Christian standpoint should discourage any advance in this direction from unbelievers. [Cf: Spaulding-Magan Collection p. 85 para. 04] p. 616, Para. 3, [1893MS].

The question for us to settle is whether we will be identified with certain movements and organizations which claim to be adopted to benefit society. If these parties are what they claim to be, they deserve the sympathy and support of all Christians. If, on the other hand, they have no foundation in principle, no actuating spirit of beneficence which characterizes reform, we need not mistake our duty. The Word of God is the infallible guide. [Cf: Spaulding-Magan Collection p. 85 para. 05] p. 616, Para. 4, [1893MS].

The temperance question is to be respected by every true Christian, and especially should it receive the sanction of all who profess to be reformers. But there will be those in the church who will not show wisdom in their disrespect to any reforms arising from any other people besides those of their own faith; in this they err by being too exclusive. Others will eagerly grasp every new thing which makes a pretense of temperance, having every other interest swallowed up on this one point. The peculiar, holy character of our faith is ignored, the views of others upon temperance are embraced, and an alliance formed between God's commandment-keeping people and all classes of persons. [Cf: Spaulding-Magan Collection p. 85 para. 06] p. 616, Para. 5, [1893MS].

Years ago light was given on health reform and temperance in all things. Temperance societies and clubs have been formed among those who make no profession of truth, while our people, although far ahead of every other denomination in the land of principle and practical temperance, have been slow to organize into temperance societies, and thus have failed to exert the influence they otherwise might have done. [Cf: Spaulding-Magan Collection p. 85 para. 07] p. 616, Para. 6, [1893MS].

The Great Science.--Much of the talk about science I know is a snare; men have erroneous views about science. They should be searching diligently to see if they are accepting Christ as their personal Saviour. [Cf: Spaulding-Magan Collection p. 86 para. 01] p. 617, Para. 1, [1893MS].

Talk less, exalt science less; let your Redeemer be the One exalted. The melody of heaven is praise to God and the Lamb: it sounds forth from the voices of ten thousand times ten thousands of thousands. Why does not praise flow from our lips? Why are we so dumb? The Lord is ready to disclose to His church more and more of His wonderful power, and to open new lines of thought in regard to the great plan of redemption, the love, the matchless love, that moved him to give his only begotten Son, that whosoever believeth in Him should not perish but have everlasting live. [Cf: Spaulding-Magan Collection p. 86 para.

02] p. 617, Para. 2, [1893MS].

Let me tell you, it is not safe for us to employ as instructors in our institutions those who are not believers in the Present Truth. They advance ideas and theories that take hold of the mind with a bewitching power, that absorb the thoughts, making the world of an atom and an atom of the world. If we had less to say in regard to microbes and more to say in regard to the matchless love and power of God, we would honor God far more. These things are dwelt upon too much, and the things we ought to know, which concern our eternal interest, receive altogether too little attention. Throw a veil over the poor decaying earth, which is corrupted on account of the wickedness of its inhabitants, and point to the heavenly world. There is need of far more teaching in regard to having in this life a vital connection with God through Christ, that we may be fitted to enjoy heaven and dwell forever with our Lord. If we would attain to a pure and elevated ideal of character, we must lift up Jesus, the perfect example; the exalting of science will never accomplish the work. [Cf: Spaulding-Magan Collection p. 86 para. 03] p. 617, Para. 3, [1893MS].

Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us teach the lesson that nothing is beneath the notice of the infinite God, nothing too small for his attention. [Cf: Spaulding-Magan Collection p. 86 para. 04] p. 617, Para. 4, [1893MS].

God is to be acknowledged for what he does not reveal of himself than from that which is open to our limited comprehension. If men could comprehend the unsearchable wisdom of God, and could explain that which he has done or could do, they would no longer give him reverence or fear his power. In divine revelation God has given to men mysteries that are incomprehensible, to command their faith. This must be so. If the ways and works of God could be explained by finite minds, he would not stand as supreme. E. G. White. [Cf: Spaulding-Magan Collection p. 86 para. 05] p. 617, Para. 5, [1893MS].

Unity in Work and in Counsel.--To the Workers in our Institutions:--The Spirit of the Lord has presented to me things which I now present to you. There needs to be a deeper work of grace among God's workers. Their minds, their spirit, and their characters need to be molded and fashioned after the similitude of his divine character before he can work in and through them. Less of self and more of Jesus Christ must be seen in their lives. Close and trying tests are coming to all and the religion of the Bible must be interwoven with all that we do and say. All business transactions are to become a fragrance as from God, because of the presence of God, which is to be mingled with every action. [Cf: Spaulding-Magan Collection p. 87 para. 01] p. 617, Para. 6, [1893MS].

Individually, you should realize that you are in the presence of the unseen Watcher. Your methods and your temperaments need to be fashioned after the divine pattern. Constantly you should cherish the thought, I am in the presence of the One whom I love and fear and reverence. I must think no thought and do no action in my own spirit or after my own inclination. Unless I have the mind and the spirit of God, I can not be safely entrusted with sacred responsibilities. My own mind, my own judgment, must not rule. It is the mind and judgment of the great I AM

that must bear rule. [Cf: Spaulding-Magan Collection p. 87 para. 02] p. 618, Para. 1, [1893MS].

If we would obtain an all-round experience, we must plow deep for truth and wisdom. We must cultivate faith in the Word of God. The alpha and omega of our experience must be "Thus saith the Lord." As brethren, located where you must be more or less connected in your work, you must draw closer together, in your counsels, in your associations, in spirit, and in all your work. Each one among you is to stand nobly in his lot and place, doing the work which God has committed to him. Every individual among you must do for these last days a work that is great and sacred and grand. Every one must bear his weight of responsibility before God. The Lord is preparing each one to do his appointed work, and each one is to be honored and respected as a brother chosen of God and precious in his sight. No one man among you is to be made the counsellor for all. One man is not to be selected as the one to whom all plans and methods shall be referred, while others are not consulted. If this is done, errors will appear, wrong moves will be made, and harm rather than good will be done. No one should be afraid of the other, lest he shall have highest place. Each is to be treated without partiality and without hypocrisy. [Cf: Spaulding-Magan Collection p. 87 para. 03] p. 618, Para. 2, [1893MS].

The same line of work is not to be committed to each one, and therefore you need to counsel together in that freedom and confidence that should exist among the Lord's workmen. All need to have less confidence in self, and far greater confidence in the One who is mighty in counsel, who knows the end from the beginning. [Cf: Spaulding-Magan Collection p. 87 para. 04] p. 618, Para. 3, [1893MS].

As you cultivate respect for one another, you will learn to respect Jesus Christ. You are to show no preference, for the Lord does not show preferences to his chosen ones. He says, "I call you not servants, but friends; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." This is the confidence that the Lord would have you cherish toward one another. Unless you do this more than you have in the past, you will not walk and work under the dictation of the Spirit of God. God would have you united in pleasant cords of companionship. As the Lord's workmen, you are to open your plans to one another. These plans must be carefully and prayerfully considered, because those who do not do this the Lord will leave to stumble in their own supposed wisdom and superior greatness. [Cf: Spaulding-Magan Collection p. 88 para. 01] p. 618, Para. 4, [1893MS].

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another." No one must suppose that his wisdom will secure him from making any mistakes. God desires that the greatest should choose that humility that will lead him to be the servant of all, if duty demands it. [Cf: Spaulding-Magan Collection p. 88 para. 02] p. 618, Para. 5, [1893MS].

But while you are to love the brethren, and think mind to mind, soul to soul, heart to heart, life to life, you are individually to lean your whole weight upon God. He will be your support. He is not pleased

when you depend on one another for light and wisdom and direction. The Lord must be our wisdom. We must know individually that he is our sanctification and redemption. To him we may look, in him we may trust. He will be to us a present help in every time of need. [Cf: Spaulding-Magan Collection p. 88 para. 03] p. 619, Para. 1, [1893MS].

Whatever your duties may be in the various lines of work, always remember that God is the General over us all. You must not withdraw from him to make flesh your arm. We are too much inclined to measure ourselves among ourselves, and compare ourselves one with another, placing our own estimate upon the importance of our work. But these comparisons may fall wide of the mark. The Lord does not estimate by position or rank. He looks to see how much of the Spirit of Christ you possess, and how much of his likeness your life reveals. He who loves the Lord most, listens most earnestly and intently for the Voice of God, and as he loves most, he is most beloved by the Father. "Learn of me," says the greatest Teacher the world ever knew, "for I am meek and lowly in heart, and ye shall find rest unto your souls." [Cf: Spaulding-Magan Collection p. 88 para. 04] p. 619, Para. 2, [1893MS].

There is need for this prayer to be offered: "O my best Friend, my Maker, my Lord, shape and mold me into thy divine likeness. Make me entirely like thyself. Refine, purify, quicken me, that I may represent the character of God." We must not think that religion and business are two separate things; they are one. All who trust in the Lord implicitly will be tested and tried; then the superscription of God will be placed upon them. [Cf: Spaulding-Magan Collection p. 88 para. 05] p. 619, Para. 3, [1893MS].

There is important work before us. And we must prepare for this work by preparing our own hearts. Heaven must be cherished in our hearts, and the rubbish of selfishness excluded that Christ may change us into his image. As this work goes on, by beholding Christ, we are changed from glory to glory, and from character to character. His strength is made perfect in our weakness. [Cf: Spaulding-Magan Collection p. 88 para. 06] p. 619, Para. 4, [1893MS].

We must humble self, today, tomorrow, and constantly. With a willing, sanctified heart, we must cooperate with God. We are living in the time when Satan has come down in great power. He is walking about like a roaring lion, seeking whom he may devour. But the Lord is ready to take away the sin that hinders us from yoking up with Christ. If we wear the yoke of Christ, he will be our Immanuel, - "God with us" supplying every weakness with his strength, every inefficiency with his power and success. But if we take glory to ourselves, he removes his excellency from us, and we no longer ride prosperously. [Cf: Spaulding-Magan Collection p. 89 para. 01] p. 619, Para. 5, [1893MS].

Take up the stones, remove the rubbish from your hearts. Behold the Lamb of God, which taketh away the sin of the world. God's servants need constantly to lay hold with one hand of souls ready to perish, while with the hand of faith they lay hold of the throne of God. Souls possessed with evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer, mingled with genuine faith to save them from ruin, and this will confirm our faith. [Cf: Spaulding-Magan Collection p. 89 para. 02] p. 619, Para. 6, [1893MS].

God designs that the sick, the unfortunate, those possessed with evil spirits, shall hear his voice through us. Through his human agents he desires to be a comforter such as the world has never before seen. His words are to be voiced by his followers: "Let not your heart be troubled, neither let it be afraid. Ye believe in God, believe also in me." [Cf: Spaulding-Magan Collection p. 89 para. 03] p. 620, Para. 1, [1893MS].

The Lord will work through every soul that will give himself up to be worked, not only to preach, but to minister to the despairing, and to inspire hope in the hearts of the hopeless. We are to act our part in relieving and softening the miseries of this life. The miseries and mysteries of this life are as dark and cloudy as they were thousands of years ago. There is something for us to do: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." There are needy close by us; the suffering are in our very borders. We must try to help them. By the grace of Christ, the sealed fountains of earnest, Christ-like work are to be unsealed. In the strength of Him who has all strength, we are to work as we have never worked before. The time of need and necessity makes plain our great need of a present, all-powerful God, in whom is everlasting strength and in whose power we may work. [Cf: Spaulding-Magan Collection p. 89 para. 04] p. 620, Para. 2, [1893MS].

The secret of success is not in learning, not in our position, not in our numbers, nor the greatness of our talents; it is not in the will of man. The Lord God of Israel is our strength. The willing and obedient will gain victory after victory. The Lord's workers must feel their inefficiency, must contemplate Christ, and conquer through Him who is the thought of all thought, the strength of all strength. Grasp the hand of Christ, and say, I will not let thee go except thou bless me. He will respond, keep near to me; I will hold your hand. My grasp shall never relax. Possess your souls in patience, in meekness, in humbleness of mind, and yet, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." [Cf: Spaulding-Magan Collection p. 89 para. 05] p. 620, Para. 3, [1893MS].

Day by day God must be with us, preparing us to learn of Him, that he may teach us perfect obedience, that we may be ever with Him. E. G. White. [Cf: Spaulding-Magan Collection p. 90 para. 01] p. 620, Para. 4, [1893MS].

Napier, New Zealand, April 9, 1893. Brother A. T. Jones: I was attending a meeting, and a large congregation were present. In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us. [Cf: Notebook Leaflets, Volume 1 p. 63 para. 01] p. 620, Para. 5,

[1893MS].

Christ offers Himself as willing to save unto the uttermost all who come unto Him. He invites all to come to Him. "Him that cometh to Me I will in no wise cast out." You look in reality upon these subjects as I do, yet you make these subjects, through your expressions, confusing to minds. And after you have expressed your mind radically in regard to works, when questions are asked you upon this very subject, it is not lying out in so very clear lines, in your own mind, and you cannot define the correct principles to other minds, and you are yourself unable to make your statements harmonize with your own principles and faith. [Cf: Notebook Leaflets, Volume 1 p. 63 para. 02] p. 621, Para. 1, [1893MS].

The young man came to Jesus with the question, "Good Master, what good thing shall I do, that I may have eternal life?" And Christ saith unto him, "Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." He saith unto Him, "Which?" Jesus quoted several, and the young man said unto Him, "All these things have I kept from my youth up: what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Here are conditions, and the Bible is full of conditions. "But when the young man heard that saying, he went away sorrowful: for he had great possessions." [Cf: Notebook Leaflets, Volume 1 p. 63 para. 03] p. 621, Para. 2, [1893MS].

Then when you say there are no conditions, and some expressions are made quite broad, you burden the minds, and some cannot see consistency in your expressions. They cannot see how they can harmonize these expressions with the plain statements of the Word of God. Please guard these points. These strong assertions in regard to works, never make our position any stronger. The expressions weaken our position, for there are many who will consider you an extremist, and will lose the rich lessons you have for them, upon the very subjects they need to know.... My brother, it is hard for the mind to comprehend this point, and do not confuse any mind with ideas that will not harmonize with the Word. Please to consider that under the teaching of Christ many of the disciples were lamentably ignorant; but when the Holy Spirit that Jesus promised, came upon them and made the vacillating Peter the champion of faith, what a transformation in his character! But do not lay one pebble, for a soul that is weak in the faith to stumble over, in overwrought presentations or expressions. Be ever consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock. O precious, precious Saviour. "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." [Cf: Notebook Leaflets, Volume 1 p. 63 para. 04] p. 621, Para. 3, [1893MS].

This is the true test--the doing of the words of Christ. And it is the evidence of the human agent's love to Jesus, and he that doeth His will giveth to the world the practical evidence of the fruit he manifests in obedience, in purity, and in holiness of character. . . . [Cf: Notebook Leaflets, Volume 1 p. 64 para. 01] p. 621, Para. 4, [1893MS].

O my brother, walk carefully with God. But remember that there are

some whose eyes are intently fixed upon you, expecting that you will overreach the mark, and stumble, and fall. But if you keep in humility close to Jesus, all is well. . . . [Cf: Notebook Leaflets, Volume 1 p. 64 para. 02] p. 621, Para. 5, [1893MS].

There is no place in the school of Christ where we graduate. We are to work on the plan of addition, and the Lord will work on the plan of multiplication. It is through constant diligence that we will, through the grace of Christ, live on the plan of addition, making our calling and election sure. . . . "For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."-- *Letter 44, 1893*. [Cf: Notebook Leaflets, Volume 1 p. 64 para. 03] p. 622, Para. 1, [1893MS].

[Written from Gisborne, New Zealand, October 28, 1893.] My mind is exercised in regard to the young men who have crossed the broad waters to America, in order to obtain an education that they thought they could not obtain in their own country. [Cf: Notebook Leaflets, Volume 1 p. 81 para. 01] p. 622, Para. 2, [1893MS].

I am much pleased with New Zealand. I think it a very fine country, and would have no objection to making my home here if this were the will of God. But my mission and work require me to be a pilgrim and a stranger, waiting, watching, and working, till the time shall fully come, when with the saints in light, I shall enter the city which hath foundations, whose Maker and Builder is God. [Cf: Notebook Leaflets, Volume 1 p. 81 para. 02] p. 622, Para. 3, [1893MS].

For many years I have seen by faith the inheritance of the saints afar off, and I have been persuaded of the promises, and have embraced them. I have perfect confidence in the God who is behind the promises. I am pleased to confess that I am a pilgrim and a stranger in the earth. My earnest determination is to declare plainly by my life and character to all with whom I am brought in contact, that I seek a better country, even a heavenly, as did those men of old who loved and feared God. "Wherefore God is not ashamed to be called their God; for He hath prepared for them a city." [Cf: Notebook Leaflets, Volume 1 p. 81 para. 03] p. 622, Para. 4, [1893MS].

The Expectation of Friends--I feel very anxious that our New Zealand boys who have gone to America to obtain an education shall be a credit in every respect to those who have assisted them. I would say to these students, Those who have interested themselves in your behalf have flattering hopes of you, as I well know. They have taken upon themselves much responsibility for you; and they earnestly desire that you shall reach a high standard, and be signalized as useful men, men of moral worth and unswerving integrity. [Cf: Notebook Leaflets, Volume 1 p. 81 para. 04] p. 622, Para. 5, [1893MS].

Remember that you will never reach a higher standard than you yourselves set. Set your mark high, and then step by step, even though it be by painful effort, by self-denial and self-sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Christ will be to you a present help in every time of trouble. Stand like Daniel, the faithful statesman, a man whom no temptation could corrupt. Do not disappoint your parents and friends. And there is another to be

considered. Do not disappoint Him who so loved you that He gave His own life to cancel your sins. He says: "Without Me ye can do nothing." Remember this, If you have made mistakes, you certainly gain a victory if you see these mistakes, and regard them as beacons of warning. I need not tell you that thus you turn defeat into victory, disappointing the enemy and honoring your Redeemer. [Cf: Notebook Leaflets, Volume 1 p. 81 para. 05] p. 622, Para. 6, [1893MS].

Sympathy with Teachers--We feel sorry indeed that any weakness of character should mar the record of the past, because we know that if you had watched unto prayer, this need not have been. We feel sorry for your teachers; for your wrong conduct places upon them burdens they ought not to be asked to bear. They may have moved unwisely; for each one has the weakness of his own natural character to contend against. They may have thought they were doing right when they were making mistakes. But how much better it would be if every student would place himself upon his honor, and cherish pure, high, noble motives, feeling it his duty to help his teachers in every possible way, thinking how he would like to be treated were he in a position of trust and responsibility. [Cf: Notebook Leaflets, Volume 1 p. 81 para. 06] p. 623, Para. 1, [1893MS].

If teachers are disciples of Christ, and engaged in a work that is approved by God, Satan will surely assault them with every possible temptation. And if he can stir up in the student elements of character that will aid him in bringing perplexities and discouragements to the educators, he has gained a great advantage. If the tempted one reveals weakness in any respect, his influence is weakened; and the one who has by a wrong course of action proved to be an agent under the controlling power of the adversary of souls, must render an account to God for the part he has acted in laying a stumbling block in the way of his fellow man. Will our students study carefully this phase of the subject? Why should they link themselves with the great apostate? Why should they become his agents in temptation, in their turn to tempt others? Why do they not realize that every human being has his own trials, peculiar to himself, and that no one is free from temptation? Students, study to help sustain and encourage your teachers in their position in the school. Thus doing, you are not sowing tares, but wheat; and God's Word declares, "Whatsoever a man soweth, that shall he also reap." [Cf: Notebook Leaflets, Volume 1 p. 81 para. 07] p. 623, Para. 2, [1893MS].

Fun and Lawlessness--Students will be tempted to do lawless things, to please themselves. They may think this only fun. But if they would put themselves upon their honor, and realize that in doing these things they bless no one, but involve others as well as themselves in difficulty, they would be more careful of their actions. How much more manly and honorable it would be to act like gentlemen, who do not ask that all sympathy be shown them, but who realize that they must put their will on Christ's side, and work in His lines by helping their teachers to carry burdens and perplexities that Satan would make discouragingly heavy. By helping to bear these burdens, instead of making them more taxing, what a blessing students would receive. They would create an atmosphere in the school that would be helpful and exhilarating, not depressing and enfeebling. Every student would enjoy the consciousness that he had acted his part on Christ's side, and had not given one jot of his ability or influence to the great adversary of all that is good or ennobling. How much more satisfactory it would be

for the students to think that they had not given their sanction to any plans showing disrespect for order, diligence, and obedience, even against the clamoring of inclination for indulgence. [Cf: Notebook Leaflets, Volume 1 p. 82 para. 01] p. 623, Para. 3, [1893MS].

Will not students remember that it is in their power to help and not to hinder? They are at school for the purpose of gaining a knowledge of books, and especially a knowledge of the Scriptures. "The fear of the Lord is the beginning of wisdom." Lay the foundation, and you will be happy men and women. [Cf: Notebook Leaflets, Volume 1 p. 82 para. 02] p. 623, Para. 4, [1893MS].

Agents of Righteousness--Students are in no case to cheapen and decrease their value in Christian endeavor lines. They are to prepare to go forth as missionaries to warn the world. They should have their seasons of prayer. From them earnest, fervent prayers should ascend to heaven for the president of the school, that God may bless him with health, and give him moral power, clearness of mind, and spiritual discernment. They should pray that the teachers may be blessed and qualified by the grace of Christ to do their work with fidelity, with an active, fervent love that is in harmony with the mind of the Saviour. They are to be His agents through whom He works that good may prevail over evil. May God give the students who attend our institutions of learning, grace and courage to act up to the principles revealed in the laws of God. [Cf: Notebook Leaflets, Volume 1 p. 82 para. 03] p. 624, Para. 1, [1893MS].

By dying for man, Jesus exalted humanity in the scale of moral value with God. The Son of the infinite God clothed His divinity with humanity, that He might become a steppingstone for every human being to heaven, that by His power humanity might be a partaker of the divine nature, have escaped the corruption that is in the world through lust. He is working to uplift and ennoble man, and He requires every soul that He has redeemed from hopeless misery to co-operate with Him in the great work of saving souls. Oh, if all could see this matter as it is presented before me, how soon would they cease to aid the enemy in his work! How they would despise his efforts to bring sin into the world! With what a perfect hatred they would hate sin, as they thought of how it cost the life of the Commander of heaven! [Cf: Notebook Leaflets, Volume 1 p. 82 para. 04] p. 624, Para. 2, [1893MS].

Choosing a Leader--Christ died that man might not be bound hopelessly to Satan's chariot as the trophies of his victory. Who then will link with Satan? Who will choose to wear his badge? Who will choose him as their leader, refusing to stand under a banner stained with the blood of the Captain of their salvation? Christ died for every son and daughter of Adam. It was for us He manifested this amazing love. How can the subjects of His love be indifferent, standing in sin and disobedience, refusing to confess Christ? How can they love to do evil? How can they prostitute their reasoning faculties, and place their influence on Satan's side? By doing this they weaken their moral power and efficiency, instead of strengthening every faculty to do the will of Him who so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. [Cf: Notebook Leaflets, Volume 1 p. 82 para. 05] p. 624, Para. 3, [1893MS].

The Lord has greatly honored men by giving Christ as their ransom, that they might be recovered from the enemy's service. But are they willing to be recovered? Will they accept the precious gift Christ Jesus, or will they refuse to do Him service? Christ declared, "He that gathereth not with Me scattereth abroad." Those who try to do well in their finite strength will fail. But those who accept Jesus are upheld by a higher than human power. They confess Christ. They become His soldiers in their school associations. They will realize that they are enlisted to make the school the most orderly, elevated, and praiseworthy institution in the world. They will place every jot and tittle of their influence on the side of Christ and heavenly intelligences. [Cf: Notebook Leaflets, Volume 1 p. 83 para. 01] p. 624, Para. 4, [1893MS].

Help-One-Another Societies--They will feel it their duty to form Christian endeavor societies, to help every student to see the consistency of a course of action that God will approve. They will draw with Christ, doing their utmost to perfect a Christian character. They will take upon themselves the work of leading the lame and the weak into the safe, upward paths that Christ has cast up for His chosen ones. They will plan to do all they can to make the institution in which they are all that God designed it to be when He signified that it should be brought into existence. [Cf: Notebook Leaflets, Volume 1 p. 83 para. 02] p. 625, Para. 1, [1893MS].

Be Helpers--Students, never be found disparaging the schools which God has established. If you have failed at any time, if you have fallen under temptation, it was because you did not make God your strength, because you did not have that faith that works by love and purifies the soul. If you had felt that as human agents for whom Christ has given His precious life, it was your privilege to do all you possibly could to aid the work God has recognized as His work, if you had called into existence every ability in an effort to co-operate with Christ in blessing and saving the youth, you would have made great advance upward and onward. When each student in our institutions of learning acts his part with fidelity, as Daniel acted his part in wicked Babylon, these institutions will resemble the schools of the prophets. No wrong influence will then go from the students. As consecrated instrumentalities, they will help to do the work they see necessary to be done. They will help to carry the burdens borne by the president and the teachers, and instead of disparaging the school, they will speak of the excellence and personal merit of the teachers. [Cf: Notebook Leaflets, Volume 1 p. 83 para. 03] p. 625, Para. 2, [1893MS].

Let all who have any connection with the schools already established be firm and determined, in the strength of Him who has paid the ransom for their souls to be faithful servants in the cause of Christ, to help their fellow students to be faithful, pure, and holy in life and character. Let everyone who loves God seek to win those who have not confessed Christ to do this without delay. A silent, prayerful interest may be manifest every day. The very best experience in missionary lines may be gained by thus co-operating with Jesus, the missionary in chief to our world. Let every soul grow in excellence of character, in devotion, in purity, in holiness, exercising aright every God-given ability, that the enemies of our faith shall not triumph, that those in open rebellion against God shall not mold and fashion the characters of His children. Let the influence of the sons and daughters of God,

united by the bonds of holy faith, be wholly on the Lord's side. Give evidence that you have a living connection with God, and that you are ambitious, for the Master's glory, to cultivate every grace of character. May the love of Christ constrain all to help their associates, by their love and sympathy, to walk in the heavenly way, the path cast up for the ransomed of the Lord to walk in. [Cf: Notebook Leaflets, Volume 1 p. 83 para. 04] p. 625, Para. 3, [1893MS].

A Right Choice--When the students in our schools learn to choose God's will, they will find it comparatively easy to do His will. Let every student remember that he is a member of God's firm, and that he is to make the school what God would have it. If you see defects in students or in church members, be thankful to God you have discerned these defects. Do not grieve your Redeemer by imitating them. Avoid them. You will see those who are weak in spiritual understanding, who are not learning in the school of Christ His meekness and lowliness, who manifest a vain, frivolous, worldly character, which loves display. The only remedy for these is to talk of Jesus and behold Jesus. If they can be led to look at Him, and study His character, they will learn to despise everything that is vain and frivolous; for Christ was intensely earnest, full of goodness, mercy, forbearance, patience, and unexampled love. By continuing to behold Jesus, they will rise above the littleness of the things that so molded them that they were unlovely and unholy in character. They will feel contempt for themselves. They will say, "I will not sit with vain persons, neither will I go in with dissemblers." "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." . . . [Cf: Notebook Leaflets, Volume 1 p. 83 para. 05] p. 625, Para. 4, [1893MS].

Even some who are striving for the mastery over the enemy develop a predisposition to do wrong. Evil prevails over good, because they do not trust wholly in Christ. They do not abide in Him, and because of their lack of dependence on God, they show inconsistency of character. But no one is compelled to choose this class as familiar associates. The temptations of life are met everywhere, and those who complain of the church members, being cold, proud, haughty, un-Christlike, need not associate with this class. There are many who are warmhearted, self-denying, self-sacrificing, who would if necessary lay down their lives to save souls. Let none, then, become accusers of the brethren, but let the tares grow together with the wheat; for thus Christ has said it should be. But we are not under the necessity of being tares ourselves, because the harvest is not all wheat. [Cf: Notebook Leaflets, Volume 1 p. 84 para. 01] p. 626, Para. 1, [1893MS].

He who rejects the life and character of Jesus, refusing to be like Him, declares himself to be in controversy with God. "He that is not with Me is against Me," Christ declares, "and he that gathereth not with Me scattereth abroad." Those who love God will not choose His enemies as their friends. The question is asked, "Shouldest thou help the ungodly, and love them who hate the Lord?" True Christians will not choose the society of non-Christians. If the Lord gives them a special position in the world, as He gave Joseph and Daniel, He will keep them from being contaminated. We need to discern good from evil. We need all the help and instruction that comes from a true faith. We need to listen to the inculcation of Scripture doctrines, which are free from the sophistry and deception of the great deceiver. We need to live in as pure a religious atmosphere as possible, that we may bring solid

timbers into our character building. [Cf: Notebook Leaflets, Volume 1 p. 84 para. 02] p. 626, Para. 2, [1893MS].

Evil Associations to be Shunned--By association with those who have no faith in God, wrong ideas are imperceptibly insinuated into mind and heart by the masterwork of deception. These prove the ruin of many. Will you choose the association of the irreligious and the disloyal, who are openly transgressing God's law? Will you separate yourselves by your own choice from those who love God? Will you place yourselves as far from the light as possible? This is a way of delusion. You will never be where you will find too much light, but woe to those who choose darkness rather than light.-- MS. 74, 1893. In this connection see also: [Cf: Notebook Leaflets, Volume 1 p. 84 para. 03] p. 626, Para. 3, [1893MS].

[Portion of a letter addressed to a college student, written from Napier, New Zealand, October 2, 1893.] Educate men and women to bring up their children free from false, fashionable practices, to teach them to be useful. The daughters should be educated under the mothers to do useful labor, not merely indoor labor but out-of-door labor as well. Mothers could also train the sons, to a certain age, to do useful things indoors and out-of-doors. [Cf: Notebook Leaflets, Volume 1 p. 97 para. 01] p. 626, Para. 4, [1893MS].

There are plenty of necessary, useful things to do in our world that would make the pleasure amusement exercise almost wholly unnecessary. Brain, bone, and muscle will acquire solidity and strength in using them to a purpose, doing good hard thinking, and devising plans which shall train them to develop powers of intellect, and strength of the physical organs, which will be putting into practical use their God-given talents with which they may glorify God. [Cf: Notebook Leaflets, Volume 1 p. 97 para. 02] p. 626, Para. 5, [1893MS].

This was plainly laid out before our health institution and our college as the forcible reason why they should be established among us; but as it was in the days of Noah and Lot, so it is in our time. Men have sought out many inventions and have widely departed from God's purposes and His ways. [Cf: Notebook Leaflets, Volume 1 p. 97 para. 03] p. 627, Para. 1, [1893MS].

The Danger in Sports--I do not condemn the simple exercise of playing ball; but this, even in its simplicity, may be overdone. I shrink always from the almost sure result which follows in the wake of these amusements. It leads to an outlay of means that should be expended in bringing the light of truth to souls that are perishing out of Christ. The amusements and expenditures of means for self-pleasing, which lead on step by step to self-glorifying, and the educating in these games for pleasure, produce a love and passion for such things that is not favorable to the perfection of Christian character. [Cf: Notebook Leaflets, Volume 1 p. 97 para. 04] p. 627, Para. 2, [1893MS].

The way that they have been conducted at the college does not bear the impress of heaven. It does not strengthen the intellect. It does not refine and purify the character. There are threads leading out through the habits and customs and worldly practices, and the actors become so engrossed and infatuated that they are pronounced in heaven, lovers of pleasure more than lovers of God. In the place of the intellect

becoming strengthened to do better work as students, to be better qualified as Christians to perform the Christian duties, the exercise in these games is filling their brains with thoughts that distract the mind from their studies. [Cf: Notebook Leaflets, Volume 1 p. 97 para. 05] p. 627, Para. 3, [1893MS].

The More Excellent Way--Now the same power of exercise of mind and muscle might invent ways and means of altogether a higher class of exercise, in doing missionary work which would make them laborers together with God, and would be educating for higher usefulness in the present life, in doing useful work, which is a most essential branch in education. [Cf: Notebook Leaflets, Volume 1 p. 97 para. 06] p. 627, Para. 4, [1893MS].

There are many ways in which the youth can be putting to usury the talents entrusted to them of God, to build up the work and cause of God, not to please themselves but to glorify God. The Majesty of heaven, the King of glory, made the infinite sacrifice in coming to our world in order that He might elevate and ennoble humanity. He was a persevering, diligent worker. We read, He "went about doing good." [Cf: Notebook Leaflets, Volume 1 p. 97 para. 07] p. 627, Para. 5, [1893MS].

Is not this the work that every youth should be seeking to do, working in Christ's lines? You have Christ's help. The ideas of the students will broaden. They will be far-reaching, and the powers of usefulness, even in your student's life, will be continually growing. The arms, the hands, which God has given, are to be used in doing good which shall bear the signet of heaven, that you can at last hear the "Well done, thou good and faithful servant." [Cf: Notebook Leaflets, Volume 1 p. 98 para. 01] p. 627, Para. 6, [1893MS].

I do not think, from the way the matter has been presented to me, that your ball games are so conducted that the record of the students will be of that character, in the estimation of Him who weighs actions, that will bring a reward to the actors. [Cf: Notebook Leaflets, Volume 1 p. 98 para. 02] p. 627, Para. 7, [1893MS].

Missionary Work for Students--Let there be a company formed somewhat after the plan of the Christian Endeavor order, and see what can be done by each accountable human agent, in watching and improving opportunities to do work for the Master. He has a vineyard in which everyone can perform good work. Suffering humanity needs help everywhere. The students may win their way to hearts, by speaking words in season, by doing favors for those who need even physical labor. This will not degrade any one of you, and it will bring a consciousness of the approval of God. It will be putting the talents, entrusted to you for wise improvement, to the exchangers. It will increase them by trading upon them. [Cf: Notebook Leaflets, Volume 1 p. 98 para. 03] p. 628, Para. 1, [1893MS].

Beneficial Methods of Exercise--There are healthful methods of exercise that may be planned which will be beneficial to both soul and body. There is a great work to be done and it is essential that every responsible agent shall educate himself to do this work acceptably to God. There is much for all to learn, and there cannot be invented a better use for brain, bone, and muscle than to accept the wisdom of God in doing good, and adopting some human device for remedying the

existing evils of this profligate, extravagant age. [Cf: Notebook Leaflets, Volume 1 p. 98 para. 04] p. 628, Para. 2, [1893MS].

It is our duty ever to seek to do good in the use of the muscles and brain God has given to youth, that they may be useful to others, making their labors lighter, soothing the sorrowing, lifting up the discouraged, speaking words of comfort to the hopeless, turning the minds of the students from fun and frolic which often carries them beyond the dignity of manhood and womanhood to shame and disgrace. The Lord would have the mind elevated, seeking higher, nobler channels of usefulness. [Cf: Notebook Leaflets, Volume 1 p. 98 para. 05] p. 628, Para. 3, [1893MS].

The Dangers to Spirituality--Is the eye single to the glory of God in these games? I know that this is not so. There is a losing sight of God's way and His purposes. The employment of intelligent beings, in probationary time, is superseding God's revealed will, and substituting for it the speculations and inventions of the human agent, with Satan by his side to imbue with his spirit. Keep the Word of God close by your side. Guided by it you will be wise, you will be steadfast, immovable, always abounding in the work of the Lord. We must in these last days watch unto prayer. The Lord God of heaven protests against the burning passion cultivated for supremacy in the games that are so engrossing. [Cf: Notebook Leaflets, Volume 1 p. 98 para. 06] p. 628, Para. 4, [1893MS].

In no time in your life have you been more critically placed than you are while prosecuting your medical studies in Ann Arbor. Satan is watching every avenue whereby he can take advantage to enter with his specious temptations to spoil the soul. You will meet with infidel sentiments in very intelligent men who call themselves Christians. Cling to the wisdom which is revealed to you in the Word of God, for it will bind you, if you obey its teachings, to the throne of God. [Cf: Notebook Leaflets, Volume 1 p. 98 para. 07] p. 628, Para. 5, [1893MS].

I am fearful now, more than at any other period of time, that Christians, as individuals, may separate from God because they lose sight of the Pattern Jesus Christ, and think it is safe to walk in the sparks of their own kindling, deceiving the soul with thinking it is the way of the Lord.-- *Letter 17a, 1893*. [Cf: Notebook Leaflets, Volume 1 p. 99 para. 01] p. 628, Para. 6, [1893MS].

Effect of Preaching the Second Advent.--The second coming of the Son of man is to be the wonderful theme kept before the people. Here is a subject that should not be left out of our discourses. Eternal realities must be kept before the mind's eye, and the attractions of the world will appear as they are, altogether profitless as vanity. What are we to do with the world's vanities, its praises, its riches, its honors, or its enjoyments? [Cf: Notebook Leaflets, Volume 2 p. 154 para. 02] p. 629, Para. 1, [1893MS].

We are pilgrims and strangers who are waiting, hoping and praying for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. If we believe this and bring it into our practical life, what vigorous action would this faith and hope inspire; what fervent love one for another; what careful holy living for the glory of God, and in our respect for the recompense of the reward, what distinct lines of

demarcation would be evidenced between us and the world.-- MS-39-1893. [Cf: Notebook Leaflets, Volume 2 p. 154 para. 03] p. 629, Para. 2, [1893MS].

We must embrace every opportunity to put forth personal labor. The personal labor must be done, even if there has to be less preaching done.--Letter 18, 1893. [Cf: Unpublished Manuscripts, Volume 1 p. 88 para. 1] p. 629, Para. 3, [1893MS].

Ministers who opposed Elder A. G. Daniells fought the truth like tigers. . . . Letter 85, 1893. [Cf: Unpublished Manuscripts, Volume 1 p. 88 para. 2] p. 629, Para. 4, [1893MS].

(After the Robert Hare series of three months) nearly all went back. . . . Letter 85, 1893. [Cf: Unpublished Manuscripts, Volume 1 p. 88 para. 3] p. 629, Para. 5, [1893MS].

They should have placed Elder Daniells or some one of different ideas and manners to labor by his (Elder Robert Hare's) side. . . and the great interest then would have amounted to something, that the fruit would remain.--Letter 85, 1893. [Cf: Unpublished Manuscripts, Volume 1 p. 88 para. 4] p. 629, Para. 6, [1893MS].

The sin of one man caused Israel to be beaten before the enemy. Something more than prayer was required. They were to get up and cleanse the camp of Israel.--Manuscript 12, 1893, p. 2. [Cf: Unpublished Manuscripts, Volume 1 p. 103 para. 1] p. 629, Para. 7, [1893MS].

Saul denied his sin even while the lowing of the oxen and the bleating of the sheep were publishing his guilt.--Letter 12a, 1893, p. 1. [Cf: Unpublished Manuscripts, Volume 1 p. 103 para. 4] p. 629, Para. 8, [1893MS].

Section II--*Miscellaneous Counsels*. --I am authorized to tell you that it has not been wisdom in you to borrow money to help pay for debts on churches, to give away books and papers, and you go insufficiently clad and obliged to work hard to earn a small sum to settle these debts. You have imperiled your health, and now you must be careful. Letter 3, 1893. [Cf: Unpublished Manuscripts, Volume 1 p. 117 para. 1] p. 629, Para. 9, [1893MS].

14. *Melbourne, Australia, January 9, 1893*. During the night I . . . passed through an experience similar to that which I had at Salamanca, New York, two years ago. When I awoke from my first short sleep, light seemed to be all around me, the room seemed to be full of heavenly angels. The Spirit of God was upon me, and my heart was full to overflowing. Oh, what love was burning in my heart! I was exclaiming aloud, "Lord Jesus, I love Thee; Thou knowest that I love Thee. My heavenly Father, I praise Thee with my whole heart. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16). 'The path of the just is as the shining light, that shineth more and more unto the perfect day' (Prov. 4:18). Jesus, my Redeemer, the Representative of the Father, I put my trust in Thee." [Cf: Unpublished Manuscripts, Volume 1 p. 205 para. 01] p. 630, Para. 1, [1893MS].

My peace was like a river, I seemed to be shut in with God, in sweet communion with Him through my waking and sleeping hours. What high and holy privileges seemed to be mine in the love of Jesus, His life and His guardianship.--Letter 20a, 1893 (To Captain C. Eldridge in Battle Creek); *This Day With God*, p. 17. [Cf: Unpublished Manuscripts, Volume 1 p. 205 para. 02] p. 630, Para. 2, [1893MS].

The Lord gave us labor of spirit last first day (Sunday, Feb. 5, 1854), and while we were engaged in earnest prayer, I was taken off in vision and saw the state of some of the professed Israel of God. I saw the situation of many at our meeting in O____. I saw that they were standing in the way of the work of God, especially those at C____. I saw that God's frown was upon them, also upon some in R____. [Cf: Unpublished Manuscripts, Volume 2 p. 54 para. 1] p. 630, Para. 3, [1893MS].

Said the angel, "The axe has not been laid at the root of the tree." Those who have indulged in the wicked passions of the heart have been fellowshipped. If God had made Brother R an overseer of the flock, he would have seen the evil and corruption among the people. The axe has not been laid at the root of the tree. God has not altered nor changed. He is a jealous God, and will not look upon sin now with any more allowance than He did among ancient Israel. Sin is sin. Sins have not been held forth in their sinfulness, but it has been made to appear as though sins have been lightly regarded by God. [Cf: Unpublished Manuscripts, Volume 2 p. 54 para. 2] p. 630, Para. 4, [1893MS].

CLEAN HANDS AND PURE HEARTS.--We are nearing the judgment, and those who bear the message of warning to the world must have clean hands and pure hearts. They must have a living connection with God. The thoughts must be pure and holy, the soul untainted, the body, soul, and spirit be a pure, clean offering to God, or He will not accept it. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 55 para. 1] p. 630, Para. 5, [1893MS].

The Youth, for misdemeanors of a comparatively light character, are treated with much severity; but when men and women of large experience, who have been considered patterns of piety, are revealed in their true character,--unsanctified, unholy, impure in thought, debased in conduct,--then it is time for such to be dealt with in a decided manner. The greater forbearance that is exercised toward them has only had, as far as my knowledge extends, the influence to cause them to regard their fornication and adultery as a very light matter, and all their pretense has proved to be like morning dew when the sun shines upon it. [Cf: Unpublished Manuscripts, Volume 2 p. 55 para. 2] p. 630, Para. 6, [1893MS].

No sooner are they placed in temptation than they reveal their moral defects--that they are not partakers of the divine nature, neither have they escaped the corruption that is in the world through lust; but that they are earthly, sensual, devilish. Satan finds in them something that he can work up into marked iniquity, and he improves his opportunity, and the result is, those who claim to be shepherds of the flock are carnally minded, leading the sheep of their care, whose purity, modesty, and virtue they should strictly guard, into licentiousness and lewdness. [Cf: Unpublished Manuscripts, Volume 2 p. 55 para. 3] p. 631, Para. 1, [1893MS].

Angels of heaven are looking on with shame and grief and disgust. How can the pure angels of heaven minister unto this class? How can they bring heavenly light into the assemblies where such ministers are advocating the law of God, but breaking that law whenever a favorable opportunity presents itself; living a lie, pursuing an underhanded course, working in secret, nursing their polluted thoughts and inflaming their passions, and then taking advantage of women or men who are tempted, like themselves to break down all barriers and debase their bodies and pollute their souls? How can they do this thing? How can they have any fear of God before them? How can they have any love for God in their souls? Of what value is their faith in the truth? [Cf: Unpublished Manuscripts, Volume 2 p. 55 para. 4] p. 631, Para. 2, [1893MS].

The Church Held Responsible.--Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with. Fornication is in our ranks; I know it, for it has been shown me to be strengthening and extending its pollutions. There is much we will never know; but that which is revealed makes the church responsible and guilty unless they show a determined effort to eradicate the evil. Cleanse the camp, for there is an accursed thing in it. [Cf: Unpublished Manuscripts, Volume 2 p. 55 para. 5] p. 631, Para. 3, [1893MS].

The words of God to Joshua are: "Neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O, Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." These things are written for our benefit, upon whom the ends of the world are come. [Cf: Unpublished Manuscripts, Volume 2 p. 56 para. 1] p. 631, Para. 4, [1893MS].

Not To Be Entrusted With Souls.--I have no real ground of hope for those who have stood as shepherds to the flock, and have for years been borne with by the merciful God, following them with reproof, with warnings, with entreaties, but who have hid their evil ways, and continued in them, thus defying the laws of the God of heaven by practicing fornication. We may leave them to work out their own salvation with fear and trembling, after all has been done to reform them; but *in no case entrust to them the guardianship of souls.* False shepherds! Oh, can it be that the men who have been engaged in this work for a long time will corrupt their ways before the Lord after great experience and special light?--*Testimonies to Ministers*, pp 426-428. (Italics Supplied) [Cf: Unpublished Manuscripts, Volume 2 p. 56 para. 2] p. 631, Para. 5, [1893MS].

No SECOND TRIAL FOR UNFAITHFUL CITY MISSION LEADERS. (counsel given in 1893)--Missions are essential as the foundation of missionary effort in our cities; but unless those standing at the head of these missions make strenuous efforts to guard every post, so that Satan shall not control, losses will be sustained. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 56 para. 3] p. 632, Para. 1, [1893MS].

There should be connected with the mission, married persons who will conduct themselves with the strictest propriety. But the danger is not

alone from youth, but from married men and women. Workers must build up the walls of modesty and virtue about themselves, so that women will not allure men, and men will not allure women, from strict propriety, "Abstain from even the very appearance of evil." [Cf: Unpublished Manuscripts, Volume 2 p. 56 para. 4] p. 632, Para. 2, [1893MS].

Love-sick sentimentalism prevails. Married men receive attention from married or unmarried women; women also appear to be charmed and lose reason and spiritual discernment, and good common sense; they do the very things that the Word of God condemns. Warnings and reproofs are before them in clear lines; yet they go over the same path that others have traveled before them. It is like an infatuating game at which they are playing. Satan leads them on to ruin themselves, to imperil the cause of God, to crucify the Son of God afresh, and put Him to an open shame. There is no safety for any man, young or old, unless he feels the necessity of seeking counsel of God at every step. Those only who maintain a close communion with God will learn to place His estimate upon men, to reverence the pure, the good, the humble, the meek. The heart must be garrisoned as was that of Joseph. Then temptations to depart from integrity will be met with decision: "How can I do this great wickedness and sin against God?" The strongest temptation is no excuse for sin. No matter how severe the pressure brought to bear upon you, sin is your own act. The seat of the difficulty is the unrenewed heart. [Cf: Unpublished Manuscripts, Volume 2 p. 57 para. 1] p. 632, Para. 3, [1893MS].

A man who claims to have believed present truth for years and is counted worthy by his brethren to fill positions of trust in our missions or in our institutions, may become careless when a change of circumstances brings him into temptations, and in his time he may tempt others. His case is sad indeed, for he reveals the workings of a corrupt heart, a want of that principle which every Christian should possess. When one who is entrusted with great responsibilities betrays his sacred trust and gives himself into the hands of Satan as an instrument of unrighteousness to sow the seeds of evil, corrupting the hearts and minds of others, he is a traitor of the worst type. From one such tainted, polluted mind the youth often receive the first impure thoughts that lead to a life of shame and defilement. [Cf: Unpublished Manuscripts, Volume 2 p. 57 para. 2] p. 632, Para. 4, [1893MS].

No Second Trial.--If men placed at the head of a mission have not firmness of principle that will preserve them from every vestige of commonness, and unbecoming familiarity with young girls and women, after the light which has been so plainly given, let them be discharged without a second trial. There is a depravity of the soul which leads to these careless habits and practices, and which will overbalance all the good such persons can do. We are living in an age of moral debasement; the world is as a second Sodom. Those who look for the coming of the Son of Man, those who know that they are right upon the borders of the eternal world, should set an example in harmony with their faith. Those who do not maintain purity and holiness are not accepted of God. The true children of God have deep-rooted principles which will not be moved by temptations, because Christ is abiding in their hearts by faith. [Cf: Unpublished Manuscripts, Volume 2 p. 58 para. 1] p. 632, Para. 5, [1893MS].

A second trial would be of no avail to those whose moral sense is so

perverted that they cannot see their danger. If after they have long held the truth, if sanctifying power has not established the character in piety, virtue, and purity, let them be disconnected with the missions without delay; for through these Satan will insinuate the same lax sentiments in the minds of those who ought to have an example of virtue and moral dignity. Anything that approaches love-sick sentimentalism, any intimation of commonness should be decidedly rebuked. [Cf: Unpublished Manuscripts, Volume 2 p. 58 para. 2] p. 633, Para. 1, [1893MS].

One who is guilty of encouraging this improper familiarity should not only be relieved of responsibilities which he was unworthy to bear, but should be placed under censure of the church, and that censure should remain upon him until he gives evidence in spirit and deportment, that he sees the sinfulness and heart corruption, and repents, like any other guilty sinner, and is converted. Then God for Christ's sake will heal him of his transgression.--*General Conference Bulletin*, 1893, p. 162, also *Special Testimonies Series B*, No. 16, pp. 13-15. [Cf: Unpublished Manuscripts, Volume 2 p. 59 para. 1] p. 633, Para. 2, [1893MS].

COMMANDMENT.--The Greater Gravity of Ministers Who Become Involved.--*It is a truth which should make every one of us weep, that those living in these last days, upon whom the ends of the world are come, are far more guilty than was Belshazzar. This is possible in many ways.* [Cf: Unpublished Manuscripts, Volume 2 p. 79 para. 1] p. 633, Para. 3, [1893MS].

When men have taken upon themselves the vows of consecration, to devote all their powers to truth, and have received the solemn charge; when God and angels are summoned as witnesses to the solemn dedication of soul, body, and spirit to God's service,--then shall these men who minister in a most holy office, desecrate their God-given powers to unholy purposes. Shall the sacred vessel, whom God is to use for a high and holy work, be dragged from its lofty, controlling sphere to administer to debasing lust? [Cf: Unpublished Manuscripts, Volume 2 p. 79 para. 2] p. 633, Para. 4, [1893MS].

Is not this idol worship of the most degrading kind?--the lips uttering praises and adoring a sinful human being, pouring forth expressions of ravishing tenderness and adulation which belong alone to God,--the powers given to God in solemn consecration administering to a harlot; for any woman who will allow the addresses of another man than her husband, who will listen to his advances, and whose ears will be pleased with the outpouring of lavish words of affection, of adoration, of endearment, is an adulteress and a harlot.--*TM* pp. 434-435. [Cf: Unpublished Manuscripts, Volume 2 p. 79 para. 3] p. 633, Para. 5, [1893MS].

Counsel to an Involved Lady Colporteur and Bible Instructor.--The law of God proclaimed upon Mount Sinai, "Thou shalt not commit adultery," and yet you who transgressed that law in so marked a manner were teaching others the Bible. God did not accept your labors. ... I could not present your sin before you in too strong language. ... [Cf: Unpublished Manuscripts, Volume 2 p. 79 para. 4] p. 633, Para. 6, [1893MS].

If your moral sensibilities are quickened, it is through the converting power of God. If you are transformed in character, the Lord knows all about that. And if you have through repentance been uplifted to reach a high standard and holy, I cannot myself say the Lord will not regard your case. ... [Cf: Unpublished Manuscripts, Volume 2 p. 80 para. 1] p. 634, Para. 1, [1893MS].

Now, please to take your case to the Lord, and if you are in communion with Him, He will hear your prayers, and will guide you in judgment. My heart pities you. [Cf: Unpublished Manuscripts, Volume 2 p. 80 para. 2] p. 634, Para. 2, [1893MS].

The first time the sin was committed, it was done without so much time for meditation, the second sins were committed after time to meditate, after time to consider the matter in the light of the word of God, in the face of the seventh commandment. ... [Cf: Unpublished Manuscripts, Volume 2 p. 80 para. 3] p. 634, Para. 3, [1893MS].

I leave the matter where it is. I could say to you to go to trustworthy persons in the Conference (not men but women), and talk with them, but I am inclined to think that should you do this, you would be giving publicity to those things which would cause all to be removed from you, and they would not encourage you or accept you to engage in any branch of the work, when they should understand the matter as it is. I must now leave this matter between you and your God, and please do not trouble me any more about it. I have no disposition to expose you; but leave you to develop character. I pity you and hope that you will move in discretion, and become altogether that which God would have you.--Letter 95, 1893. (July 20, 1893.) [Cf: Unpublished Manuscripts, Volume 2 p. 80 para. 4] p. 634, Para. 4, [1893MS].

Letter D. Auckland, New Zealand, March 17, 1893. Dear Brother: ... In this world we might become hopelessly perplexed, as the devil wants us to be, if we keep looking upon those things that are perplexing; for by dwelling upon them, and talking of them we become discouraged. In criticizing others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. Have we individually appreciated and felt the warmth of love which Christ represented in His life? Then it is our duty to manifest this love to the world. Let us fear to dwell upon, to behold and talk of the great mistakes that others are making by not manifesting love to their brethren and sisters. Spend as little time over this question as possible; but be sure to give due attention to the precious truths which come to us from lips that have been touched with a live coal from off the altar. Praise God that light has been sown for the righteous, and gladness for the upright in heart. Talk of the instruction that you have received that was to your soul as a feast of fat things. See to it that you bring into your character-building the solid timbers of truth. Let the exalted truths you have heard be manifested in the faithful performance of God's precepts. [Cf: Unpublished Manuscripts, Volume 2 p. 138 para. 1] p. 634, Para. 5, [1893MS].

You may create an unreal world in your own mind and picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in your imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not

our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan the wheat may be rooted up under the supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and that wisdom will not lead him to destroy, but to build up the people of God. ... [Cf: Unpublished Manuscripts, Volume 2 p. 138 para. 2] p. 635, Para. 1, [1893MS].

Oh, encourage your soul to look to Jesus. Tell every one how dangerous it is to neglect his own soul's eternal healthfulness by looking upon the diseased souls of others, by talking upon the uncomeliness of character found in those who profess the name of Christ. The soul does not become more and more like Christ by beholding evil, but like the evil which it beholds. The same love of self, the same indulgence of self, the same hastiness of spirit, the same petulance of temper, the same sensitiveness and pride of opinion, the same unwillingness to receive counsel, the same unsanctified, independent judgment, will be manifest in those who criticize as in those who are criticized. They will act as if they had not Christ as their pattern and example. Oh, how much we need to guard against Satan's devices. ... [Cf: Unpublished Manuscripts, Volume 2 p. 139 para. 1] p. 635, Para. 2, [1893MS].

My dear brother, you have learned what humanity is, when it is not closely connected with God, even among professed Christians. But of what significance is this to you? It is that you may learn to say, "I am weak as the weakest of these poor souls who are erring." You may say that you know that it requires grace and strength from Christ to submissively receive reproof, admonition, and counsel from the word of the Lord through His servants. True humility is taught to the Christian by the Holy Spirit, and under discipline, if self-confidence is not dead in us, it will press itself to the front, and show its unsightly developments. ... [Cf: Unpublished Manuscripts, Volume 2 p. 139 para. 2] p. 635, Para. 3, [1893MS].

He who will not accept advice and counsel from God's human agents is in danger of not receiving the counsel of heaven, and will be fatally mistaken unless his spirit is changed. He will look upon others with suspicion, thinking they are in the wrong, and in this attitude there will be no chance to set him right; for he will reason that there is no necessity for it. Christians should be teachable, they should have self-control, they should ponder upon that which is presented to them, and fear that their own course may not be perfect, when they see so many defects in their brethren that leads them to accuse and condemn. ... [Cf: Unpublished Manuscripts, Volume 2 p. 139 para. 3] p. 635, Para. 4, [1893MS].

The wisdom that leads to alienation, difference, strife, and contention, "descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy and the fruit of righteousness is sown in peace of them that make peace." ... [Cf: Unpublished Manuscripts, Volume 2 p. 140 para. 1] p. 635, Para. 5, [1893MS].

Oh, why are the human agents so ready to yield to temptation? So irresolute in purpose, so weak to practice the word of God? Why are

they so feeble in action? Why is the glory of Jesus so dimly seen? Why is His preciousness so little realized, His love so imperfectly experienced? Let this be your prayer, "Lord, show me thy glory."-- Letter 63, 1893. [Cf: Unpublished Manuscripts, Volume 2 p. 140 para. 2] p. 636, Para. 1, [1893MS].

"Men and money are needed to carry the work forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls. The necessities of the work now demand a greater outlay than ever before. The Lord calls upon his people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourself and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self, flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, 'Sell that ye have, and give alms.' 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it.' [Cf: Pamphlet 029 p. 12 para. 01] p. 636, Para. 2, [1893MS].

"The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. O, many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom he is testing to see what response they will make to his benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale at the thought of rendering to the Lord his own,--a just tithe. Make haste, brethren, you now have opportunity to be honest with God; delay not. For your soul's sake no longer rob God in tithes and offerings. [Cf: Pamphlet 029 p. 12 para. 02] p. 636, Para. 3, [1893MS].

"The Lord calls for every talent of means and ability to be put to use. When the reproach of slothfulness and indolence shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom he hath sent will be manifested. As in the apostles' time, many souls will turn unto the Lord. The earth will be lightened with the glory of the angel from heaven. [Cf: Pamphlet 029 p. 12 para. 03] p. 636, Para. 4, [1893MS].

"O what an opportunity is here presented! God extends to us the privilege of handling his money; he intrusts us with means; some have a small portion, others have great portions. We accept the trust very gladly, and many take the credit to themselves for their shrewdness, or skill, call it theirs, and proceed to appropriate it to their selfish use, or perhaps to heap it up. Those who persist in this course but a little longer will see all their possessions swept from them, and a little later will hear the scathing words, 'Thou wicked and slothful servant, . . . thou oughtest . . . to have put my money to the exchangers.'" [Cf: Pamphlet 029 p. 13 para. 01] p. 637, Para. 1, [1893MS].

"A great work must be done all through the world, and let no one flatter himself that because the end is near, there is no need of making special efforts to build up the various institutions as the cause shall demand. You are not to know the day or the hour of the Lord's appearing, for this has not been revealed, and let no one with an ingenious mind endeavor to seek out such a matter, and speculate on that which has not been given him to understand; but let every one work upon that which has been placed in his hands, doing the daily duties that God requires. The Lord has intrusted his servants with his household goods, with the investment of his capital, and he expects them to be diligent and active, looking out for the interests of his kingdom. All are to be workers; but the heaviest burden of responsibility rests upon those who have the greatest talent, the largest means, the most abundant opportunity. We are to be justified by faith, and judged by our works. [Cf: Pamphlet 029 p. 20 para. 01] p. 637, Para. 2, [1893MS].

"When the Lord shall bid us to lay off the armor, and to make no further effort to establish schools, to build institutions for the care of the sick, for the shelter of the orphans, the homeless, and for the comfort of the worn-out ministers, it will be time to fold our hands and let the Lord close up the work; but now it is our opportunity to show our zeal for God, our love for humanity. The church is now militant, not triumphant. The members of the church are to invest every particle of physical, intellectual, and moral vigor that they possess, that they may be wise stewards of the manifold gifts of God. With the light shining upon our pathway, who will dare to trifle with his moral responsibility? Happy are those, who, from the very beginning of their religious life, make a surrender of themselves and their all to God, and are true to the unerring dictates of the Spirit of God. Happy are they who make Christ and him crucified, their only hope. [Cf: Pamphlet 029 p. 21 para. 01] p. 637, Para. 3, [1893MS].

"We are to be partners in the work of God in all parts of the world; wherever there are souls to be saved, we are to lend our help, that many sons and daughters may be brought to God. The end is near, and for this reason, we are to make the most of every entrusted ability, and every agency that shall offer help to the work. The workers of God, in the field or at home, are to be self-denying, bearing the cross, restricting their personal wants, that they may be abundant in good fruits. Those who prize the light of saving, precious truth, will not hesitate in regard to doing their God-given duty, but will gather up the rays of divine light, that they may diffuse them to those that are in darkness. [Cf: Pamphlet 029 p. 21 para. 02] p. 638, Para. 1, [1893MS].

"Schools must be established, that the youth may be educated, that those engaged in the work of the ministry may reach higher attainments in the knowledge of the Bible and the sciences. Institutions for the treatment of the sick must be established in foreign lands, and medical missionaries must be raised up who will be self-denying, who will lift the cross, who will be prepared to fill positions of trust, and be able to educate others. And besides all this, God calls for home missionaries. Let every soul deny self, lift the cross, and expend far less means for the gratification of self, that there may be living, working agents in all the churches. A faith that comprehends less than this, is one that denies the Christian character. The faith of the

gospel is one whose power and grace are of divine authorship. Then let us make it manifest that Christ abides in us, by ceasing to expend money on dress, on needless things, when the cause of Christ is crippled for want of means, when debts are left unpaid on our meeting-houses, and the treasury is empty. 'By their fruits ye shall know them.' Shall we not follow the example of Him who for our sakes became poor, that we through his poverty might be made rich?" [Cf: Pamphlet 029 p. 21 para. 03] p. 638, Para. 2, [1893MS].

Special Testimonies Relating to Medical Missionary Work. I am deeply interested in the subject of medical missionary work and the education of men and women for that work. *I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education.* I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls. This double ministration will give the laborer together with God, access to homes, and will enable him to reach all classes of society. An intelligent knowledge of how to treat disease upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth. In affliction, many are humbled in spirit, and words in favor of the truth spoken to them in tenderness by one who is seeking to alleviate physical suffering, may touch the heart. Prayer, short, weighted with tenderest sympathy, presenting the suffering ones in faith to the great Physician, will inspire in them a confidence, a rest and trust, that will tend to the health of both soul and body. [Cf: Pamphlet 082 p. 1 para. 01] p. 638, Para. 3, [1893MS].

I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word. I would advise young men and women to give heed to this matter. Perilous times are before us. The whole world will be involved in perplexity and distress, disease of every kind will be upon the human family, and such ignorance as now prevails concerning the laws of health would result in great suffering and the loss of many lives that might be saved. [Cf: Pamphlet 082 p. 2 para. 01] p. 639, Para. 1, [1893MS].

While Satan is doing his utmost to take advantage of men's ignorance, and to lay the foundation of disease by improper treatment of the body, it is best for those who claim to be the sons and daughters of God to avail themselves, while they can, of the opportunities now presented to gain a knowledge of the human system, and how it may be preserved in health. We are to use every faculty of mind which God has given us. The Lord will not work a miracle to preserve any one in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given. By study of the human organism, we are to learn to correct what may be wrong in our habits, and which, if left uncorrected, would bring the sure result, disease and suffering, that make life a burden. The sincerity of our prayers

can be proved only by the vigor of our endeavor to obey God's commandments. [Cf: Pamphlet 082 p. 2 para. 02] p. 639, Para. 2, [1893MS].

Evil habits and practices are bringing upon men disease of every kind. Let the understanding be convinced by education as to the sinfulness of abusing and degrading the powers that God has given. Let the mind become intelligent, and the will be placed on the Lord's side, and there will be a wonderful improvement in the physical health. But this can never be accomplished in mere human strength. With strenuous efforts through the grace of Christ to renounce all evil practices and associations, and to observe temperance in all things, there must be an abiding persuasion that repentance for the past, as well as forgiveness, is to be sought of God through the atoning sacrifice of Christ. These things must be brought into the daily experience; there must be strict watchfulness and unwearied entreaty that Christ will bring every thought into captivity to himself; his renovating power must be given to the soul, that as accountable beings we may present to God our bodies a living sacrifice, holy and acceptable unto him, which is our reasonable service. [Cf: Pamphlet 082 p. 3 para. 01] p. 639, Para. 3, [1893MS].

Will those who claim to believe the solemn, sacred truth for this time, arouse their sluggish energies and place themselves in the channel where they can gather to themselves every ray of light that shines upon their pathway? God calls upon all who claim to believe advanced truth, to exert every power to the utmost in gaining knowledge. *If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits. Virtue of character depends upon the right action of the powers of the mind and body.* [Cf: Pamphlet 082 p. 4 para. 01] p. 640, Para. 1, [1893MS].

Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived. Those who teach the truth to others and who should be shepherds to the flock, will be held accountable for their willing ignorance and disregard of nature's laws. This is not a matter to be trifled with, to be passed off with a jest. As we approach the close of this earth's history, selfishness and violence and crime prevail as in the days of Noah, when the Old World perished in the waters of the flood. As Bible believers, we need to take our position for righteousness and truth. [Cf: Pamphlet 082 p. 4 para. 02] p. 640, Para. 2, [1893MS].

As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth. [Cf: Pamphlet 082 p. 4 para. 03] p. 640, Para. 3, [1893MS].

The shortness of time demands an energy that has not been aroused among those who claim to believe the present truth. There is need of

personal religion, of repentance, of faith and love. I plead that there be a general awakening among us as a people. In the strength that Christ imparts, we should be able to teach others also how to wrestle with those passions which the light of heaven shows them must be mortified. Let there be constant watchfulness and unwearied prayer for the assistance of the Holy Spirit, and let us avail ourselves of all the help and light that God has given. [Cf: Pamphlet 082 p. 5 para. 01] p. 640, Para. 4, [1893MS].

In almost every church there are young men and women who might receive education either as nurses or physicians. They will never have a more favorable opportunity than now. I would urge that this subject be considered prayerfully, that special effort be made to select those youth who give promise of usefulness and moral strength. Let these receive an education at our Sanitarium at Battle Creek, to go out as missionaries wherever the Lord may call them to labor. It should ever be kept before them that their work is not only to relieve physical suffering, but to minister to souls that are ready to perish. It is important that every one who is to act as a medical missionary be skilled in ministering to the soul as well as to the body. He is to be an imitator of Christ, presenting to the sick and suffering the preciousness of pure and undefiled religion. While doing all in his power to relieve physical distress and to preserve this mortal life, he should point to the mercy and love of Jesus, the great Physician, who came that "whosoever believeth in him might not perish, but have everlasting life." [Cf: Pamphlet 082 p. 5 para. 02] p. 641, Para. 1, [1893MS].

Workers are needed now. As a people, we are not doing one fiftieth of what we might do as active missionaries. If we were only vitalized by the Holy Spirit, there would be a hundred missionaries where there is now one. [Cf: Pamphlet 082 p. 6 para. 01] p. 641, Para. 2, [1893MS].

But where are the missionaries? Has not the truth for this time power to stir the souls of those who claim to believe it? When there is a call to labor, why should there be so many voices to say, "I pray thee have me excused"? In this country [Australia] the standard of truth is to be established and exalted. There is great need of workers, and there are many ways in which they can labor. There is work for those in the higher, as well as in the more humble positions. But we want none to come out to this field who have not a high sense of what it means to be a missionary. Individually, all need a heart work. A good work cannot be done by the human agent alone. For the full development and efficiency of the intellectual as well as the spiritual powers, there is, there must be, a vital connection with God, a communion with the highest source of activity. Then, with the soul all aglow with zeal for the Master, we can be a blessing to others. Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst, for the water that I shall give him shall be in him a well of water springing up into everlasting life." Those who become partakers of the grace of Christ will guide others also to the living stream. [Cf: Pamphlet 082 p. 6 para. 02] p. 641, Para. 3, [1893MS].

Is it not a privilege to be thus co-partners with Jesus? Is it not an honor to be connected with the grand work of saving souls, acting the part assigned us by our Saviour? And none can impart a blessing to others without receiving benefit himself. "He that watereth shall be

watered also himself." Ellen G. White. *Melbourne, Australia, Sept. 16, 1892*. [Cf: Pamphlet 082 p. 7 para. 01] p. 642, Para. 1, [1893MS].

Hard battles have had to be fought to keep the principles of health reform upon a high and elevated platform, where they should have stood before our people who have had great light. . . . A great work is to be done in the Sanitarium. . . . The Lord move upon the churches! May the voice from the living oracles of God, the startling movements of Providence, speak in clear language to the church, "Separate unto me Paul and Barnabas." [Cf: Pamphlet 082 p. 7 para. 02] p. 642, Para. 2, [1893MS].

Holy and devout persons, both men and women, are wanted now to go forth as medical missionaries. Let them cultivate their physical and mental powers and their piety to the uttermost. Every effort should be made to send forth intelligent workers. The same grace that came from Jesus Christ to Paul and Apollos, which caused them to be distinguished for their spiritual excellencies, can be received now, and will bring into working order many devoted missionaries. Let not a large number fold their hands, saying, "O yes, let such and such ones go into untried fields," while they themselves put forth no interested, devoted, self-denying labor, and expect the work the Lord has committed to them, to be done by proxy. There are those who, if they will deny self and lift the cross, will find that God will communicate with them as verily as he did with Paul and Barnabas. These are representatives of what very many should be. "The Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call on him." Ellen G. White. *Auckland, New Zealand, Feb. 19, 1893*. [Cf: Pamphlet 082 p. 8 para. 01] p. 642, Para. 3, [1893MS].

Extracts from Recent Letters from Sister White Relative to Medical Missionary Work. "I am intensely interested in the education of medical students as missionaries. This is the very means of introducing the truth where otherwise it would not find an entrance." [Cf: Pamphlet 165 p. 1 para. 01] p. 642, Para. 4, [1893MS].

"I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached." [Cf: Pamphlet 165 p. 1 para. 02] p. 643, Para. 1, [1893MS].

"O what a field of usefulness is opened before the medical missionary! Jesus Christ was in every sense of the word a missionary of the highest type, and combined with his missionary work that of the great Physician, healing all manner of diseases. Many in Christ's day refused to be convinced of their lost condition. When Christ was in their midst as a mighty healer of bodily woes as well as the maladies of the sin-sick soul, some would not come unto him that they might have life. They refused to be illuminated. So it will be in our day. Some will not be healed of their soul diseases. Every physician can and ought to be a Christian, and if so, he bears with him a cure for the soul as well as the body. He is doing the work of an apostle as well as of a physician. How much need there is of the preciousness of pure and undefiled religion, that the spiritual teacher may be administering to the soul necessities while relieving the distress of the body! How the life of the suffering patient will be prolonged. God is over all. He is the true Head of the missionary of the medical profession, and blessed

indeed shall be that physician who has connected himself with the Chief Physician, who has learned from him not only to treat the suffering bodies, but to watch for souls, to understand how to apply the prescription, and as an under-shepherd, use the balm of Gilead to heal the bruises that sin has made upon the souls as well as upon the bodies of suffering humanity under the serpent's sting. O, how essential that the physician be one divested of selfishness; one who has a correct knowledge of the atonement made by Jesus Christ, so that he can uplift Jesus to the despairing soul; one who holds communion with God! What a treasure he possesses in his knowledge of the treatment of the diseases of the body, and also the knowledge of the plan of salvation. Resting in Jesus as his personal Saviour, he can lead others to hopefulness, to saving faith, to rest and peace, and a new life in Jesus Christ." [Cf: Pamphlet 165 p. 1 para. 03] p. 643, Para. 2, [1893MS].

"God will as surely advance the humble, faithful, praying, whole-souled medical missionary, as he advanced Daniel and his fellows. 'As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.' The Lord sanctions the efforts of the consecrated worker, the true shepherd. He may have little time to preach refreshing it is to the suffering, tempest-tossed soul to hear the words of hope, words from God spoken to the suffering one, to hear the prayers offered in his behalf! How essential that the living missionary should understand the diseases which afflict the human body, to combine the physician, educated to care for diseased bodies, with the faithful, conscientious shepherd of the flock, to give sacredness and double efficiency to the service! The Lord in his great goodness and matchless love, has been urging upon his human instrumentalities that missionaries are not really complete in their education unless they have a knowledge of how to treat the sick and suffering. If this had been felt as an important branch of education in the missionary line of labor, many who have lost their lives might have lived. Had they understood how to treat the ailments of the body, and how to study from cause of effect, they could, through their intelligent knowledge of the human body and how to treat its maladies, have reached many darkened minds that otherwise they could not approach." [Cf: Pamphlet 165 p. 2 para. 01] p. 643, Para. 3, [1893MS].

"The great Physician in Chief is at the side of every true, earnest, God-fearing practitioner who works with his acquired knowledge to relieve the sufferings of the human body. He, the Chief of physicians, is ready to dispense the balm of Gilead. He will hear the prayers offered by the physician and the missionary, if his name will be glorified thereby; and discourses, but he can act sermons which will be far more powerful. The truth expressed in living, unselfish deeds is the strongest argument for Christianity. The relieving of the sick, the helping of the distressed, is working in Christ's lines, and demonstrates most powerful gospel truths representing Christ's mission and work upon earth. The knowledge of the art of relieving suffering humanity is the opening of doors without number, where the truth can find a lodgment in the heart, and souls be saved unto life--eternal life. Even the most hard-hearted and apparently sin-encased souls may be approached in this way, and understand something of the mystery of godliness, and become so charmed that they will not rest until they have a knowledge of Jesus Christ and his saving grace. The divine love of God has transformed their hard, rocky characters into meek disciples

of Jesus Christ. O, what a work such souls can do to reach others who are as hard as themselves! May the Lord work, is my prayer." [Cf: Pamphlet 165 p. 3 para. 01] p. 644, Para. 1, [1893MS].

"Let there be a company formed somewhat after the order of the Christian Endeavor Society, and see what can be done by each accountable human agent in watching and improving opportunities to do work for the Master. He has a vineyard in which everyone can perform good work. Suffering humanity needs help everywhere." *Napier, New Zealand, Oct. 2, 1893.* [Cf: Pamphlet 165 p. 4 para. 01] p. 644, Para. 2, [1893MS].